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THE ECCLESIASTICAL REVIEW.

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"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. V.—(XXXV).—JULY, 1906.—No. 1.

THE CATHOLIC CHURCH IN THE UNITED STATES AND MISSION WORK.¹

THE subject “The Catholic Church in the United States and Mission Work” which I have been requested to treat, presents a twofold aspect: what mission work has done for the American Church; and, the present duty of the American Church to the missions.

WHAT MISSION WORK HAS DONE FOR THE AMERICAN CHURCH.

Two periods distinguish the history of the United States: the Colonial and the National. No brighter page illuminates Christian annals than the record of the labors of the Jesuits, Dominicans, and Franciscans, in the first days of the discovery of this country and during its early settlement. A second chapter of Church history begins with the establishment of the American Hierarchy, an event almost synchronous with the adoption of our Constitution. The names of the pioneers of this period—Carroll, Cheverus, Flaget, Dubourg, Badin, Gallitzin, England, Cretin—are an inspiration to their successors to-day; the present Church is a monument to their apostolic zeal, as well as, be it added, to the splendid generosity of Christian Europe, without which the prodigious results which they achieved could never have been accomplished.

¹ This paper, changed to suit the form of presentation in the REVIEW, was written at the request of His Eminence Cardinal Gibbons, and read, except a few passages summarized for the sake of brevity, at the annual meeting of the Archbishops, held this year, at the Catholic University, Washington, D. C.

Foremost among the agents of this generosity was the Society for the Propagation of the Faith: "Gratitude imposes on us"—wrote Cardinal Gibbons, addressing the Directors of this Society in the name of the Fathers of the Third Plenary Council of Baltimore—"the pious duty of publicly recognizing the signal services the beneficent Society for the Propagation of the Faith has rendered to the young Church of the United States. If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree with branches stretching from the shores of the Atlantic Ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society, gentlemen, that we are indebted for this blessing."

Whatever it is and whatever it has, the Catholic Church in the United States owes everything as truly to mission work as did the ancient Churches of Asia Minor, Greece, and Egypt.

THE PRESENT MANIFOLD DUTY OF THE AMERICAN CHURCH TO MISSIONS.

The present duty of the American Church to missions is as manifold and as burdensome as are the spheres and needs of mission work to-day. The spheres of work are:—

1. The Indians, who number about a quarter of a million, and of whom forty odd thousand only are Catholics—i. e. one fifth.
2. The Negroes—in number, maybe, 9,000,000, with a Catholic element of not much more than 100,000; one ninetieth.
3. Cuba, Porto Rico, Hawaii, and the Philippine Islands, (leaving place, in case of need, for the Republic of Panama), owing to their new political relations with the United States, are now ours in their religious needs; *nolens volens*, the Catholic Church here will be held to answer for them by the public opinion of the world.
4. Hundreds of thousands of emigrants of Catholic origin are flooding needy dioceses—to which help *must* come from outside sources, if the new-comers are to receive efficient religious attention in the stress of their first years of residence; this provided, they cannot but become an integral part of the self-supporting Church in the near future.
5. Poor dioceses, where Catholics are few and scattered over

vast territories, as in certain districts of the South and West, also need help from without, at least temporarily.

6. Our Protestant fellow-citizens, whose claim to serious attention presses more closely now than when the Fathers of the First and Second Councils of Baltimore urged all Catholics to join in an Association of Prayer for their conversion.

7. There is the indisputable obligation on the Church in the United States, as on the Church everywhere else, to bear its proportionate share of the burden of Foreign Missions. It is suggestive to find the principle on which this obligation rests given expression in strange quarters; thus, in an article dealing with armed strength as the first requisite of peace, Anatole Leroy-Beaulieu writes: "Deeply untrue to the spirit of the Gospel and of the New Dispensation are the so-called Christians—whether Catholic or Protestant, French, English, or German—who confine all their sympathies and all their earthly aspirations to the region of an exclusive nationalism, as if they were the only nation chosen of God."

WAYS AND MEANS OF MISSION SUPPORT.

The magnitude of mission supply and support, a burden second only to the maintenance of the Church already firmly established, simply staggers a thoughtful mind. This magnitude, a quality that may be said to be inherent in every Catholic work, since whatever is Catholic must necessarily be stupendous, makes the obligation of providing ways and means all the more unavoidable and insistent. By virtue of the trusteeship under which the Church administers the goods of God, she may not slack nor cease mission effort for one hour while a single soul of the thousand millions still heathen has not had opportunity to know of Jesus Christ and to profit by the salvation that comes through Him, nor while one soul already His is not amply provided with priestly service. Hence the vast army of martyrs, confessors, and virgins she must keep in the field, and the supreme importance of its abundant equipment and support. The fulfilment of this latter part of her obligation necessitates a perennial income of millions of dollars. What ways and means are likely to best enable the American Church to meet its share of this responsibility?

Two resources are at command: church collections and organization. Church collections cannot be frequent: numerous calls lessen the response. The number of collections for general diocesan purposes already instituted may not be increased indefinitely. Among the general collections one is devoted specifically to missions, that ordered by the Third Baltimore Council chiefly for the Indians and Negroes, but of which a part, in certain circumstances, is apportioned to the Society for the Propagation of the Faith. In 1905, the amount of this collection allotted to the Indians and Negroes, approximated—exclusive of a special bequest—\$100,000; and yet, during the same year the *Indian mission work alone* necessitated an expenditure of almost twice that sum, over \$197,000; while dioceses containing hundreds of thousands of Negroes had to be satisfied with allotments ranging from \$1,000 to \$3,000.²

Church collections for mission purposes are helpful, but in the nature of things cannot be sufficient. Organization must, therefore, be the necessary mainstay of mission support. Two methods suggest themselves—particular and general: particular, i. e. separate societies each devoted to a special field—one for the Indians, another for the Negroes, a third confined to emigrants, etc.; and general, i. e. an organization of universal scope, appealing for all—the sum total of its receipts to be apportioned according to the needs of each.

Special societies, when their manner of appeal varies, and they are conducted in a spirit of charity, have their usefulness. But when many such appeal to the same constituency and adopt methods practically identical, they are apt to cross lines, and one of two results usually follows; if active in the same district the strength of one weakens another—rather, as in the case of numerous collections, the multiplicity of appeal bewilders or deadens

² Thus:—

NEGRO POPULATION.	RECEIVED.
Charleston, S. C. . . 800,000 . . Catholic . . 1,000 . . .	\$2,000
Little Rock, Ark. . . 375,000 . . " . . 250 . . .	1,500
Savannah, Ga. . . . 800,000 . . " . . 2,000 . . .	1,500
Natchez, Miss. . . . 1,000,000 . . " . . 2,251 . . .	1,000

popular interest and all suffer; or, if one society preëmpts, as it were, a community, the local sense of Catholic obligation toward other missions than the one thus specially represented, is blunted or entirely lost.

The obvious limitations of special societies and the indisputable obligation binding all Catholics to support, in proportion to their several means, the general mission needs of the Church, necessitates an organization of universal scope. Although fully aware that it is within the competency of the American Church to originate such a general organization, an impartial mind may not overlook the fact that this Church is officially indebted to an association of this nature already existing, namely, the Society for the Propagation of the Faith. The origin and nature of the obligation mentioned may be clearly recognized in the light of the following circumstances. The visits of an American Bishop—the Rt. Rev. Louis W. Dubourg—and of his Vicar General, in 1815 and 1822 respectively, to Lyons in France, were important factors in bringing to pass the formation of the Society; hence, the Church in the United States has ever held a foremost place among the missions it has succored. The very first moneys collected were divided into three equal parts; of them one-third was sent to the missions of Asia, and two-thirds to those of this country, being divided between the dioceses of New Orleans and Bardstown. From that time—1822—until the present, \$6,000,000 have been distributed among seventy odd dioceses; a few figures can not but prove interesting:—

From 1822 to 1872 New Orleans received	\$124,160 00
“ 1823 to 1865 Baltimore “	56,758 80
“ 1822 to 1867 Louisville “	159,816 40
“ 1823 to 1869 Cincinnati “	119,569 00
“ 1828 to 1891 Charleston “	199,795 00
“ 1829 to 1864 Boston “	52,839 20
“ 1838 to 1866 Dubuque “	119,398 20
“ 1847 to 1866 Buffalo “	110,214 20
“ 1846 to 1888 Galveston “	249,210 20
“ 1844 to 1866 Milwaukee “	56,480 80
“ 1827 to 1866 New York “	112,345 00
“ 1844 to 1891 Oregon “	171,294 00
“ 1829 to 1859 Philadelphia “	51,161 40
“ 1844 to 1866 Chicago “	99,068 80

From 1837 to 1872 St. Louis received	\$196,155 60
“ 1850 to 1872 St. Paul “	95,785 00
“ 1853 to 1884 San Francisco “	45,600 00
“ 1852 to 1900 Santa Fe “	167,700 00
“ 1847 to 1893 Vancouver “	141,400 00

Because of this generosity it followed naturally that American Bishops, in the earlier periods of Synods and the aftermath of Plenary Councils, never let pass an opportunity of expressing their gratitude to the Directors of the Society. But they went further: they solemnly declared themselves for its establishment and furtherance in the United States. The twentieth decree of the First Council of Baltimore reads: "The Fathers urge that throughout these Provinces, the pious Society for the Propagation of the Faith, which has existed in France with such profit to religion, be extended and encouraged;" and each of the two succeeding Councils emphasized and amplified this decree. Finally, in October, 1897, the Archbishops at their annual meeting in Washington formally approved the appointment of a Director General for the United States and the opening of a Central Office. Notice of this intended action having been previously submitted to Rome, His Eminence the Cardinal Secretary of State wrote to Cardinal Gibbons:—

Most Eminent and Most Rev. Sir :—

The Holy Father has charged me with the pleasant duty of making known to your Eminence his satisfaction on learning that in the United States of America you mean to organize on a better and a wider basis the work of the Propagation of the Faith. On the one hand, the increasing needs of the missions, and on the other, the consoling progress that the Catholic Church has made in this second half of the nineteenth century in the United States of America justify the hope that the project of the above-mentioned organization will be generally welcomed and encouraged.

The august Pontiff relies especially on the well-known zeal and readiness of the Archbishops and Bishops of America to furnish whatever may conduce to the increase and spread of our most holy religion. Of these sentiments and hopes of His Holiness, will your Eminence please apprise your worthy colleagues in the Episcopate, in order that they may be favorably disposed toward the priest who has

been appointed by the General Council of the Propagation of the Faith to undertake the organization of this most deserving work.

Assuring your Eminence of my profound esteem, I am,
Your Eminence's most humble and devoted servant,

M. Cardinal RAMPOLLA.

Rome, July 2, 1897.

These are the circumstances which give a very special character to the relations binding the American Church to the already existing general missionary organization of the Propagation of the Faith.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND OUR HOME MISSIONS.

Interesting as these relations may be from the historical standpoint, their preëminent and practical value consists in this, that they constitute the Society for the Propagation of the Faith not only the preferred agency through which to fulfil our obligations to foreign missions but also an advantageous means of ministering to our home mission needs—Indians, Negroes, island possessions, emigrants, and poor dioceses—which are as much within its range of administration to-day as were our wants sixty years ago. That the Society itself so regards present conditions is clear from its continuance of disbursements for the purposes named to the present time: in 1905 over \$46,000 was thus dispensed. The special adaptability of the Society to our needs is freighted with advantage for more reasons than one:—

1. The appeal through its agency carries with it an extraordinary weight of papal authorization. Pope Gregory XVI raised the Society to the rank of universal Christian institutions. Every Pope from its origin has issued letters of strongest approbation. "We were pleased to exalt by our recommendation," wrote Leo XIII in his encyclical *Nomen Christi*, 24 December, 1894, referring to a previous letter, *Sancta Dei Civitas*, on the same subject, "a society of which the humble beginnings have been succeeded by a rapid and marvellous development; a society upon which our illustrious predecessors, Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX bestowed praise and spiritual

favors ; a society which has given such efficacious aid to the missions throughout the entire world and which promises them still more abundant assistance for the future." The present reigning Pontiff, Pius X, has not failed to add his own strong words ; in a brief, dated March, 1904, raising the Feast of St. Francis Xavier, the Patron of the Society, to the rite of a Double Major for the universal Church, he writes :—

Wherefore, we are filled with the pious hope that this noble association will grow in strength day by day under the intercession of St. Francis, and that before long, by the abundance of its fruits, the number of its associates, the liberality and zeal of those who contribute their alms, it will prove to be true this sublime and striking fact, that, as Christ established His Church, in which there is salvation for all who believe, so God in His own designs brought forth the Society for the Propagation of the Faith, to make the Gospel light shine before those who do not yet believe.

2. It is not only exceptional papal authorization that gives special weight to the appeal made through this Society ; back of it is a unique spiritual treasury—the prayers, Masses, sufferings, and martyrdoms of its apostles ; to it did Ozanam rightly trace the source of its great success : "A mysterious power has been given to us, and the spirit of our Saviour has descended upon our unworthy offerings, by the blessings of the Pontiffs, the Holy Sacrifice offered wherever an altar is raised, and the prayers of martyrs who never die without remembering their benefactors. Such is the providential character of the work : the part which God has taken and the one which He has left to us."

3. It gives the appeal in behalf of home missions the further advantage of an organization the test of whose efficiency is not only the sum total of receipts, but a widening and revivifying of Catholic life. It calls out the spirit of sacrifice, making the basis of its weekly or monthly offerings little self-denials within the power of all ; walking home from work once in the month instead of taking a trolley car ; foregoing the pleasure of a single cigar, a glass of soda water, a Sunday paper, etc. ; its requirement of the Our Father and Hail Mary of morning or evening prayers with the invocation of St. Francis Xavier, safeguards and promotes

daily devotion ; while its bi-monthly *Annals*—the modern equivalent to the *Acts of the Apostles*—is truly marvellous in the reach and effect of its influence on souls, good, bad, and indifferent : only God knows the number of conversions from sin, where other means have failed, and the numerous vocations due to its simple pages. All in all it would be hard to find a better exemplification of “the Communion of Saints” than this Society with its triple bond of almsgiving, self-denial, and prayer. In this fact, no doubt, a large measure of its hold on the popular Catholic heart finds explanation ; for it does hold that heart strongly ; it is from and of the multitude ; otherwise, its very system of organization, demanding, as it does, the constant loyalty of hundreds of thousands of willing workers, would prevent its success. Indeed, lack of confidence in this feature of its system seems to have been one of three weighty reasons holding back the greater American progress of this Society previous to 1897. These three reasons were : (a) the sentiment that a considerable part of the United States was still in a primitive condition of mission life ; (b) this condition being recognized, diffidence or rather delicacy withheld action on the part of the Directors of the Society, lest any movement on their part might borrow the appearance of pressing a needy debtor ; and (c) some, whose opinion could not but be regarded as influential, were convinced that the Society could not attract in this country the great number of unselfish workers required to make successful its method of collecting very small offerings from a multitude of members. Serious misgiving in this regard occasioned the suggestion at the meeting of the Archbishops that, in place of a cent a week as in other countries, here the stipend should be five cents a month ; so that the organizers of bands of ten members would have a maximum of twelve calls a year to make on each member, instead of, as under the weekly arrangement, a maximum of fifty-two. Results justified the wisdom of the suggestion’s acceptance. In the Archdiocese of Boston within four and a half years, over \$84,000 were collected, and of this amount more than \$75,000 represented the accumulation of five-cent monthly offerings. In New York, like remarkable results have been achieved. There is no longer ground for doubt, therefore, that the Society’s method of collecting can be unsuc-

cessful among American Catholics. With the whole country organized as Boston or New York, a very moderate estimate of the yearly income would be \$900,000.

Neither need there be apprehension that the work would win more than its share of service or hamper other works; the irksome duty of collecting alone occasions an ebb and flow in the ranks of collectors that prevents undue preponderance. In a parish of which the gross receipts approximated \$17,000 per annum, the best result the keen interest of priests devoted to the cause and the good-will of the people could effect in the fourth year of organization was an annual sum total of \$220. Careful consideration, moreover, led to the conclusion that the moderateness of this result was due not only to the Society's self-limiting collecting method, but also to the fact that interest in the missions increased the income for local Church purposes; and thus, automatically as it were, a proper balance between the two interests was established. The presentation of the tremendous mission burden of the Church seldom failed to arouse new interest in the parish, the strong condition of which was immediately realized to be an evident prerequisite to the succor of the Church in its weaker places. More than one priest has found the words of our Divine Lord verified in the experience of his own parish: "With the same measure that you mete withal, it shall be measured unto you again."³ An evidence of the same effect on a larger plane is the experience of the Archdiocese of Boston where every general charity—Peter's Pence, the Negro and Indian Collection, etc.—has been enlarged since the introduction of the Propagation of the Faith.

³ The faith of the priests, it may be added, did not wait upon this demonstration.

The object and method of the work explained, not one of a hundred pastors approached refused his coöperation; nor in a single instance was there need to appeal to the argument from authority. In some cases the Society was welcomed as an old friend: "A bare-footed boy," said one, "I raced across Irish meadows to collect the penny a week. Come when you like." Another remarked: "For sixty years I have recited the 'Our Father,' 'Hail Mary,' and the invocation to St. Francis Xavier every morning; I will be glad when all my people are members." The same old acquaintance came to light among the laity. "The *Annals*," remarked a teacher in a Normal School, applying for a collector's card, "has brought me back to my boyhood in Germany and the dearest memories of my life." "I am glad," said another, "to do what my father loved to do in his day."

THE ASSUMED NATIONAL CHARACTER OF THE SOCIETY.

A certain aspect of the Society merits a word by itself. It has sometimes been assumed that the Propagation of the Faith is a French institution and therefore handicapped by national restrictions. Every organization must be founded somewhere; the place of origin naturally becomes the seat of government; efficiency and convenience require that the board of officers be of the country of foundation and main supply. In this sense, the Society for the Propagation of the Faith is French; so, too, is the Society of St. Vincent de Paul; but one no more than the other is national in purpose, scope, influence. On the contrary, both are Catholic as the Church itself; with this difference, maybe, between the two, that after events rather than a preliminary plan determined the universal extension of the Conferences, while the keynote of the Propagation of the Faith from the beginning was Catholic; it was organized *ex professo* to assist the universal apostolate, and not be confined to any country. The remarkable steadiness and constancy with which it has maintained the Catholic character and never permitted nationalistic feelings to deflect it for a moment from the path of impartial devotion to the universal Church is magnificently evidenced by the way the Society has won and held the confidence of the Continental nations between whom jealousy, particularly in the field of foreign influence, is ineradicable and ever alert. The world knows the tense national prejudice that characterizes the Teuton and Celt, yet every year Germany sends its large offering to the Society; and never once in the history of eighty odd years has a suspicion been breathed that even in the remotest way its Directors permitted themselves, in the distribution of the Society's aid, to foster French interests. The words of Ozanam still ring true: "It continues to exist only by forgetfulness of personal predilection and national susceptibilities; by union in the collection, and catholicity in the distribution of its resources."

LOCAL MANAGEMENT AND ALLOTMENT OF FUNDS.

A question of moment is: Can there be any assurance that the Directors of the Society would give what our ecclesiastical

authorities would consider due respect to the wishes of the latter in regard to local management and the proportionate funds to be allotted to our own mission needs?

In regard to local management the normal course of the Society is the institution in each country of a National Council; at least, such a Council with the Archbishop of Westminster as a member exists in England. Following precedent there may be no reasonable doubt but that the Directors would authorize a like institution in the United States, and that a suggestion from the Archbishops would be decisive in the choice of its personnel.

As to the division of funds collected here between our own missions and those of foreign lands, no more could be expected for the latter than what mutual agreement determined to be our fair contribution toward their maintenance; while the National Council's opinion could not fail to be accepted as a safe guide in the home mission allotments. Did our annual resources reach \$900,000, it is neither impossible nor improbable that by far the greater part⁴ would be left at our own disposition for the evangelization of Indians, Negroes, the newly-acquired island possessions, etc. Should any serious difference in the matter arise between the National Council and Central Committee, then there remains the alternative of an absolutely independent American organization, for the formation of which such a divergence of opinion would present a sound reason.

Meanwhile, it may be observed, the fact of this general organization becoming universally efficient need not interfere with any collection or special society already existing or to be established in the future. The conviction may be ventured that the greater knowledge of particular needs which the general organization is sure to spread—since each of these must be given prominence in its own appeals—can hardly fail to benefit the bodies identified with these particular interests. Even at present thousands of dollars are contributed annually for special purposes through the Propagation of the Faith, the charitable interests of whose members is aroused by the information supplied by the *Annals*. There is no reason why this publication should not serve even in greater measure than at present as a common medium for reporting the

⁴ Say, approximately two-thirds.

progress and furthering the welfare of the different missionary undertakings.

SELF-INTEREST AND THE FOREIGN MISSIONS.

The conviction will bear reiteration that self-interest, as well as duty, necessitates a full and keen realization of our obligations to foreign missions. Devotion to this cause is, in the minds of many, the strongest and most vital present influence in Protestantism. In proof, call to mind by way of example the *Student Volunteer Movement*, which recently celebrated at Nashville, Tennessee, the twentieth anniversary of its initiation. From the Report of its Executive Committee we learn that the whole face of the globe is really dotted by the churches and parsonages of its 2,953 workers who are stationed in nearly every country and province of the four continents. The Report says: "The Student Volunteer Movement has touched by its propaganda nearly, if not quite, one thousand institutions of higher learning in North America . . . Because the Volunteer Movement . . . is a movement for *foreign missions*, the principle of its efficacy is to be found in the going forth of its members to the foreign mission fields. . . . It is gratifying therefore to note that the movement has on its record the names of 2,953 volunteers, who, prior to January 1, 1906, had sailed to the mission fields. . . . Not less than fifty denominations are represented in the sailed list. . . . A thorough and systematic study of missions has been made by a great multitude of young people. In four hundred institutions there have been 1,049 classes thus engaged, while in the various young peoples' societies and missionary societies of our various churches this number has been largely increased. . . . Benevolence has been stimulated in all lines of Church work. . . . The religious life of many institutions of learning has been deepened by this movement, while all Christian organizations of young people have been greatly helped."⁵

If unselfish devotion to foreign missions has proved a vital power to sectarianism, to Catholicism—it goes without saying—the same devotion must be, from its very nature, the breath of its life. Profoundly convinced that the stone of support of foreign

⁵ *Literary Digest*, March, 1906.

missions would give solidity to the foundation and superstructure of the Catholic Church in England, Cardinal Wiseman entered into the project of a Mission Seminary while England itself was crying for priests and churches; and in the progress of the faith there English ecclesiastics will tell you that no factor has had greater potency than Mill Hill College. Cardinal Manning did not hesitate to say: "If I did not know how to find means to build a school"—and those who know his work know that for him there was no stronger term of comparison—"I would not refuse alms to extend the Gospel to the heathen." Holland to-day, to the close observer, is exemplifying the same principle. May God hasten the day of our own American House for foreign missions; in the interim ours be the fruitful duty to steadfastly uphold the hands of the one great international agency upon whose aid their maintenance largely rests.

The Directors of the Society for the Propagation of the Faith in France or the Central Office in this country have had no inkling of the preparation or presentation of this paper. The writer has neither authorization to speak for them nor present official connexion with the Society. Any value there may be in the suggestions or opinions expressed is simply the outcome of an experience of four and one-half years in establishing the association in the Archdiocese of Boston. If their presentation should serve, be it ever so meagrely, the good of the great cause at stake, then he will have reason to be ever grateful to His Eminence for the exceptional opportunity presented by his gracious request.

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THE DEVOTION TO THE SACRED HEART.¹

I.

THE great and encouraging exhibition of Catholic piety set before the world in the celebrations which took place in Rome on the occasion of the Jubilee year of 1900, is still fresh in

¹ See M. l'Abbé Bainvel: "Dévotion au Cœur Sacré de Jésus," in the *Dictionnaire de Théologie Catholique*, Fasc. XVIII and XIX, Paris, 1906; and "Le Règne du Cœur de Jésus," second edition, Paris, 1899.

our memories. These celebrations were preceded by a pontifical act which the Holy Father Leo XIII himself characterized as the most important of all the acts of his long pontificate. I refer to the consecration of the whole human race to the Most Sacred Heart of our Lord Jesus Christ, ordered by the Pope in the Encyclical *Annum Sacrum* of 25 May, 1899, and carried out in the most solemn manner shortly afterwards by the Catholic world in union with the Sovereign Pontiff. This was a great step forward in the development of what may rightly be called the special devotion of modern times—the devotion to the Sacred Heart of the Divine Redeemer.

Leo XIII spoke of this public consecration of all mankind to the Heart of Jesus as “the crown of all the honors hitherto rendered to the Sacred Heart.” It was one of a long series of events in the devotional history of God’s Church. This series had its beginning in the hidden sanctuaries made to Himself by the Holy Ghost in certain chosen saintly souls to whom He Himself made known the secrets of the Heart of the Word Incarnate. In the writings of certain Saints and Catholic authors from the eleventh century onward, and notably in the devotional works of St. Bernard, St. Bonaventure, St. Gertrude and St. Mechtilde, in oft-quoted passages familiar to all, the progress of devotion to the Sacred Heart reveals itself, though not yet with the special features which characterize it as promulgated by the Blessed Margaret Mary. Finally, in the marvellous revelations made to this great servant of God, the devotion comes out into full view, and thenceforth is not only the property of a few enlightened souls, but of the faithful at large.

It is a commonplace in the history of the Church, that Almighty God most frequently chooses the humblest and lowliest of His servants as instruments for the initiation and spread of great devotional movements such as the one considered in this paper. Such movements, when they come, cause astonishment to those who have lost sight of the fact that the hand of God is all the time at work beneath the external apparatus of the Catholic system. Worldly wisdom and worldly prudence are altogether confounded at the spectacle of some unknown person, such as a humble Religious in a remote convent, producing an uprising of

devotion which palpably results in the conversion and, we may say with moral certainty, the salvation of innumerable souls, quickening and renewing the whole life of the Church, making the land that was desolate to be glad, and the wilderness to rejoice and flourish like the lily. Success, too, in these matters, is reached by means which appear almost ludicrously inadequate, in the face of even violent opposition from the good and holy, and of much prudent hesitation on the part of ecclesiastical authority—a hesitation entirely proper and necessary in order to “try the spirits if they be of God.” But when success has come, the success which all the time was assured by the supernatural origin of the movement, all who are not wilfully blind must see that *digitus Dei est hic*; that God Himself has prepared the ground, and sowed the seed, and brought to perfection the blossom and the fruit. All this is duly exemplified in the history of the devotion to the Sacred Heart, and in the apostolate of Blessed Margaret Mary.

The first apparition of our Lord to His lowly spouse took place about the year 1673. It was not until the July of 1685 that she had won over to the cause the little community at Paray-le-Monial, and experienced the consolation of seeing public homage rendered for the first time to the Sacred Heart of her beloved Lord and Master. And how modest was this little triumph, important though it is in the history of the devotion! The saint herself has recorded it for us. It was her feast day; the festival of St. Margaret, her Patron, which in that year fell on a Friday. Margaret Mary was at that time acting as Mistress of Novices, and she begged her Sisters of the Novitiate that all the little marks of honor which they had intended for herself in celebration of her feast day should be given instead to the Sacred Heart of Jesus. They willingly agreed, and a little altar was set up, with an image of the Sacred Heart roughly sketched upon paper with a pen. Before this, the humble forerunner of altars and images of the Sacred Heart in every Catholic church in the world, they paid their devotions.

A noteworthy feature of devotional movements of this kind, observable also in other departments of the Church's life, is the complete harmony which sooner or later in the course of the

movement is reached between the working of the ordinary machinery—to use an awkward though expressive word—of the Church's daily ministration to souls, and those extraordinary interpositions of Divine Providence of which we have an instance in the supernatural rise and growth of the devotion to the Sacred Heart. We have in this, surely, almost a mark of the true Church, or rather a most striking evidence of her essential unity, a unity which belongs to her by virtue of the indwelling of Him who is her very life-principle and the original source of all her varied activities. In the rise and development of great devotions like that of the Sacred Heart, the inner hidden life of the Church which flows into her from the Holy Ghost, that life which every day, though unnoticed and unperceived by the multitude of men, is regularly communicated to the members of the Body through the channels of the Sacraments and the other means of grace, breaks forth, as it were, into special and visible manifestations. In no other religious body than the Catholic Church can be seen the perfectly harmonious coöperation, for one and the same end, of established hierarchical office and rule, of sacrifice and sacrament and sacred rite, of theological teaching and pastoral instruction, with the inspirations received and the apostolate exercised by saintly souls like Blessed Margaret Mary. The special action of God's Providence exemplified in such cases, an action by which He provides, as it were, for emergencies and for special needs of souls and of the Church, adding to the ordinary means of reaching men's hearts a supreme effort of the Divine Mercy, in no way disturbs the Church's normal action.

The result, moreover, of such special interventions is by no means the substitution of something else for the regular channels of grace—Holy Mass, the Sacraments, the preaching of the word; neither does it derogate from any usage consecrated by Divine appointment or ecclesiastical rule as a means of edifying the people of God. On the contrary, the invariable result is to send the faithful with redoubled fervor to the ordinary means of grace, and to bring back to their religious duties countless souls who had fallen into habits of coldness and neglect.

To a Catholic the explanation of this phenomenon is easy and obvious—"there are diversities of graces, but the same Spirit;

and there are diversities of ministries, but the same Lord ; and there are diversities of operations, but the same God who worketh all in all all these things one and the same Spirit worketh." He who dwells in the Church and works through priesthood and sacrament is the same Holy Spirit who inspires saints to promulgate new devotions, to undertake great works for God and for souls, to found Religious Orders, to produce spiritual and theological writings which will enlighten the Church for all time. The source of the Church's diverse operations being one, there needs must be an essential unity in that wonderful diversity. To a non-Catholic this harmony of operation—which must appear, to those who sincerely study it, plainly more than human and not explicable by any system of ecclesiastical discipline, however rigid and however well enforced—should have great persuasive force in favor of the exclusive claims of the Holy Catholic and Roman Communion to be the one true Church of God. In religious bodies outside the Church the history of those who have believed themselves to be inspired with a message from on high has often been unfortunate. When compared with the Catholic Church those bodies are found to be conspicuously wanting in the power of assimilating and the faculty of using any devotional or didactic material that may be offered to them through the piety or enlightenment of private persons. This is not surprising, since, whatever the grace of God may do for individuals in virtue of their good faith, the Holy Spirit is absent from the body corporate as such.

This harmony of operation between the ordinary and extraordinary agencies which one and the same Spirit uses in the Church for the greater glory of God and the salvation of souls, has received a fresh illustration in our own days in the history of the pontifical act mentioned at the beginning of this paper. That act was prepared for by inspirations granted to a lowly and saintly nun. A few days only before the solemn consecration of the human race to the Sacred Heart took place, there died, in the odor of sanctity, a nun known in religion as Sister Mary of the Divine Heart, Superior of the Convent of the Good Shepherd at Oporto, Portugal. To her action under Divine guidance is to be traced the origin of the decree by which Leo XIII put the crown

upon all previous public acts of devotion to the Sacred Heart. On the 10th of June, 1898, this Religious had dispatched a letter to the Sovereign Pontiff, in which she declared that our Blessed Lord Himself had commanded her to make known to His Vicar the Divine Will that the whole human race should be solemnly consecrated to His Sacred Heart.²

Our Lord, declared the unknown nun, promised in return for this act of devotion a great outpouring of graces upon the whole world. The Holy Father was not unaffected by this letter, but prudently waited for further information before taking any steps in the matter. On the sixth of January, 1899, the year of the Encyclical *Annum Sacrum*—another letter was dispatched to the Vatican by the holy Religious. It was written, she declared, “by the express command of our Lord Himself, and with the consent of her director.” “When last summer,” she wrote, “your Holiness was suffering from an illness which, in view of your advanced age, filled the hearts of your children with anxiety, our Lord gave me the sweet consolation of a promise to prolong your Holiness’ days in order that you may carry out the consecration of the entire world to His Divine Heart. . . . On the eve of the Immaculate Conception, our Lord made known to me that by the new impulse (*élan*) which shall thus be given to this devotion, He will cause a new light to illumine the whole world.”³ Here follow promises of the graces which are to result from this consecration, and an explanation of our Lord’s desire that not merely all Catholics, but the whole of mankind shall be included in the act of consecration. “His desire,” she wrote, “to reign, to be loved, and to be glorified . . . is so ardent that He wills your Holiness to offer to Him the hearts of all those who belong to Him by Baptism, in order to facilitate their return to the true Church, and also the hearts of those who have not yet received spiritual life by means of holy Baptism, but for whom, nevertheless, He gave His life and His blood, and who are equally called

² In regard to the genuineness of the revelations here mentioned, and the sanctity of the Religious to whom they were granted, the writer does not, of course, presume to anticipate the further judgment of the Church, nor, in anything he writes, does he intend to go beyond what is involved in the action of the Holy See in the case.

³ Bainvel, *loc. cit.*

to be one day children of holy Church, in order that by this consecration their spiritual regeneration may be hastened."⁴

The affair was committed by the Holy Father to Cardinal Jacobini for full investigation. The Cardinal communicated with the vice-rector of the Seminary of Oporto, who was also the spiritual director of Sister Mary of the Divine Heart. This priest replied that she was looked upon as a saint by all who knew her, and that there were good reasons for believing the alleged supernatural communications to be genuinely such. It is unnecessary to follow out every step of the careful investigation that was made. M. Bainvel relates how the Holy Father instructed Cardinal Mazzella, Prefect of the Sacred Congregation of Rites, to have considered strictly on its own merits, without prejudice on account of the letters received from Portugal, the question of the consecration to the Sacred Heart of the whole world, non-Christian as well as Christian. A theological difficulty arose. How could infidels, who not only were not members of the Church, but actively hostile to it, be consecrated to the Sacred Heart? The solution of this difficulty was found in the *Summa* of St. Thomas, where the Saint answers a parallel objection. "No one has judiciary power," it is objected (III, Qu. lix, Art. iv, ad 2), "over those things which are not subject to him. But we see that, as yet, not all things are subject to Christ. Therefore it seems that Christ has not judiciary power over all things human." The reply is a distinction between "potestas" and "executio potestatis;" namely, that all things are subject to Christ *quantum ad potestatem*—inasmuch as all power has been given to Him by the Father; but *quantum ad executionem potestatis*, as regards, that is, their actual *de facto* subjection to that power, some things are not yet subject to Him. Applying this principle to the matter in hand, it is a right of the Sacred Heart of Jesus, and it is in the merciful intentions of God, that all should be subjected to the Divine Redeemer in the sweet servitude of love and worship. That right, however, is not yet acknowledged nor that intention seconded by the actual subjection of all. *Quoad potestatem* the right exists, *quoad executionem potestatis* there is yet something wanting. The solemn consecration of all the world to the Sacred

⁴ Bainvel, *loc. cit.*

Heart would emphasize the right and further its recognition, while the graces, which, even apart from the promises made to Sister Mary of the Divine Heart, might reasonably be expected from God in reward for such an act of public homage, would promote and hasten the actual submission of men to the sweet yoke of Christ.

The report of the Sacred Congregation of Rites was favorable; and in a decree of 3 April, 1899, authorizing the public use of the Litanies of the Sacred Heart of Jesus, the intended consecration of mankind to that Divine Heart by a solemn act of the Supreme Pontiff was announced to the Catholic world. The Holy Father caused two copies of this decree to be sent to the Religious to whose initiation, under God, it was due. We may imagine with what consolation she was filled by this evidence that the desire of our Lord was so soon to be complied with. She did not live to see the Consecration actually carried out, dying three days only before it took place. In the month after her death a letter was issued from the Sacred Congregation of Rites to all bishops of the world, inviting them, in the name of the Sovereign Pontiff, to promote and increase devotion to the Sacred Heart by the establishment of Confraternities, by the observance of the month of June as the month of the Sacred Heart, and, notably, by the encouragement of Communions of Reparation on the first Friday of each month.

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(To be continued.)

FATHER TYRRELL'S "LEX CREDENDI."

I.

ONE runs no risk of exaggeration—though he fall under the charge of "enthusiasm"—by asserting that the author of *Lex Orandi* has given to the general public no work that is at once so profound and so practical, so penetrating and withal so beautiful as *Lex Credendi*. Its predecessor may be deemed less searching in its psychological analysis, and—such is its immediate

scope—is probably less immediately devotional. Chaste as it is in its classic form, its forerunner may be said to yield to its successor something in richness of literary structure, if not also in fulness of thought. Should *Lex Orandi* be held, as some have said, to contain "things hard to be understood"—though such a discovery might safely be assigned to the subjective attitude or unpreparedness of the explorer—the same charge may not justly be brought against *Lex Credendi*. Moreover, the latter work, though the logical sequent of the former, possesses a unity and completeness that enable it to stand quite by itself. Taken together, however, the two books supplement one the other, and constitute a fairly well-rounded, even if not perfect, philosophy of religion, or rather of religiousness and the spiritual life. Although the author's aim is in both volumes primarily devotional and not expressly apologetical—appealing, as he does, immediately to the interests of that growing class of earnestly religious persons who, wearied with the quarrelings of minds, are more eager for the living waters of life than for the vessel of doctrine—nevertheless *Lex Orandi* and *Lex Credendi* in conjunction form a valid and a timely justification, if not a demonstration of faith, none the less valid, and all the more timely indeed, for that it approaches the old truths from what is practically a new standpoint, the author being here as before the scribe learned in the things of the Kingdom *et proferens de thesauro suo nova et vetera*.

The motif of *Lex Credendi* stands out clearly pronounced in *Lex Orandi*, where it is said that the Creed is wrapt up in the Lord's Prayer, which embodies the aims and aspirations of the soul of Christ and voices His love. If the "Our Father" is the norm of all Christian prayer, it is no less the norm of every Christian belief, just because prayer and belief are inextricably intertwined.¹ *Lex Credendi* is substantially the verification and justification of this principle. While the former work shows how the Creed is the law of prayer, the latter proves that prayer, especially the Lord's Prayer, is the law and fount of the Creed.

The main thesis of *Lex Credendi* is introduced by a thorough and solidly devotional study of the spirit of Christ, thus bringing into relief the characteristics of that spirit which is breathed forth

¹ *Lex Orandi*, p. 60.

in that Prayer which rules all human prayer, and conditions all religious belief. Several of these preliminary chapters will be familiar to the readers of the recent DOLPHIN who may be glad to have them collected here and completed.

The author makes it quite clear in advance that only those who bring to the study of the Gospels at least "some rudimentary sympathy" with the spirit of Christ, may hope to find in them the "hidden manna." As it is to those alone "who in the love of nature hold communion with her visible forms that she speaks her various language," welcoming their "gayer hours with a voice of gladness, and gliding into their darker musings with a mild and healing sympathy"—so much more is some kinship of feeling an indispensable condition to any true recognition or appreciation of our Lord's spirit, which, being spiritual, can only be spiritually conceived—*recipitur ad modum recipientis*. Needless to add, however, that to this feeling must be joined whatever aids learning provides, to ascertain the exact mental value of Christ's teaching, the precise meaning it conveyed to His hearers, whether friendly or adverse. Now the spirit which the Gospel reveals to this sympathetic and reflective study presents three distinguishable, though inseparable, aspects, aspects which in turn will be reproduced in and will thus measure all genuine religious devotedness.

First, the spirit of Christ may be viewed in its character as Feeling, as Love; but His is a feeling begotten and illumined by a clear vision of the deepest realities of the spiritual order; a feeling that is magnetically drawn to truth and repelled by error; a feeling that is not idle, luxurious, self-consuming, but one that blossoms into deeds; a feeling that does not destroy, but elevates and perfects the best instincts of the psychic self, which it unifies and consecrates to the service of a spiritual selfless love. This aspect of our Lord's spirit is consequently opposed to that maudlin sentimentalism which, appreciating only a fragmentary emotional element in His character, and making it the object of imitation, degrades the type of true manliness and repels virile souls from a genuine spiritual life.

Secondly, the spirit of Christ may be viewed as Vision, Intelligence, Understanding; as Light—but it is a light that flames at once into love and breaks out into will and deed. It is thus

a spirit that, while it expresses itself in no abstract, unreal, lifeless system of formulæ, is far from opposing "the effort of understanding to make explicit and systematize the implications of religious experience and coördinate them with the rest of human knowledge."

The portion of *Lex Credendi* where this intellectual aspect of our Lord's spirit is analyzed brings out into fuller prominence what is laid down explicitly enough in *Lex Orandi* and again and again insisted on in the present work, namely, "the recognition of the rights of a sane and free theology ministering to, but in no wise to be confounded with revelation, whose prophetic truth it endeavors to translate into exact language and to reconcile with the ever-varying requirements of contemporary knowledge."

Now just as the love-aspect of our Lord's spirit excludes a false sentimentalism and includes an ennoblement of manly emotion, so the intellectual side of that same spirit excludes a false and morbid mysticism and includes an elevation and enforcement of the psychic factors in man's constitution, and, keeping them in their due subordination to his spiritual self, it consecrates the whole to the requirements of charity.

Lastly, the spirit of Christ is regarded as Will, as a spiritual force making for good, as a human will so fully and freely identified with the Divine as to be its unimpeded manifestation. As such it is opposed to that excessive practicalism which, minimizing the value of love and reflection, absorbs the individual in works of social beneficence, merges his personality with the communal organism, forgetting "that when all are sufficiently fed, clothed, housed, and tended, the question still remains what to do with life—a question which they cannot answer to whom philanthropy is the whole of life." Excluding thus the nervous frittering away of man's energies in the interests of a false utilitarianism, the spirit of Christ includes the elevation and full consecration of those energies to what is absolutely right in feeling, thought, and conduct—to the seeking first of the Kingdom of God and His justice, which seeking necessarily results in benevolent activity for others as well as for self.

The foregoing very hasty analysis, which adheres substantially to the author's text, must answer as an outline of his study of

our Lord's character. Examining carefully the salient traits of that character, thus laid bare, we see that they individualize a certain ideal of perfect manhood, which ideal excludes all the defects and comprises whatever excellences are contained in mere human types of manhood. Christ's ideal necessarily involves certain conceptions of man and of God and of their interrelations. Right here the reader may likely say: "Why, I knew all this long ago. Surely, Christ is the perfect man, because He is the perfect God." No doubt. Still, if one think it all over with the aid of *Lex Credendi*, he may find that he knew less about it than he credited himself with, and that after all one may have something still to learn in respect of the obvious.

The remaining two-thirds of the volume at hand is devoted to the exposition of the dominant idea indicated above, viz. that the Prayer of Christ "is at once the deepest and most succinct expression of the spirit and life of Christ, of that life whose reproduction in ourselves is the criterion of our religious beliefs and institutions—the norm of all pure prayer and indirectly of all pure belief—that the *Credo* is but the explication of what is latent in the *Pater Noster* (p. 81). Obviously, it would be idle to look to any analysis of the Lord's Prayer, however sympathetic and thorough that analysis might be, for the precise system of religious doctrine formulated in the Symbols of Faith. "We can but see men as trees walking, blurred contours, mountain slopes looming through mist." Only the substance of the Creed, and that conveyed through the language of mystery, not of reflective terminology, is directly implicit in Christ's Prayer. The life of Christ—synthesized in His Prayer—with which life that of the Saints is continuous—furnishes the matter of faith; theological reflection supplies the form. Still, as Father Tyrrell observes, the empirical verification of that matter is not valueless: "it is not nothing if that vague power which makes for righteousness in the souls of men"—and which was personified in our Lord and given a voice in His Prayer—"is seen as we strain through darkness to shape itself ever more and more into conformity with the familiar beliefs of the Christian tradition . . . with the doctrine of the Kingdom of Heaven, of the Eternal Father, the only Begotten Son, the Holy Spirit of adoption, the Communion of Saints, the forgiveness of

sins, the resurrection of the body, and life everlasting." For the other articles of the Creed, expressing as they do truths not implicit in spiritual life, but facts of history, the law of prayer is of course no criterion. To vindicate them is the function of theology.

II.

Although, as was said above, the primary purpose of *Lex Credendi* is devotional, the book taken in conjunction with its predecessor has a no less apologetical value. Rather has it this the more for that reason—verifying herein its characteristic principle, that what fosters genuine devotion must therefore be significative of the truths demanded by man's complete nature in its providential and historical relation to the spiritual order and to God. Taken together, the two books are the flower and fruit of certain basal ideas, ideas which may be seen to underlie and pervade indeed all Father Tyrrell's writings.

Let me indicate several of these controlling conceptions. First of all, there is the peculiarly vivid realization of God's omnipresence and His indwelling especially in the human soul. The doctrine of the Divine immanence in nature and in man is of course one of the oldest and most common possessions of the mind; and the prince of theologians when he reasons it out that God is in all things *per essentiam, potentiam, praesentiam*, in the souls of the just *per gratiam*, and in the Blessed in Heaven *per lumen gloriae*, simply makes explicit and adjusts to the other thoughts of the adult understanding the simple answer to the child's catechetical question—Where is God? For the devotional conduct of life no maxim is more common or more potent than God's own behest—*ambula coram me et esto perfectus*; while, on the other hand, no thought is more characteristic of the strivings of recent philosophy for the unity of a world-conception than that which interprets the ultimate ground of reality as Idea or Will, or some unknown energy. Nevertheless, however ancient or—may I say it?—commonplace, the monistic conception may be, it appeals to one with almost the vigor of a fresh discovery when met with under the imagery with which the author of *Nova et Vetera* is wont to clothe it. With that sure sense of adaptation

whereby he is able to press the new into the service of the old, he estimates the gropings of the mind for unity, and, drawing them from their pantheistic and falsely mystical byways, leads them unerringly to a true Christian monism.

An idea consequent on that of God's immanence and one whose influence is more obvious in Father Tyrrell's recent writings is the conception of the continuity of the supernatural with the natural order, of grace with nature. That he in any way fails to recognize the elementary distinctions made by theology between these two planes of man's spiritual life it would be preposterous even to suppose. On the other hand he is much more sensitive to their intimate interblending. The difference, as he says, which characterizes the supernatural is to be sought in the soul's action and is to be ascribed to the difference in God's end, intention, and operation in regard to man's destiny; in the manner of His indwelling and coëfficiency; in His handling and use of an instrument whose structure admits of, but was not necessarily designed for, application to so high a purpose. Taken, not philosophically and in the abstract, but historically and in the concrete, man's soul has uniformly breathed the air of a supernatural atmosphere. The soul is as plainly constructed for God as a harp for the hand of the harper; the music of its life is more truly from Him than from itself, though each be full cause in its own kind. Man's spiritual life as historically and experientially known to us is exigent not merely of religion but also of supernatural religion, of Christianity. In the present order Christianity viewed subjectively is the only "natural" religion; it is not Theism plus certain other beliefs. Theism is but embryonic Christianity, and Christianity is but developed Theism; purely natural religion is mere hypothesis; it is what might have been, but what never was.² Out of this divine constitution of man's nature for supernatural religion, to hope to deduce the sum of Christian beliefs would be indeed vain, no less vain than to search in man's adaptation to his physical environment for the system of chemical laws at work in the atmosphere. And yet, just as a knowledge of the latter laws is deepened and widened by viewing them in their bearings on the human organism, so likewise are the truths of faith more fully realized

² *Lex Orandi*, p. xxx.

when they are seen to be demanded by the spiritual life. This point of view is of course not original with the author of *Lex Orandi*. It is one of the familiar possessions of Catholic theology. However, it receives in his pages fresh adaptations and developments, and so has at least the aspect and the efficiency of the new.

A third characteristic thought developed in *Lex Orandi*, and prevalent in *Lex Credendi*, is the conception of the will-world, the communion of souls effected by volitional interchange with one another and with God. I cannot now enlarge on this idea. Taken, however, in connexion with the two previous conceptions just noted, it brings out the meaning and truly devotional value of the following statement (which, by the way, a recent critic seems not to have appreciated), viz. that one of the marks of the "supra-sectarian" character of Catholicism is that which, at least in principle, "allows some degree of *supernatural inspiration* to every genuine religious utterance of mankind according to its strength and quality, which sees in the totality of such utterances the ever-inadequate expression of That which seeks to reveal Itself to the human spirit as far as the limited receptivity of that spirit will permit; a sun whose light struggles to us through clouds of varying density, from the most darkly impenetrable to the most brilliantly luminous, but whose face and form we have never beheld."³ When read in its context and interpreted by the light of the other dominant ideas noted above as characterizing the author's philosophy, the expression which I have italicized in the foregoing statement seems wholly innocuous, and expresses simply the teaching of the early Fathers as well as such modern theologians as Newman and Manning.

A final characteristic of the work at hand regards its method as much as its matter. That method is primarily psychological or analytic, and ultimately ontological or synthetic. It answers therefore perfectly to the requirements of a sound and complete scientific procedure. It begins in the data of consciousness and precisely in that fact which is deepest in man, as it is in one sense at least in God, for as Dante sings:—

³ *Lex Credendi*, p. xviii.

Nor ever God nor creature in His train
Was void of love,
Be it of sense or soul ; this thou see'st plain.

Now the analysis of love reveals that at least spiritual love (to which the sensuous must be subordinate, if its subject is not to be distorted) involves vision, or intelligence and endeavor, or, as the author calls it, will ; and these three moments he regards as "simply aspects of one and the same indivisible act, of that one act whereby we identify ourselves with God who, viewed as Truth, Might, and Goodness, characterizes that act as one of Faith, Hope, or Charity, respectively. Faith is the right orientation of the spirit in relation to its end and action, and the Creed is primarily the expression of the adjustment: the correspondence is that of words to things, of abstract signs to the inexhaustible fulness and complexity of a concrete spiritual act."

The three natural aspects of "the one spiritual act" are here said to have their (supernatural) counterparts in charity, faith, and hope; and these in turn their correspondents in the characteristics of the spirit of Christ, described above ; while that same spirit, uttering itself in the Lord's Prayer, implicitly expresses the substance of the Creed, which afterwards receives its formulation by theological reflection. Such is the line of inference, viewed psychologically or analytically ; viewed ontologically, the conception of God's immanence is seen to include that of the "naturalness of the supernatural" in the concrete spiritual experience of mankind. Both conceptions attain their highest and fullest expression in the human-divine consciousness of Christ, by whom they are uttered, but with a fuller though still prophetic content in His life and prayer, and are further unfolded in turn by the universal spiritual experience of the Saints and by reflective theology.

Of course, this skeleton of the thought cannot be properly estimated when viewed apart from the organism that lives in *Lex Credendi*, which indeed must not be supposed to stand as a didactic *demonstratio fidei*. On the contrary, it presupposes this and simply supplies an experiential verification of what has been otherwise proved or accepted by faith.

Moreover, if some of the terms employed are to be reduced to the categories of metaphysics or even of theology, they will

not stand the test. For instance, the term "single act" as employed above to express the synthesis of love, vision, and will, would find itself in a "predicament" in another sense, were it squeezed into the pigeon-hole "action." Nevertheless, the terminology of *Lex Credendi* is clear enough to those who give it the attention it deserves. As it is quite absurd to suppose that Father Tyrrell was not aware, when using the latitude the scope and purpose of his work allow, of his departure from certain received technical distinctions and definitions, so too it is no less unjust to tear words and phrases from their connective tissue in order to dissect them in their isolation.

Lex Orandi and *Lex Credendi* together constitute an organism, as continuous in texture as it is beautiful in form and color. Estimated thus, in its entirety, it will be found to differ in no essential matter from the system of truths familiar to every thoroughly instructed Catholic; but it presents that system from a standpoint and in a light that is far from being familiar. We are all of us toiling up the mountain of life. Some of the company have gained a higher, though a parallel, path. These are they who, gifted with keener sight and profiting by what they have learned from newer as well as older guides, tell us of things they discern above and below and around, and especially on the horizon, as they view it from their point of vantage. How eager should we not be to share their fuller and wider experience! The vision of life described in *Lex Credendi* is essentially that presented in the *Summa Theologica*, only that the medieval direction leads from God to self and thence to Christ, the Way and the Pattern; while the modern leading is from Christ to self and finally to God. In respect to order *Lex Credendi* is the *Summa* read backwards.

Nor does the *personal* view-point of the two teachers differ. The difference is chiefly in the method of description. Even as Father Tyrrell invites you to study the spirit of Christ and the truths of faith as revealed in the "Our Father," so you might study the spirit and fundamental teaching of St. Thomas in that characteristic prayer by which he was wont to gain light for his vision of life whilst building the *Summa*: "Concede mihi, misericors Deus, quae tibi placita sunt ardenter concupiscere, prudenter

investigare, veraciter agnoscere et perfecte adimplere ad laudem et gloriā nominis tui." What is this but the petition to enter through *love* (*ardenter concupiscere*) into *vision and faith* (*veraciter agnoscere*), that love and vision may energize in *conduct* (*perfecte adimplere*)—the order of the *Summa* transposed, and the order of *Lex Credendi* exactly repeated? Nay more, what is the method of both works but a way to the securance of the prayer of St. Paul for his beloved Ephesians, that they, "being rooted and founded in *charity* . . . may be able to *comprehend* . . . what is the breadth and length and height and depth, to *know* also the charity of Christ, which surpasseth all knowledge, that [they] may be filled unto all the fulness of God?"⁴ Though the "categories," the didactic apparatus of the medieval and the modern work necessarily differ, yet closer examination will show that they are mutually supplemental, that while the elder system is a closely compact organism of truth available for all times, the newer is an adjustment of the same fundamental principles to the present age—an adjustment secured not by mutilation or distortion but by reinterpretation and development.

With the aid of philosophy, chiefly the Aristotelian, St. Thomas interpreted to his age the truths of faith as they centre in God, man, and their interrelations, truths which he had learnt from the Church, tradition, and the Bible. His interpretation was primarily, though not exclusively—as the intermediate portions of the *Summa* manifest—intellectual. His first aim was to define and demonstrate and systematize the beliefs and speculative truths, whereon right conduct is based, with the constituent factors of conduct itself. His motto was both *credo ut intelligam* and *intelligo ut credam*. The intellectual synthesis of St. Thomas has never been surpassed for comprehensiveness, penetration, symmetry, and proportion. Minerva-like it sprang full grown from the brain of its father and has abided substantially unchanged ever since.

Father Tyrrell sees the same truths as did St. Thomas, but he sees them from a different standpoint, for "Truth can and ought to be approached from many sides: it is not different because these aspects and approaches are different. The same city will

⁴ Eph. 3: 17-19.

offer as many distinct views to the sketcher as there are points on the surrounding horizon: but by no summing together of these sketches can we bring the whole within the compass of a single inward gaze.”⁵ His aim is to show that the truths of faith are implicit in genuine religious life, in life accordant with that of Christ and His Saints. His motto is *intelligam si credam*. But Faith is of the heart—*credere voluntatis est*—not exclusive but inclusive of the head; for to believe really—not in word only, not with dead but with living faith—is to adjust the soul to God, in which adjustment Hope and Love are essentially included, the three attitudes of the spirit thus revealing a triune circumflexion, the image, even if faint and far, of the Divine Trinity. Thus he reinterprets the truths of faith from the standpoint of will, as the intellectual response, clothed in a sense-derived imagery, to the soul’s deepest movement and craving—that of love, adhesion, possession.

The insistence on this sensuousness of the verbal expression of spiritual truths—“the hopeless materialism” of language—is itself one of the prevailing and most strongly marked characteristics of Father Tyrrell’s work, a conception which binds him still more closely to the Angelic Doctor. The student who has thoroughly mastered the Thirteenth Question of the *Summa* will be best prepared to appreciate the philosophy of *Lex Orandi* and *Lex Credendi*. But let me say, in conclusion, that if ever language has laid aside its sensuous opaqueness, it is that of the works just mentioned. No other writer seems to have gained more completely the secret of finding the aptest symbol for the image, and the image closest to the thought, of making printed signs translucent to the realities of the spiritual world, than has the author of these two books—books which, through a style as luminous as it is delightful, reveal a philosophy which, like the wisdom of the Angelic Doctor, is both profoundly speculative and eminently practical, and which, approaching the mind through the will, shows how the movement of selfless love, when adequately intense, quickens into the light of Faith—a light that is fed on the truths systematized in the Creed, truths which, once they have been proved by the collective experience

⁵ *Lex Orandi*, p. v.

of holiness, always and everywhere, to foster spiritual life—love, faith, hope, and right conduct—are thereby proved to be true both to the spirit of Christ and to the objects of the spiritual world, to possess a real representative and, not as the “Pragmatists” maintain, a merely practical value.

Per verum ad fidem, per fidem ad amorem, per amorem ad vitam—such is the objective intellectual way. *Per vitam ad amorem, per amorem ad fidem, per fidem ad verum*—such is the subjective, volitional, experiential way. The first is perfectly logical and unassailable: the second is, to many, more persuasive, because more personal. The latter may not stand alone by itself, but it verifies and in so far confirms the former. Love postulates prayer, and prayer faith, and faith creed. *Lex Orandi* becomes *Lex Credendi*.

F. P. SIEGFRIED.

Overbrook Seminary, Pa.

THE REV. JOHN FRANCIS RIVET,

Missionary Priest at Post Vincennes, Indiana (1795–1804).

I.—FROM FRANCE TO AMERICA.—MISSIONARY AT POST VINCENNES.

JOHN FRANCIS RIVET was born in Limoges, France. He belonged to the clergy of that diocese when the French Revolution forced him, in 1791, to seek safety in flight. With several of his clerical brethren he went to Spain.

Having reached Madrid, they soon became aware that the officials of the so-called regenerated *Royaume d'Égalité* were none too well disposed toward emigrant priests. They therefore resolved to separate in order to avoid attracting the attention and ill-will of the Government. The Vicar General of Limoges, Dean Romanet, who headed the party of exiles, went to Montforte de Teños and directed Father Rivet to take up his temporary residence in Cordova.

One of his French friends had given Father Rivet a letter of credit on Madrid, and the merchant of the Spanish capital gave him a similar letter to his correspondent in Cordova. He used

his credit very sparingly and he had drawn only 400 reaux, equivalent to twenty dollars, when a decree of expulsion from Spanish territory against all French subjects caused the Madrid merchant to flee to France. All correspondence between the two countries was suspended, and the Cordovan merchant wrote in vain to the agents of the Madrid man for reimbursement.¹ Although comparatively safe in his quiet retirement away from the capital, Father Rivet was unwilling to impose further on the merchant's kindness. Besides, he soon tired of the life of inaction he was forced to lead, and he determined to devote himself to the American missions, whither many of his clerical friends had already preceded him. He arrived in Baltimore in 1794.

The letter, dated May 9, 1795, which Vicar General Romanet wrote to him in answer to a request to send him his *exeat*, proves in what great esteem the pious and learned priest was held at home.

*Montforte de Teños, Royaume d'Egalité, Espagne,
9 Mai 1795.*

MONSIEUR,

I send you the attestation you ask of me. If I had known of your intention to leave, you might have received it in time to take it with you, or, what is more likely, I might have prevented your leaving. I would have had conscientious scruples in approving your going to America, considering your poor state of health. However, you have followed a holy inspiration, done a praiseworthy deed, and you will reap the fruits of it. Yet I do not despair of seeing you back in our too unfortunate fatherland. You cannot imagine how sweet that moment will be to me when I shall have the opportunity of giving you proofs of the esteem in which I hold you.—I do not send your *exeat*; that would be useless, since I hope that you have not the intention of remaining in America. You have gone there, being free to chose your residence, since you were forced to leave the kingdom of France by the decree of expulsion; but I could not bring

¹ Father Rivet took steps to have the debt paid. *Mémoire à consulter* addressed to Mr. Garnier. Baltimore MSS. With the exception of a very few data, our whole sketch is based on the MS. letters of the Rev. John F. Rivet to Bishop Carroll and others in Baltimore, Maryland. These French letters belong to the Baltimore Archiepiscopal Archives and are here translated and used for the first time.

myself to grant your request of a permanent *exeat*, without consulting our Bishop. I am convinced that, considering the dearth of priests which we will experience upon our return to France, the Bishop would give an *exeat* to none, much less to ecclesiastics of distinguished talents and of sound doctrine whom he will be most anxious to keep. Do not find fault with my refusal; I would be sorry to hear it afflicts you.

Present to Mr. Nagot the respects of l'Abbé de Mérignac whom he may remember having met in philosophy at the seminary of St. Sulpice. If you have occasion to see Mr. Levadoux, mention my name to him. Be assured, M. l'Abbé, of the true esteem and deep veneration of

Your humble servant,

ROMANET, Dean, Vic. Gen. of the Diocese of Limoges.
To Mr. Rivet, priest of the Diocese of Limoges.²

The Rev. Benedict Joseph Flaget having, after a fruitful pastoral career in the Territory of Indiana, been recalled by his Sulpician superiors, much to the regret of the Bishop of Baltimore, the latter appointed Father Rivet to succeed him at Post Vincennes in May, 1795.

For some years Bishop Carroll had urged upon the Government the duty of caring for the Indians, and had used all his influence with President Washington to induce the military authorities to avail themselves of the services of the Catholic missionaries for the civilization of the Indians within American jurisdiction. Upon the plea of non-interference in religious matters, the Government declined to act. The disastrous war with the savages, the interference of the British, contrary to treaties, with the frontier posts and the Indian tribes, and, perhaps most of all, the remembrance of the patriotic part which Father Gibault had taken in the surrender of Post Vincennes to the United States, caused the statesmen then in power to reconsider that short-sighted policy. General Washington recommended to Congress the adoption of a more helpful treatment of the Indians, a more active part in their civilization which would teach them the advantages of the Christian religion.

Thereupon Bishop Carroll offered the services of the Rev. J. F. Rivet, and the offer was accepted. A United States commis-

² Baltimore MSS.

sion was issued to him as "Missionary to the Indians" with a yearly allowance of about \$200.³

Full of enthusiasm, Father Rivet set out for his distant mission, St. Francis Xavier at Post Vincennes, and arrived there 12 June, 1795.

Practical as well as zealous, Father Rivet immediately set to work to find out the means best calculated to succeed in a mission so new to him. He gave the subject of the conversion, civilization, and education of the Indians close study and set forth his conclusions in a long memoir written in October of 1795, and addressed to the Secretary of War. His heart was in his work and there is no telling what wonderful results he would have brought about, had the Government of the United States been more willing to help the Catholic priest in his evangelical work, or its officials less ready to defraud him of his well-earned stipend.

II.—INDIAN MISSIONS.—REV. PETER JANIN.—POVERTY.

The whole history, both ancient and modern, of the conversion of savage tribes, testifies to the fact that the Catholic priest is the only man who practises sufficient forbearance and self-sacrifice to gain them over to civilization and Christianity.

The modern nations of Europe are but the civilized descendants of its rude aborigines. Catholic bishops, monks and priests took up the work of civilization among the natives of the woods of Gaul, Britain, and Saxony, where the conquering Cæsar and his destroying legions left off the work of annihilation. But for the wide zeal and Christian abnegation of these apostles of the Holy Roman Catholic faith, our ancestors would have been slaughtered in their haunts and we would not be here on American soil, some to destroy and others to build up. Nor is there, to-day, a set of men who understand the Indian character and know how to treat the simple yet wily nature of the children of the plains as well as our Catholic missionaries do. If the management of the tribes had been left entirely to the "Black Robes,"

³ "Life and Times of Archbishop Carroll," by John Gilmary Shea, New York, 1888, p. 487.—From the context of one of Father Rivet's letters, we think that the Rev. Peter Janin received a similar commission, if not at the same time, very shortly afterwards.

the natives would long ago have settled down and been formed into steady and growing communities of useful and sturdy citizens. The generous officers of our small but gallant army, as well as all thoughtful and observant legislators are unanimous in that belief.

But, alas! Grant is not the inventor of the accursed policy which is slowly but surely effecting the religious, moral, and physical ruin of the Red Man. Whiskey peddlers and thieving agents were already at their nefarious business before the end of the last century. The bigoted and incompetent religious guides unjustly forced upon the tribes by the Government were only hurrying on the work of annihilation. Will the more enlightened and more generous policy of the present administration be able to check it in time? Will sectarian jealousy, political wire-pulling and religious apathy allow it a free hand in saving the sad remnants of a once sturdy race?

Father Rivet handed his memoir to Mr. Arthur St. Clair, Governor of the Territory of Indiana, on the 26th of October, 1795. On that day he wrote to Bishop Carroll:⁴—

The civilization and education of the Indians having, as is mentioned in my letters of appointment, enlisted the interest and even the solicitude of the general Government, there is some hope that my reflections will be received favorably. They are not solely my own. I have consulted, by word of mouth and in writing, all persons who could give me some light on that important subject. If the plan I proposed to the Government is adopted and carried out, I think I have a right to hope that these unfortunate tribes will embrace the Gospel and enter the Church in crowds. . . .

After having demonstrated by facts as well as by arguments the possibility of civilizing the Indians upon a plan of operations continued and uniform, and having developed in all their aspects the means which seem to me most proper to produce that most desirable result, I treat the matter of religion as follows:—

Religion must walk hand in hand with the law. She alone can give sanction to human institutions and invariably submit our rebellious will to the laws proposed to us. It seems to me, and it is conceded by all, that religion has had an astonishing influence upon the

⁴ Baltimore MSS.—Letter of 26 October, 1795.

minds of the Indians of these regions. Even in cases of the most degraded drunkenness, in those deplorable moments when they lose sight of the most sacred rights, the mere sight of the priest clad in the garb which distinguishes his profession, inspires them with a respect and even a tender affection which we cannot but wonder at.

Yea, they hear him talk with pleasure about the Great Spirit, about the Master of life. I have therefore not the least doubt that three or four French ecclesiastics, for whom they have a special predilection, and who could master their language, would work wonders among them, and would soon change the appearance of these nations. The French Government never made use of any other men, and their efforts have had signal success. The greater number of the nations of these countries would be civilized to-day, and would count as many citizens as individuals, were it not for events that have stopped so glorious a conquest.

Wherefore, Sir, burning with a desire to see those unfortunate men finally cease to rob and stab with one hand and to disfigure their head and blacken their face in honor of the Evil Spirit with the other ; anxious to put a stop to the revolting austerities which they practise in honor of their false gods, I have often reflected on the means most conducive to deliver them from such a deplorable state. I have even frequently conferred by word of mouth and in writing on that subject with men full of wisdom and light. All endorse my views and voice my wishes, because like myself they are daily witnesses of the deep misery of those men who are our neighbors and brothers.—But what can one man, alone, do ? Whatever success his work and zeal might achieve, if he is sick for any length of time, as so frequently happens in these regions, everything languishes and is gradually forgotten ; everything is to be begun over again at increased cost. Should he die before another has had time to replace him, everything will be lost beyond recovery. The new man, probably working on a different plan, will give himself a great deal of trouble, and for little success.—You see, therefore, how necessary it is to secure a plan of continued uniform action, if the Government wishes to succeed in civilizing these barbarous nations. Oh ! if it were given to me to bring together three or four French ecclesiastics, either to act as schoolmasters or to scatter, after having learned the language, among the different Indian villages, to bring them the truth which they ignore ! . . . England, Spain and other kingdoms are full of these estimable men, and not one of them but would eagerly take his way hither to work in such a

noble cause. As they become better instructed, the Indians would provide an honest and decent support for their benefactors. The expenses entailed upon the Government by the operation would thus be very small, whilst the advantages to be derived therefrom would be incalculable and the glory immortal.

I had already spoken in my memoir of my separation from Mr. Janin, of the establishment of some schools, of the indispensable necessity of a dictionary in order to gain some knowledge of these barbarous tongues and to bring these peoples into relationship with civilized men, etc. I do not know in how far my views will be adopted by the Government; but if the latter concluded to ask your Grace to send for priests, you should restrict your choice to young men and promise them to find here only trouble, privations, and the duty of making every kind of sacrifice.

The Rev. Mr. Janin seems permanently settled at Kaskaskias. Besides the fact that the Indians of that region desired a missionary, the Great Chief J. B. de Couagne, who has the greatest influence over all the other tribes and whom I have seen here, seems to have taken too strong a hold of him to let him go elsewhere. The Creole or French inhabitants have promised to give him yearly eighty minots of wheat (the minot weighs about sixty pounds), two hundred of corn, sixty-odd wagonloads of wood, and later on to build him a parsonage. But the Rev. Mr. Richard, who knows that parish, has warned him not to count too much on promises; and he was right, judging from what the Rev. Mr. Janin writes to me. The latter has not been attacked by the fever, but the Rev. Mr. Richard has suffered much from it. The Rev. Mr. Levadoux writes to me: "So far I have had only three attacks of the fever, but they have left me so weak that I can scarcely keep from falling at every step; my health is too much impaired and my head and hand too weak to write a longer letter." This is the usual effect of the fever from which we all suffer in this climate. As for myself, my health is at present less precarious than it has been; the fever leaves me at intervals sufficient time to recuperate my strength, but it comes back too frequently to allow me to recover entirely; its last attacks have been even more severe than any I had before experienced. Nevertheless, I continue to attend the parish, awaiting the return of the Rev. Mr. Flaget, who is anxiously looked for. All my Indians are in winter quarters and will not be back for a few months. Three of them have left for heaven and I doubt not but they have reached it. I seriously contemplate a journey to St. Joseph, a

village of the Kickapoo tribe, 100 to 150 leagues from this post, where I may perhaps settle.

One great drawback is that I am still without means, having no interpreter of my own, not knowing the language, having no opportunity to learn it, and being scarcely able to vegetate with the meagre salary given me by the States, whilst the poorest of interpreters has at the least one dollar a day and board. We have not even received a cent of the first quarter of that salary, now that the fourth quarter is running. We are of course the only ones in the service of the States who have to meet such difficulties. I cannot help remarking that we are treated as are, in France, certain criminals whom the Government caused to be thrown without help on some unknown coast, there to vegetate like castaways in sorrow and neglect. The Rev. Mr. Janin sends me word that he is destitute and starving. I am no better off; exhausted by sickness and with no other resources than a little casual which has not amounted to more than forty *livres* during the last six months. The Hon. Governor tells us that we have been forgotten, and that we should request some trader of this region going to Philadelphia to draw our salary whilst there and to bring it to us. Such advice sounds very much like mockery! If you have any acquaintances in the War Office, Monseigneur, you would do a great work of charity by recalling to them the fact of our existence.

I could not send you this letter in the bundle that I delivered to Mr. Arthur St. Clair for the States. I was at the time overrun with sick-calls and cruelly tormented with the fever. I had the honor of writing letters to you in the two first bundles. I beg of you to continue your kindness to me, and to recommend me to that portion of your clergy that has the happiness to live near you. I send them my regards, especially the Rev. Mr. Nagot, my benefactor, and his confrères.

I am with the greatest respect, Monseigneur,

Your very humble and very obedient servant,

RIVET, Missionary Priest.

To Monseigneur the Bishop of Baltimore.

III.—RESIGNATION OF FATHER JANIN.—INDIAN MISSIONS NEGLECTED.

The next letter of Father Rivet calls for no special comment. It treats, like the former, of the Indian question, and is addressed to the Rev. Mr. Neal and dated—

P. D.

POST VINCENNES, 30 April, 1796.

Do not be surprised, dear Father, that the bundle of letters addressed to the Bishop reaches you sealed. It contains hardly anything concerning my commission. They are parcels from the other missionaries and letters from England addressed to Bishop Carroll. I am bid to take all possible care of them, consequently I request you to see to it that the package reaches its destination by some fleet and trustworthy messenger.

Having received no answer to the letter and memoir which I addressed both to General Wayne and to the Secretary of War, I am no further advanced than I was when I sent you the last unsealed dispatch to forward it to the Prelate. In it you saw how we were situated. In the meantime I continue to do whatever little is in my power for the Catholics of these regions, and also for the Indians whom it would be easy to bring to the faith if the wisquy (*sic*) did not run here like the water of the Wabash. That fatal liquor destroys all the good that one would be willing to do for them, and often changes them into a people of bears and tigers. I have several times spoken on this subject to the Secretary of War, but I have received no answer.

I have just returned from a journey to Kahokias where I went to confession. I found the Rev. Mr. Janin irrevocably decided to resign his commission, and it is likely that he has already done so. Neither my observations nor those of the other good missionaries who were with me could make him alter his determination. After having done so, he will pass into the Spanish domain. God grant that this does not prove hurtful to our plans; Mr. Janin, however, had no aptitude for the work. They will likely appoint another missionary for the Indians: for what can they expect one man to do for them? I am convinced, and everybody here says the same, that five or six good missionaries who would work in unison among the different tribes, could render more service to the States than an army of twenty thousand men. Indeed, Father Neal, there is not the least doubt of it. But the Cabinets of the governing do not always look at these matters in the same light.

Last year I received a letter from you and I answered it. The Rev. Mr. Janin has not received the one you tell me you wrote to him. He will return to me the books given to him in Philadelphia.

You must have heard about, perhaps read, a memoir which I handed to Governor Arthur St. Clair for the Secretary of War, on

a plan for the civilization and instruction of our poor Indians. I do not know how they regard it. I leave everything in the hands of Divine Providence, who will direct everything to His greater glory. But it is a great pity to see these poor people in the state they are in. I beg of you to remember me to your gentlemen for whom I entertain a very kind regard. Remember me also to my acquaintances whom you bade me bless at parting. I beg of both the one and the other to remember a poor priest, burdened with the most painful enterprise and left to himself without advice, without support, without any assistance whatever. Such a situation ought to touch the heart of a Huron. Adieu, very dear Father, think of me, pray for me. Write more frequently than you do, and rest assured that nothing equals the sentiments of respect and of gratitude which I have plighted unto you for life.

Your very devoted and affectionate servant,

THE POOR MISSIONARY.

To the Rev. Mr. Neal, Walnut Street.⁵

Three days later, Father Rivet availed himself of another opportunity to write to Bishop Carroll. His letter is dated—

P. D.

POST VINCENNES, 24 May, 1796.

Monseigneur :

Amid the numberless thorns which cover the road that you ordered me to travel, it is a singular consolation to me to be able to recur occasionally to your wisdom, and to give you a faithful account of the ministry confided to me

I have as yet received no answer either from General Whine [Wayne], or from the Secretary of War. Hence all the difficulties which I explained to you in my last dispatch still subsist in all their force. The payments are made with no more promptness; I am already two quarters in arrears, and for over two months I have not received a particle of the rations allowed me by the Government or Arthur St. Clair. I asked for them a few days ago, and the commanding officer answered me that he had neither money nor victuals. However, as I am no longer suffering, I refrain from pressing him. My greatest trouble is the silence of the agents of the Government on a subject which, to use the expression of my commission, "enlists the wishes and even the solicitude of the general Government." Hence, I have not the courage to present to it new reflections tending to secure

⁵ Baltimore MSS.

the success of its philanthropic views. I simply write to-day to fulfil my duty, and to give an account of the complaints of the chief of a village of two hundred men bearing arms, who asks a medal from the Government. Having heard his reasons, I have promised him some kind of an answer by next fall; if I do not get it, my commission becomes a farce, compromising me and embittering the minds of these people against the ministry confided to me as priest and as envoy of the States.

Such was not the case under the ministry of the missionaries sent by the French Government. The savages know it well, and they murmur. To cite only one instance: I buried the other day a man of the Houyas tribe, a well-known murderer. He had come again "to kill some Frenchmen," as he expressed it. After receiving a mortal wound, he begged to be baptized, and died with sentiments of the greatest piety. His family invoked the old custom which secured the Catholic Indians a grand funeral free of costs. They have murmured; they have laid their failure to obtain the request at the door of "that Black-gown who is in want of nothing, and who, after having put them on the good road, abandons them when they are dead." I am none the less resolved not to incur any more expenses for that object. I have asked in vain for at least a part of the presents destined for the different tribes by the Government for such and other occasions. There is not a burial that costs less than ten dollars; the faithful are getting tired of supplying funds, and I am unable to stand the expense. Hence I shall leave that and the rest to the disposition of Divine Providence; I will do the little that I am enabled to do, and without leaving the post confided to me, notwithstanding the lack of means left at my disposal, I will await with confidence the time when Providence comes to my aid or makes it manifest that my superiors were mistaken in sending me to evangelize these poor nations. I hope God will not ask of me an account of what I cannot do.

This is for the most part what has discouraged Mr. Janin, who with a pure faith and irreproachable morals, had however none of the necessary qualities for the great undertaking confided to us. During a voyage which I have just made to Illinois, I found him unshakable in his determination to resign his commission, and he intends doing it without delay. I have drawn it up myself in a manner the least prejudicial to your views and to mine. It states that having never been able to assemble the Illinois nation, of which he was appointed the missionary, in larger numbers than nine men, whilst his colleague

on the shores of the Wabash carries along with him the multitude of nations, he would wound the delicacy of his conscience by accepting any longer the moneys of the State without being able to further its views ; that his age does not allow him to pursue an enterprise a thousand times more painful and difficult than he had thought ; moreover, that Bishop Carroll has at his disposition subjects younger than he is, better fitted, etc. . . . All this has to be certified to by the magistrate of Kaskaskias. I have thought it useful to make known to you the tenor and the motives of that resignation. I do not know, of course, whether he will change anything in it ; I am inclined to believe that he will not.

IV.—THE VILLAGE OF POST VINCENNES.—ITS SAD RELIGIOUS CONDITION.

In the same letter the Rev. Fr. Rivet thus exposes the condition of affairs at Vincennes :—

Shall I now speak to you, my Venerable Father, of the situation of the Catholics of this village in what concerns religion ? Alas ! it causes me the most profound sorrow. Notwithstanding all my care, in a village composed of one hundred and four or five Catholic families, which number about three hundred or three hundred and fifty communicants, I had only eighty-eight persons who presented themselves at the tribunal of Penance, and forty-two at the Holy Table, although my indulgence has been almost excessive. The result of our conferences, which the Vicar General transmits to you, will more than prove to you how completely the holy rules of the Church are disregarded here. In particular, I had to strengthen myself with all the authority of the Vicar General to establish rules which follow even from the very first principles of religion. There is not a good woman here who does not know more than I do about all that concerns the rule of morals and the order of discipline. Therefore I beseech you, my Venerable Father, by the bowels of mercy of Jesus Christ, to make your pastoral voice heard to this poor people. Its state draws from my eyes tears of tenderness and compassion. Ah ! I love to persuade myself that the grace accompanying the instructions of the Chief Pastor will work in them what our weak exhortations cannot accomplish. They will be flattered by the touching interest that animates him for their salvation, by the care with which the sub-

ordinate pastors give him a faithful account of the state of their flock. Our ministry will thus acquire a new credit, confidence will perhaps be reanimated ; shame will at least impose silence on the impious, on the unbelievers, on the materialists whose principles begin to spread even among the women. Insist especially on the necessity of sending the children to catechism, and not to leave them until thirteen and fourteen years of age in the most absolute ignorance of all their duties of religion, to take them again out of the hands of the priest as soon as they have made their First Communion. That is the most deplorable abuse which I find here, an abuse that leaves us no hope but the success of the moment. Of course, it is the fault of the parents who are too indifferent, or are only concerned about employing their children in pursuits that will make them useful. But for that, the children would readily come for instruction, and I know even some who have asked with tears for permission to do so, without obtaining the consent of their parents. It has been by dint of care, by repeated supplications, and by all the various means which I could think of, that I succeeded in bringing together forty children who come regularly from among one hundred and twenty-one enrolled on my first list. Having no schoolmaster here, they have no means of instruction whatever. Twenty-seven have just made their First Communion with the greatest fervor, many of whom have really good dispositions and hearts inclined to virtue. Alas ! how bitter it is for me to see a seed so carefully sown in these tender hearts, which would surely have given precious fruits in its time, perish so soon ! Be not offended, my Venerable Father, at those details which may appear trivial. Nothing is small to me in what concerns the salvation of the souls committed to my charge, and a long experience has made me know how important it is to inculcate sound principles in the minds of the children. Moreover, it is a custom of all the parishes dependent on Montreal, that the children continue to frequent for one year after their First Communion the catechism lessons, and abstain during that time from dangerous amusements. Our people have an uncontrollable passion for nocturnal dances. Rich and poor, old and young, even women enceinte, run thither with desperate madness to spend all the night. They even bring children at the breast. Indeed the custom goes so far that the priest is no longer allowed to open his mouth on the subject. Nor are they satisfied with spending nights at it ; the holy days of Sunday and of the Feasts are at times wholly spent at dances. These are the dangerous schools to which bad example draws my poor

little children almost immediately after their First Communion ; their mothers make them acquire the taste of them with their milk. . . .

I have yet to submit to your consideration some other things to which I ask for an answer only in as far as you deem them of sufficient importance.

I have been led to grant without much trouble dispensation of one or two bans, fearing lest Catholics would contract marriage *intra privatas parietes*, without any other formality than the presence of a crucifix and the admission of four witnesses, or before the civil judge who readily grants dispensation of all publication of bans. I have thought it my duty to exact the payment of at least one dollar and have appropriated the amount to my own use, looking upon it as a casual, and seeing moreover that the priests who attend to the parishes in these regions are far from being in comfortable circumstances. Mr. Levadoux having called my attention to it, I ask you : first, to whom this money belongs ; and secondly, if not to the attending priest, must I make restitution of all that I have received, and to whom.

Several marriages have been contracted before the civil judge, or, during the absence of the priest, before the chorister authorized thereto by the parish, and have not thereafter been ratified by the priest. I ask : (1) Must I admit these persons to the sacraments ? (2) Must I give them the nuptial blessing at the moment of danger of death ? (3) Must their children, conformably to the practice followed for the marriages contracted in the church, be recorded as legitimate on the baptismal register ? It seems to me infinitely probable that the Council of Trent has been received here. The old French or Canadian missionaries uncontestedly followed its holy institutions, and it does not appear that the English and American governments have changed anything in that respect. . . .

I no longer know what rule to follow with regard to fasting and abstinence. I confined myself to insist on the abstinence during Lent only on Friday and the four last days. I know only two or three families who conformed themselves to my wish. The same holds good for the law of fasting. Should I have refused absolution to the others ? I have not thought myself obliged to do so, and I beg of you to enlighten me on this point. Mr. Richard has assured me that the two laws of abstinence and fasting had been sufficiently well observed in his parish, and that increases my anxiety. On that point it should be remembered, first that the greater number of inhabitants here is very poor, and that a Brief of the Sovereign Pontiff dispenses

all the subjects of the King of Spain, whose possessions adjoin us, from the abstinence every Saturday of the year and four days of the week during Lent, except the first and last week, provided they give a slight alms; and thirdly that we hardly eat any other flesh meat here except the product of the chase, and consequently we cannot get meat at will; we are sometimes without it for eight or fifteen days. Then when we least expect it, we suddenly get it from every quarter. This only holds good in summer, however; during the winter we are rarely without meat. I have thought that you should be made acquainted with these local circumstances.

My faculties mention power *dispensandi super ova*; but nobody can tell me to what days the prohibition implied in these words refers. At times, this has perplexed me not a little; you understand, of course, that there is only a personal question involved. My people would laugh at the dispensation as much as at the prohibition.

The population of our villages is made up of people from all over the world. Men frequently pretend to be married who, for all I know, may have contracted marriage elsewhere. The custom prevails here of trusting their word under oath; this seems to me to expose the sanctity of the oath to the most evident profanation. Who is the married man, wretched enough to attempt another marriage, who will be prevented from taking a false oath which secures him the possession of the object of his passion?

Mr. Levadoux has referred to your decision a diminution, asked for by many *habitans*, of certain rates which really appear to me to be exorbitant. Thus, for an ordinary high Mass the officiating priest receives nearly four dollars (or 15 livres tournois); the same sum is paid to the church treasury, two dollars to the chorister, and I do not know how much to the verger, not to mention the wax tapers which they have to furnish for a funeral and which remain the property of the church. In case of a solemn funeral, the priest, the church treasury and the chorister get each 5 livres tournois (viz. a dollar and a quarter) more. This regulation sometimes prevents my parishioners from having high Masses celebrated or induces them to have these sung elsewhere. I am told that in Detroit it costs only 24 livres tournois in all for a solemn service.

May I request you, my Venerable Father, to let me know whether I could get, in Baltimore, Philadelphia or other neighboring cities, the "History of Paraguay" by Father Charlevoix? Mr. Richard recently assured me that this work, which I do not know, points out with great

details the means which the missionaries employed to convert and civilize the Indians in that part of the world. If the work is to be found anywhere I am determined to get it at any cost. I would have entrusted this errand to Mr. Dubourg, but I cannot write to him, as I am pressed for time and must avail myself of this unexpected opportunity to forward my letters. My parcel is very voluminous: I send only one letter to the Secretary of War.

Mr. Dubourg will excuse me; my sentiments toward him do not change. I was overjoyed to receive the parcels he forwarded to me last August; the pictures and beads were most welcome and most useful. I shall be happy to hear from him again.

I am, Monseigneur, with the deepest respect,

Your very humble and most obedient servant

LE PAUVRE MISSIONNAIRE.

To Monseigneur the Bishop of Baltimore.⁶

V.—THE REV. FR. JANIN LEAVES.—WORK AMONG THE INDIANS
AT THE POST.—FR. RIVET NAMED VICAR-GENERAL.

P.D.

POST VINCENNES, 4 May, 1796.

Monseigneur :

I learn to-day from a most trustworthy source, that my colleague Mr. J—— is about to leave for New Orleans and that he will transmit to you his resignation from that city. The news staggers me, as I fear that, no matter from what place he dates his resignation, his conduct will have disastrous consequences. I throw myself in the arms of Divine Providence and entreat it to avert whatever evil effects might result from it to the great enterprise for which he has been sent here.

I think it a matter of sufficient urgency to advise you of this by special courier; you may perhaps prevent some of its bad effects and have his place filled by a man whom you deem in your own estimation better adapted than he to fill the position he has abandoned. Mr. Lebadoux and Mr. Richard know this region, the customs and usages of the people, and they are ready to fly where obedience and the glory of God may call them.

Finally, my Venerable Father, forgive me the unseasonableness of this new letter. I am so deeply affected by the sad news that I seek relief everywhere—perhaps even where I may not find it. In my

⁶ Baltimore MSS.

last trimesterly dispatch I enclosed a heavy parcel for yourself, which will reach you through Mr. Neal.

I am with the deepest respect,

Your very humble and most obedient servant,

LE PAUVRE MISSIONNAIRE.

I find confirmation of the news of the departure without resignation of Mr. J—— in the fact that he does not send his resignation in a letter which he writes for this trimester and which passed through my hands. Besides, he sends me his procuration to get his salary and transmit it to the people with whom he boarded, telling me that he is to remain but a very little time longer in these regions. His letter is dated April 26th. I know that he intends to go straight to New Orleans.

If he can be replaced without inconvenience, his going will not be such a great loss. With excellent qualities and real virtue he possessed no qualifications for such an enterprise. I had not been a quarter of an hour with him when my judgment about him was made up. Ever since I have avoided working with him and I stopped worrying only when there were eighty leagues between him and me. Mr. Dubourg, who knows me, must have suspected something of the kind from my silence about him and from the very guarded expressions I used when referring to him. We must, however, give him the credit of sincere faith and irreproachable morals; he may work very successfully in a parish already established. Had he not allowed himself to give way to his feelings he might have stood it; however, it cannot be denied that we have been cruelly left alone. I attempted to prepare the authorities for this desertion by mentioning his discouragement and justifying it by the motives indicated in the letter addressed to you in my last package. I hope that precaution was well taken, it being in the line of my official relations.

To Monseigneur the Bishop of Baltimore.⁷

From the foregoing letters it is evident that Father Rivet most conscientiously fulfilled the duties of the commission given him by the United States Government, and that he devoted most of his time to the conversion and spiritual care of the Indian tribes. He looked upon the parish work as a merely temporary arrange-

⁷ Baltimore MSS. Interesting details: The postmark on the superscription of this letter is in writing thus: "Louisville, Mai 14, 96." The written figures 25 indicate, we presume, the cost of mailing it. Mr. J. is the Rev. Fr. Janin.

ment, as is evident from the fact that in the Vincennes registers he styles himself "missionary appointed for the Savages exercising the ministry, for *the moment*, in the Parish of St. Francis Xavier."⁸

How devoted he was to his Indian work, his own superior, Bishop Carroll, tells in a letter to Samuel Dexter, Secretary of War, 15 September, 1800: "He visits the neighboring Indians and applies himself incessantly in fulfilling the object of his appointment, and disposing them to maintain a friendly temper toward the United States. He is indefatigable in instructing them in the principles of Christianity and not without success, which however would be much greater if the traders could be restrained from spoiling the fruits of his labors by the introduction and sale of spirituous liquors. In the discharge of his useful occupations, Mr. Rivet has undergone much distress. The Indians afford nothing for his subsistence; on the contrary, he is often obliged to share the little he possesses with them, or lose influence over them. This and the non-payment of his annuity for more than two-and-twenty months have reduced him to the greatest distress."⁹

Father Rivet deeply deplored the attitude of the officials of the American Government, who not only could never sympathize with the paternal way of treating the Indians by which the French had made them their allies, but also crippled his own influence over them by not paying him his salary. However, he continued to devote himself heart and soul to the welfare, spiritual and temporal, of his savage wards.

God rewarded his zeal for the salvation of these poor children of the prairie and the forest with abundant spiritual fruit. The Vincennes Registers of Baptisms and Marriages record the wonderful results of his apostolic labors among the Potowatomies. The other roaming tribes of the plains of the Wabash were not overlooked; Miamis, Shawnees, Charaguis, Piankeshaws, Ouias, Sioux and Kaskaskias, all contributed their share to the harvest of souls.

⁸ "A History of the Catholic Church in the Diocese of Vincennes," by the Rev. H. Alerding. P. 73.

⁹ "Life of Bishop Carroll," *ut supra*.

We have already become aware of the desperate religious state of the white settlers at the Post. They were a constant source of worry, trouble and heart-ache to their countryman. His life of self-denial made little or no impression upon their careless lives.

In 1798, Bishop Carroll put a stop to the many spiritual perplexities of the pious priest in the holy ministry by appointing him his Vicar General for the Territory of Indiana.

This new dignity spurred the apostolic man on to further exertion for the salvation of the people committed to his care. We have no letters from him, to throw light on his success in the holy ministry of souls; but about this time we find on the records of converts the name of the Hon. William Clark, one of the Judges of the Supreme Court in the Territory of Indiana. The soldiers of Fort Knox on the Wabash River, about three miles from Vincennes, also shared in his ministrations; several of the Catholic Irish soldiers were married men. Father Rivet baptized their children and instructed them; and when a contagious disease broke out at the Fort, the good pastor hurried to the bedside of the stricken ones, gave them the last Sacraments, and buried them in consecrated ground under the shadow of the Cross.¹⁰

+ CAMILLUS P. MAES,
Bishop of Covington.

(To be continued.)

A MIRROR OF SHALOTT.¹

IV.—THE FATHER RECTOR'S STORY.

THE EMPTY SOUL.

THE Father Rector of San Filippo was an old man, a Canadian by birth, who had been educated in England, but he had worked in many parts of the world since receiving the priesthood nearly fifty years ago, and for my part I certainly expected that he would have many experiences to relate.

At first, however, he entirely refused to tell a story. He said

¹⁰ "Life of Bishop Flaget." By Bishop M. J. Spalding of Louisville, 1852.

¹ Copyright in Great Britain by Sir Isaac Pitman & Sons, Limited.

he had had an uneventful life, that he could not compete with the tales he had heard. But persuasion proved too strong and on going in to see him on another matter one morning I found him at his tin dispatch-box with a diary in his hand.

"I have found something that I think may do," he said, "if no one else has promised for this evening. It is really the only thing approaching the preternatural I have ever experienced."

I congratulated him and ourselves; and the same evening after supper he told his story, with the diary beside him to which he referred now and then. (I shall omit his irrelevancies, of which there were a good many.)

"This happened to me," he said, "nearly thirty years ago. I had been twenty years a priest, and was working in a little country mission in the south of England. I made the acquaintance of a Catholic family who had a large country house about ten miles away. They were not very fervent people, but they had a chapel in the house where I would say Mass sometimes on Sundays, when I could get away from my own church on Saturday night.

"On one of these occasions I met for the first time an artist, whose name you would all know if I mentioned it, but it will be convenient to call him Mr. Farquharson. He made an extremely unpleasant impression on me, and yet there was no reason for it that I could see. He was a big man, palish, with curling brown hair. He was always very well dressed; with a suspicion of scent about him; he talked extremely wittily and would say the most surprising things that were at once brilliant and dangerous; and yet in his talk he never transgressed good manners. In fact he was very cordial always to me; he seemed to go out of his way to be courteous and friendly, and yet I could not bear the fellow. However, I tried to conceal that, and with some success, as you will see.

"I was astonished that he asked no questions about our beliefs or practices. Such people generally do, you know; and they profess to admire our worship and its dignity. In the evening he played and sang magnificently; very touching and simple songs of an extraordinary pathos.

"On the following morning he attended Mass, but I did not

think much of that. Guests generally do, I have found, in Catholic houses. Then I went off in the afternoon back to my mission.

"I suppose it was six weeks before I met him again, and then it was at the same place. My hostess gave me tea alone, for I arrived late; and as we sat in the hall she told me that Mr. Farquharson was there again. Then she added to my surprise that he had expressed a great liking for me, and had come down from town partly with the hope of meeting me. She went on talking about him for a while; told me that three of his pictures had been taken again by the French Salon, and at last told me that he had been baptized and educated as a Catholic, but had for many years ceased to practise his religion.

"Well, that explained a good deal; and I was greatly taken aback. I did not quite know how to act. But she talked on about him a little, and I became sorry for the man and determined that I would make no difference in my behavior toward him. From what she said, I gathered that it might be in my power to win him back.

"Now let me tell you a word about his pictures. I had seen them here and there, as well as reproductions of them, as all the world had at that time, and they were very remarkable. They were on extraordinarily simple and innocent subjects—and often religious—a child going to First Communion; a knight riding on a lonely road; a boy warming his hands at the fire; a woman praying. There was not a line or a color in them that anyone could dislike, and yet—yet they were corrupt. I know nothing about art; but it needed no art to see that these were corrupt. I did not understand it then, and I do not now; but—well, there it is. I cannot describe their effect on me; but I know that many others felt the same, and I believe that kind of painting is not uncommon in the French School."

The priest paused a moment.

"As I went down the long passage to the smoking-room, I declare that I was not thinking of this side of the man. I was only wondering whether I could do anything, but the moment I came in, and found him standing alone on the hearth-rug, all this leapt back into my mind.

"His personality was exactly like his own pictures. There was nothing that one could point to in his face and say that it revealed his character. It did not. It was a clean-shaven, clever face, strong and artistic; his hand, as he took mine, was firm and slender and strong too. And yet—yet my flesh crept at him. It seemed to me he was a kind of devil.

"Again I did my utmost to hide all this, as we sat and talked that evening till the dressing-gong rang, and again I succeeded, but it was a sore effort. Once when he put his hand on my arm I nearly jerked it off, so great was the horror it gave me.

"I did not sit near him at dinner; there were several people dining there that night, but our host was unwell and went to bed early, and this man and myself, after he had played and sang an hour or so in the drawing-room, talked till late in the smoking-room and all the while the horror grew; I have never felt anything like it. I am generally fairly placid; but it was all I could do to keep quiet. I even wondered once or twice whether it was not my duty to tell him plainly what I felt, to—to—(well really this sounds absurd)—but to curse him as an unclean and corrupt creature who had lost faith and grace and everything, and was on the very brink of eternal fire."

The old man's voice rang with emotion. I had never seen him so much moved, and was astonished at his vehemence.

"Well, thank God! I did not!

"At last it came out that I knew about his having been a Catholic. I did not tell him where I had learnt it, but perhaps he suspected. Of course, though, I might have learnt it in a hundred ways.

"He seemed very much surprised—not at my knowing, but at my treating him as I had. It seemed that he had met with unpleasantness more than once at the hands of priests who knew.

"Well, to cut it short, before I went away next day he asked me to call upon him sometime at his house in London, and he asked me in such a way that I knew he meant it."

The priest stopped and referred to his diary. Then he went on.

"It was in the following May, six months later, that I fulfilled my promise.

"It may have been association, and what I suspected of the man, but the house almost terrified me by its beauty and its simplicity and its air of corruption. And yet there was nothing to account for it. There was not a picture in it, as far as I could see, that had anything in it to which even a priest could object. There was a long gallery leading from the front door, floored, ceiled, and walled with oak in little panels, with pictures in each along the two sides, chiefly, I should suppose now, of that same French School of which I have spoken. There was an exquisite crucifix at the end, and yet, in some strange way, even that seemed to be tainted. I felt I suppose in the manner that Father Stein described to us when he mentioned Benares; and yet there, I have heard, the pictures and carvings correspond with the sensation, and here they did not.

"He received me in his studio at the end of the passage. There was a great painting on an easel, on which he was working, a painting of Our Lady going to the well at Nazareth—most exquisite, and yet terrible. It was nearly finished, he told me. And there was his grand piano against the wall.

"Well, we sat and talked; and before I left that evening I knew everything. He did not tell me in confession, and the story became notorious after his death a few months later; but yet I can tell you no more now than that all I had felt about him was justified by what I heard. Part of what the world did not hear, would not have seemed important to any but a priest; it was just the history of his own soul, apart from his deeds, the history of his wanton contempt of light and warnings. And I heard more besides too, that I cannot bear to think of even now."

The priest stopped again; and I could see his lips were trembling with emotion. We were all very quiet ourselves; the effect on my mind at least was extraordinary. Presently he went on:—

"Before I left I persuaded him to go to confession. The man had not really lost faith for a moment, so far as I could gather. I learnt, from details that I cannot even hint at, that he had known it all to be true, pitilessly clear, in his worst moments. Grace had been prevailing, especially of late, and he was sick of his life. Of course he had tried to stifle conscience, but by the

mercy of God he had failed. I cannot imagine why, except that there is no end to the loving kindness of God, but I have known many souls not half so evil as his, lose their faith and their whole spiritual sense beyond all human hope of recovery."

The priest stopped again; turned over several pages of his diary, and as he did so I saw him stop once or twice and read silently to himself, his lips moving.

"I must miss out a great deal here. He did not come to confession to me but to a Carthusian, after a retreat. I need not go into all the details of that so far as I knew them, and I will skip another six months.

"During that time I wrote to him more than once, and just got a line or two back. Then I was ordered abroad; and when we touched at Brindisi I received a letter from him."

The priest lifted his diary again near his eyes.

"Here is one sentence," he said. "Listen: 'I know I am forgiven; but the punishment is driving me mad. What would you say if you knew all! I cannot write it. I wonder if we shall meet again. I wonder what you would say.'

"There was more that I cannot read; but it offers no explanation of this sentence. I wrote of course at once, and said I would be home in four months, and asked for an explanation. I did not hear again, though I wrote three or four times; and after three or four months in Malta I went back to England.

"My first visit was to Mr. Farquharson, when I had written to prepare him for my coming."

The old man stopped again, and I could see he was finding it more and more difficult to speak. He looked at the diary again once or twice, but I could see that it was only to give himself time to recover. Then he lowered it once more, leaned his elbow on the chair-arm, and his head on his hand, and went on in a slow voice full of effort:—

"The first change was in the gallery; its pictures were all gone and in their place hung others—engravings and portraits of no interest or beauty that I could see. The crucifix was gone and in its place stood another very simple and common—a plaster figure on a black cross. It was all very commonplace—such a room as you might see in any house. The man took me through

as before, but instead of opening the studio door as I expected, turned up the stairs on the right, and I followed. He stopped at a little door at the end of a short passage, tapped, and threw it open. He announced my name and I went in."

He paused once more.

"There was a Japanese screen in front of me and I went round it, wondering what I should find. I caught a sight of a simple commonplace room with a window looking out on my left, and then I saw an old man sitting in a high chair over the fire on which boiled a saucepan, warming his hands, with a rug over his knees. His face was turned to me, but it was that of a stranger.

"There was a table between us, and I stood hesitating, on the point of apologizing, and the old man looked at me smiling.

"'You do not know me,' he said.

"Then I saw it bore an odd sort of resemblance to Mr. Farquharson; and I supposed it was his father. That would account for the mistake too, I thought in a moment. My letter must have been delivered to him instead.

"'I came to see Mr. Farquharson,' I said. 'I beg your pardon if——' Then he interrupted me—well, you will guess—this was the man I had come to see. "It took a minute or two before I could realize it. I swear to you that the man looked, not ten, nor twenty, nor thirty, but fifty years older.

"I went and took his hand and sat down, but I could not say a word. Then he told me his story; and as he told it I watched him. I looked at his face; it had been full and generous in its lines, now the skin was drawn tightly over his cheeks and great square jaw. His hair, so much of it as escaped under his stuff cap, was snow-white, and like silk. His hands, stretched over the fire, were gnarled and veined and tremulous. And all this had come to him in less than one year.

"Well, this was his story. His health had failed abruptly within a month of my last sight of him. He had noticed weakness coming on soon after his reconciliation, and the failure of his powers had increased like lightning.

"I will tell you what first flashed into my mind, that it was merely a sudden unprecedented break-down that had first given room for grace to reassert itself, and had then normally gone forward. The life he had led—well, you understand.

" Then he told me a few more facts that soon put that thought out of my head. All his artistic powers had gone too. He gave me an example.

" 'Look round this room,' he said in his old man's voice, 'and tell me frankly what you think of it—the pictures—the furniture.'

" I did so, and was astonished at their ugliness. There were a couple of hideous oleographs on the wall opposite the window—perhaps you know them—of the tombs of our Lord and His Blessed Mother, with yellow candlesticks standing upon them. There were green baize curtains by the windows; an axminster carpet of vivid colors on the floor; a mahogany table in the centre with a breviary upon it and a portfolio open. It was the kind of a room that you might find in twenty houses in a row on the outskirts of a colliery town.

" I supposed of course that he had furnished his room like this out of a morbid kind of mortification and I hinted this to him.

" He smiled again.

" 'No, he said, 'indeed not. It is that I do not care. Will you believe me when I tell you that? There is no asceticism in the matter. Those pictures seem to me as good as any others. I have sold the others.'

" 'But you know they are not good,' I said.

" 'My friends tell me so, and I remember I used to think so once too. But that has all gone. Besides, I like them.'

" He turned in his chair and opened the portfolio that lay by him.

" 'Look,' he said, and pushed it over to me.

" It was full of sheets of paper, scrawled with such pictures as a stupid child might draw. There was not the faintest trace of any power in them. Here is one of them that he gave me." He drew out a paper from his diary and held it up. " I will show it you presently.

" As I looked at them it suddenly struck me that all this was an elaborate pose. I suppose I showed the thought in the way I glanced up at him. At any rate he knew it. He smiled again, pitifully.

"'No,' he said, 'it is not a pose. I have posed for forty years, but I have forgotten how to do it now. It does not seem to me worth while, either.'

"'Are you happy?' I asked.

"'Oh! I suppose so,' he said.

"I sat there bewildered.

"'And music?' I said.

"He made a little gesture with his old hands.

"'Tell Jackson to let you see the piano in the studio,' he said, 'as you go downstairs. And you might look at the picture of Our Lady at Nazareth at the same time. You will see how I tried to go on with it. My friends tell me it is all wrong, and asked me to stop. I supposed they knew, so I stopped.'

"Well, we talked a while and I learnt how all was with him. He believed passionately and that was all. He received the Sacraments once a week, and he was happy in a subdued kind of way. There was no ecstasy of happiness; there was no torment from the imagination, such as is usual in these cases of conversion. He had suffered agonies at first from the loss of his powers, as he realized that his natural perceptions were gone, and it was then that he had written to me."

The Rector stopped again a moment, fingering the paper.

"I saw his doctor, of course, and——"

Monsignore broke in. I noticed that he had been listening intently.

"The piano and the picture?" he said.

"Ah! yes. Well, the piano was just a box of strings; many of the notes were broken and the other wires were hopelessly out of tune. They were broken, the man told me, within a week or two of his master's change of life—he spoke quite frankly to me—Mr. Farquharson had tried to play, it seemed, and could scarcely play a right note, and in a passion of anger, it was supposed, had smashed the notes with his fists. And the picture—well, it was a miserable sight—there was a tawdry sort of crown, ill-drawn and ill-colored on her head, and a terrible sort of cherub was painted all across the sky. Someone else, it seemed, had tried to paint these out, which increased the confusion.

"The doctor told me it was softening of the brain. I asked

him honestly to tell me whether he had ever come across such a case before, and he confessed he had not.

"It took me a week or two, and another conversation with Mr. Farquharson before I understood what it all meant. It was not natural, the doctor assured me, and it could scarcely be that Almighty God had arbitrarily inflicted such a punishment. And then I understood —as no doubt you have all done before this."

The old priest's voice had an air of finality in his last sentence, and he handed the scrap of paper to Father Bianchi who sat beside him.

"One moment, Father," I said, "I do not understand either."

The priest turned to me, and his eyes were full of tears.

"Why this is my reading of it," he said; "the man had been one mass of corruption, body, mind and soul. Every power of his had been nurtured on evil for thirty years. Then he made his effort and the evil was withdrawn—and—and, well he fell to pieces. The only thing that was alive in him was the life of grace. There was nothing else to live. He died, too, three months later, tolerably happy, I think."

As I pondered this the paper was handed to me, and I looked at it in silence. It was a head, grotesque in its feebleness and lack of art. There was a crown of thorns about it, and an inscription in a child's handwriting below:—

Deus in virtute Tua salvum me fac!

Then my own eyes were full of tears too.

ROBERT HUGH BENSON.

Cambridge, England.

[“Father Bianchi’s Story” follows.]

THE HOLY FATHER’S WISH REGARDING DAILY COMMUNION.

IN a decree recently formulated by the Sacred Congregation of the Council, and published in the Catholic journals, the Holy Father embodies his wish that the ancient practice of daily Communion should be restored throughout the Christian world. The

act is part of the plan of general revival of piety which the Sovereign Pontiff indicated in his first Encyclical as his chief aim—*restaurare omnia in Christo*. The devout reception of Holy Communion, daily, by the faithful generally, would bring back the happy conditions of the early Church when the stranger could point to her children and say: Behold how these Christians love one another!

The readiness with which the decree was promulgated and commented upon by those who have at heart the increase of devotion to the Blessed Sacrament and of personal sanctification, must be recognized as a good omen suggestive of the strengthening of Catholic faith and piety. At the same time it has given rise to some misapprehensions which the Holy Father and the Sacred Congregation could not have intended, and which involve the danger of promoting a perfunctory approach to the Holy Table, whence would follow a neglect of that very Christian perfection which the decree aims at promoting.

To estimate properly the meaning, in practice, of the decree, it is to be remembered that the Holy Father neither urges a new devotion, nor extends any indulgence to recipients of the Blessed Sacrament that would imply a dispensing from those time-honored and just precautions of reverent preparation and thanksgiving which the Church has always insisted upon, to the exclusion of both Jansenistic rigor and commonplace laxity. What the decree urges is simply that the legislation of the Council of Trent on this subject be carried out more effectually than has hitherto been done. According to this legislation the faithful are instructed to receive daily Communion, not merely spiritually but actually, whenever they assist at daily Mass.¹ It is the Congregation of this very Council of Trent which, at the desire of our Holy Father, promulgates the present decree by which its former legislation is to be enforced.

As is well known, this injunction of the Council comes in the nature of a reform, that is to say, a reestablishment of a discipline which received its force from Apostolic practice. Daily Communion was the custom of the Christian worshippers at Mass in the early Church.

¹ Sess. xxii, c. 6.

Why was that practice discontinued? The answer is written in a warning which St. Paul sends to the Corinthians (I, 11:30): " Ideo inter vos multi infirmi et imbecilles, et dormiunt multi." There were those, then, who came to this Holy Sacrifice with a disposition to sin, sloth, indifference, and he bids them examine their consciences lest God pronounce judgment against them for their irreverence. The abuse which the Apostle stigmatizes thus early in the life of the Church, finds its larger record in the subsequent history of religious discipline, so that there developed gradually an opposite extreme which culminated in the doctrinal severity of Jansenism. I use the word se-verity in its etymological sense as a " separation from truth," and as such did the Church condemn the cruel teaching which, under plea of reverence, deprived the children of God's household of the Bread of Life.

But there were other causes; besides the extremes of Jansenism, which hindered the frequent approach of the people to the altar of the Celestial Manna. They were not so much doctrines as conditions. Chief among these was the growth of a beneficed clergy in Catholic countries. Priests were appointed to pastoral posts, endowed. These endowments, piously intended to secure the minister of the altar from an unworthy quest for his daily sustenance, and to facilitate his more complete devotion to the service of souls, were distributed in time as favors—not gifts, but "livings," which exacted the condition *sine qua non* of a daily celebration of Mass and the recital of canonical prayers. The canonical obligation of saying daily Mass became gradually with many a perfunctory service without engaging that pastoral zeal which would seek to bring the faithful to attend and receive Holy Communion. The less frequently the people came to Mass, the less they came to Communion; and the less they came to Communion, the less did they trouble the canonical or hireling priest in the confessional. To him it was indifferent whether they came or not, since he had his endowment.

To say that these conditions became universal would be to exaggerate. But where they obtained, there fervor ceased in the daily attendance at Mass and in the participation of the Holy Sacrifice by frequent Communion. The people might still retain their piety as well as their faith, because there was a thou-

sand influences for good at work to preserve the religion of their fathers in their hearts. The Catholic atmosphere which had no breath of heresy to taint it, the traditional home life which made daily prayer and supernatural views part of the domestic training, the wayside shrine that invited the passer-by to pious aspirations, the missionary who came from time to time to stir the passive conscience into momentary ardor—these influences kept alive the true faith and deep popular piety, even where good pastors fell in with the general custom of substituting a private Mass for the parochial and conventional Mass, at which the faithful were expected to assist and communicate.

Now it is evidently these conditions, since they have become the rule and have made us forget what is befitting and beneficial, that the Holy Father seeks to change by enforcing anew the decree of the Council of Trent, adding certain directions to facilitate its observance.

The remedies authoritatively suggested may be summarized under the following heads:—

1. There is to be no more speculative contention as to the dogmatic value of frequent Communion. It is an established truth, which common sense endorses, and one to which theologians ought to conform their undivided teaching, viz. that to receive daily the *panis quotidianus supersubstantialis* of which St. Matthew speaks (6: 2) is in simple conformity with our constant request in the “Our Father:” “Give us this day our daily bread.” Hence it follows—

2. That frequent and daily Communion should be open to all the faithful who are properly disposed thereunto, by being in the state of grace which allows them to profit by this heavenly sustenance. Since the faithful have not been accustomed to such an interpretation of their daily prayer, the decree of the Holy See naturally implies that—

3. Parish priests, confessors, preachers, and religious instructors exhort the faithful to this practice by interpreting to them the benefits of it. This is not done by simply trumpeting it forth as a law of the Pope, or as a privilege which his liberality has opened like an indulgence out of the abundance of the Divine Treasury. It is done by setting forth the value of daily devout attendance at

Mass wherein Holy Communion may be received by all—provided they are properly disposed for such reception. The practice, therefore, to be fruitful of the good intended by the Holy Father, is conditioned upon certain requisites which demand attention and action on the part of the spiritual directors of the faithful as well as on the part of the faithful themselves.

4. The requisites which the decree demands are (*a*) that those who approach Holy Communion be in the state of grace, and have a right and devout intention. This devout intention is, of course, always supposed; but it should not be merely passive, for the Fathers who framed the decree add that those who come daily to the Holy Table should have (*b*) the desire of a closer union with Christ, and should manifest this desire by seeking in Him the remedy for their faults or defects. Persons then who are not disposed to make progress in virtue by combating evident faults of temper, or by avoiding occasions that lead to mortal sin, or who maintain an attachment to venial sin, are according to the terms of the decree by no means properly disposed for the daily reception of the Holy Eucharist, however much they should be urged to make themselves more worthy. Nor does the decree dispense the recipients of daily Communion from a serious preparation for, and a suitable thanksgiving after, the solemn act. Finally, the decree plainly indicates that those who go to Holy Communion at the daily Mass must do so not only of their own free will but from a strong desire to receive this sovereign remedy of the soul. Confessors are exhorted *ne quemquam avertant*. The faithful are not to be driven to the practice, but to be so instructed and persuaded as to desire it of their own accord and for their greater perfection.

Here I touch a point which may be open to criticism from those who believe that it is wise to preach at retreats of religious and seminarians, or at conferences for the devout generally, that the established order of frequent Communion, several times a week, is to be turned at once into a mandate of daily Communion for all the members of the community.

The decree states indeed :—

Frequent and daily Communion is to be promoted especially in religious orders and congregations of all kinds ; with regard to which,

however, the decree *Quemadmodum*, issued 17 December, 1890, by the Sacred Congregation of Bishops and Regulars, is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar ; as also in all Christian establishments, of whatever kind, for the training of youth.

In the case of religious institutes, whether of solemn or religious vows, in whose rules, or constitutions, or calendars Communion is assigned to certain fixed days, such regulations are to be regarded as directive and not preceptive. In such cases, the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

The decree says that the practice of daily Communion in such communities is to be "promoted;" it does not say it is to be "enforced." It further adds that the existing regulations in any religious institute which limit the reception of Holy Communion are to be regarded as directive rather than as preceptive. That is to say, they are not to be considered as summarily abrogated ; indeed they may be retained, provided the members of the community are informed that, if they desire, they may, with the approval of their confessor, approach daily, or as often as they wish.

Every director of religious communities knows that the introduction of any apparent change of discipline into a community, if it is to avoid giving rise to misconstruction by individuals in the community, should ordinarily come from and through the legitimate superior to whom the maintenance of discipline in the institute pertains. It is true that the confessor is the proper judge as to the right by which an individual or all the members of the community may avail themselves of free access to the Holy Table. But that judgment does not always carry with it the external authority which attributes the use of that right, irrespective of disciplinary considerations. Whilst therefore a confessor, acting as spiritual director, may publicly interpret the pontifical decree

by stating that every one is free to avail himself of the privilege to go to Holy Communion daily (a privilege which is to be urged but not enforced as a precept), he would plainly trespass the bounds of both prudence and right discipline, if he were to give the impression that every member of that community should forthwith set aside the tradition constituted by an approved rule, and go to Communion daily, as though there could be no reason why every one might not at once enter upon the practice desired by the Holy Father. The decree states that the communication of it is to come to the Bishops and through them to the religious institutes, and that superiors of convents are to read it annually within the octave of Corpus Christi, to their respective communities. This is a sufficient indication of how the matter is to be urged in connexion with the devotion to the Blessed Sacrament. For the rest, it is needless to point out here what harm the injudicious enforcing of devotions, however holy, can do, when it has the appearance of ignoring or correcting what is sanctioned upon such very solid grounds as the customs of a religious institute.

There is another duty of a more positive character implied in this decree, and it falls upon pastors or parish priests in general.

If we are to promote the reception of daily Holy Communion at the daily Mass, it follows that the faithful are to be provided with the means to do so. This implies, especially for churches in rural districts, assiduous attention to the celebration of daily Mass. Even in the cities the number of Masses celebrated each day should correspond with the missionary needs of the parish. The law of canonical residence thus receives for many places a new enforcement. Next to this, the people must be free to go to confession more often and at times when it has not been customary in general to hear confessions. By this means the zeal of the parochial clergy is being tested, and the fact that the results of daily attendance at the parish Mass and the number of daily communicants is to be made a distinct feature of the diocesan report made regularly by the Ordinary to the Holy See, shows the ultimate intention which underlies the decree as formulated. The policy of the Holy Father is not merely to legislate, but to control as much as possible the zeal of the bishop upon whom depends supervision of the execution by which the law is made effective.

That supervision is to be maintained by a system of visitation, for which the Council of Trent and local synods provide, but which is rarely carried out as it is being now done in the city and diocese of Rome—a precedent which is soon to be followed in other dioceses.

H. J. HEUSER.

Overbrook, Pa.

THE TRAINING OF SILAS.

XXVI.—A MARRIAGE—AND ALL ENDS WELL.

THE winter was passing away rapidly. Several heavy thawing spells had begun to tell on the drifts in the avenues. The huge piles of snow, relics of the December blizzard, which Mayor Bruce did not see fit to have removed to the Brono, and which accordingly gave Laurenboro a special aspect—to attract winter tourists, the Mayor said—were dwindling sensibly under the rays of the March sun. Tiny streams followed the car tracks down the hill to the river front, while here and there, on the elevations and the empty lots, could be seen tufts of last year's growth—harbinger of green grass and May flowers.

Thus came the lovely spring with rush of blossoms and music,
Filling the earth with flowers, and the air with melodies vernal.

A new life was impregnating Nature. Laurenboro was rising out of her sleep after the piercing cold of the North had fled, and the long cheerless winter; cheerless, in very deed, for the season just ending would long be remembered as the year of the Göttingen crisis.

No one felt the invigorating influences to the new life more than Silas Maglundy. Every afternoon he was seen walking down Howarth Street inhaling the fresh spring air, and receiving the congratulations of his friends on his recovery from what he himself thought was a “close call.”

The legal transfer of his property had been made to Father Sinclair, pending the introduction of a bill of incorporation; and the contractors had already begun to transform the great mansion into a public library. The old man followed the work of alteration with the deepest interest. He watched every detail of the

work, and asked many questions. It was he who reported progress weekly to the chief and her assistants; he made their hearts glad by his evident satisfaction at the part he was playing in the whole enterprise. All this distraction and activity had a beneficial effect on him. His physical well-being influenced his spiritual; he was consequently in the best of humor most of the time.

One day he met Burton. The editor of the *Times* was interviewing the contractors when Maglundy walked up and took his hand.

"Mr. Editor, you were hard on me once," he said, softly.

"I was once, only once, I believe," answered Burton, "but I shall never be again. The work you are doing here in Laurenboro makes one forget the past; it is going to give you an honored name amongst us."

"Something more in it than there was in that cow on Blenheim Square, isn't there? But we are friends, are we not, Burton?"

The old man clasped his hand tightly.

Burton acquiesced readily. The Blenheim Square episode, brought up so suddenly, gave the editor a nervous twitch, and he decided to change the topic as soon as he could.

"Mr. Maglundy," he ventured, "I intend to give this new Library a good write-up when it is completed, and shall make amends if I have hurt your feelings. Have you a photo of yourself? Many of my readers are anxious to see the man whose name is on everybody's lips these days."

"I have no picture of myself, Mr. Burton. Any one who wants to see Silas Maglundy may walk along Howarth Street any afternoon that it doesn't rain. Will not that meet the demand?" he asked.

"Not at all," persisted Burton. "Thousands of my readers live out of town, and they are deeply interested in your career. A sketch of your life and a half-tone will tell them all about you, and raise you in public esteem."

But the editor had overshot his mark. Maglundy was no longer the same man.

"All folly, Burton! All rank nonsense, sir!" he retorted. "The esteem of my fellow-citizens I appreciate, but I am not

going to use artificial methods to secure it. The nearness of death taught me the vanity of many things. This is one of them. Henceforth, I shall not work for the esteem of men. Anything I may do in the future will be done to help me save my soul. If public esteem follows that kind of work, let it come. But I shall not run after it."

This logic appealed to the clear head of the editor, and he positively admired the speaker. The tremendous change that had taken place in the heart of the old millionaire made a deep impression on Burton, and he could not help telling Father Sinclair when he saw him soon after, that there were conversions besides those to the Faith.

"Certainly," replied the pastor, "and it often is a harder task to convert a Catholic than to bring one in from outside the fold. In the present case, all that the old man needed was a good shock. He got it the day he was taken to the Providence. It was a great favor God did for him; his duty now is to persevere."

"And die happily?" added Burton, smiling.

"And die happily," echoed the pastor.

"But isn't the old dad going to get married? He told the Committee so?"

The question was rather blunt; but Father Sinclair merely answered: "Things more improbable than that have happened."

"On my honor, if I could get the name of the future bride," said Burton, enthusiastically, "I'd give the old hero a column in the *Times*, with a 'scare head.' That marriage is perplexing me."

It was perplexing more than the editor. Father Sinclair kept his own counsel; but even he did not know how things were going to turn out. Maglundy himself was in a quandary, not as to who the party of the second part should be—that was settled long ago—but as to how he should go about it, or where the beginning of the end was to be.

One day, late in March, Miss Garvey was showing him some rare books she had just received—the chief was always in good humor every time a new instalment came. She had just told Maglundy that when the Library was transferred to his residence, she should be able to secure whole editions of such works.

"What a splendid site! I passed the door again yesterday.

And what a world of good this Library is going to do for years. Mr. Maglundy," she exclaimed enthusiastically, "my whole heart is in this work."

The old man looked around; they were quite alone.

"Your whole heart? Isn't that too much to give, Miss Garvey? Could you not spare half—just a half—for an old man whom the world calls a millionaire? Just a half?"

The world did not hear the answer. The world consequently shall never know how it is done. But three days later, all Laurenboro read in the Personal Column of the *Times*

The marriage of Mr. Silas Maglundy, the California millionaire, and Miss Mary Garvey, one of Laurenboro's popular young ladies, is a function of the near future. The date is not yet fixed.

That and nothing more. But it was enough.

Melgrove nearly gasped for breath when he took up the paper that night.

"Foxy grandpa!" he shouted. "You're a crackerjack."

"Land's sake! Did you ever?" exclaimed Clare Cayson, who nearly fainted.

"Bravo! bravo!" echoed the rest of Laurenboro.

The engagement was a three days' wonder in the parish. Even Miss Garvey surmised it would be. Perhaps that was the reason she kept out of sight for a couple of weeks.

But everybody was pleased. The little lady found that out after her engagement to Maglundy was announced. More than a hundred notes of congratulation came to her from friends and well-wishers.

The absence of the chief from her usual post did not hinder the work in the library. Everything went on as usual. Maglundy did not miss a week. Regularly, every Wednesday afternoon, he dropped in with his volume under his arm, utterly oblivious of the good-natured comments of the assistants and the readers who chanced to be exchanging their books.

Clare Cayson was always kind and pleasant to the old gentleman and helped him, as Miss Garvey would have done, in choosing his book for the week. In fact, she went out of her way to



oblige him, and rummaged through half a section one day to find a volume she desired him to read.

"How would you like to read K—39: 'Fishing for Millions?'" she asked him, meanwhile handing the book over the counter.

"That will do. A story of ocean perils, I suppose?" said he, wrapping it up carefully.

"No," replied Clare, "fishing on dry land."

"Indeed! Fishing on dry land! The work must be interesting." He never suspected what Clare was hinting at. "I shall read it with pleasure. I do not see the chief librarian here any more. Is she unwell?"

"Only indisposed," answered Clare. "I think she is busy."

"Indeed! busy."

"Yes; so she said. It must be her wedding trousseau that is keeping her away."

"How interesting!"

And the old man left the hall without giving her one bit of news.

The main thing the assistants wished to know was whether any date had been fixed for the wedding or not. It was decided among them that a splendid wedding gift should be presented to Miss Garvey; and they, like the rest of mortals on similar occasions, were racking their brains to know what the gift should be.

Father Sinclair was appealed to. It was a solemn moment when the six assistants, with Clare Cayson at their head, appeared at the glebe-house parlor.

"Presents!" exclaimed the pastor. "Do you think, ladies, that Mr. Maglundy is not able to furnish his own home? What would the old gentleman say to this?"

"But it is the custom, Father. Everybody does it," broke in Clare Cayson.

"And does it follow, Miss Cayson, that because everybody does it, the custom should be encouraged? I have had some experience, and I know that the wedding-present mania here in Laurenboro has become a nuisance. I am sure that if Miss Garvey were consulted, she would unhesitatingly put her foot down on it."

"But what are we to do to show her our appreciation?" asked Clare, who was the spokesman for the delegation.

"Allow me to suggest something," returned the pastor. "The name of Garvey is soon to be changed into that of Maglundy. It would be a pity that so well-known a name should be buried in oblivion. Why not call one of the sections in the new Library the 'Garvey section?'"

"Splendid," exclaimed all in unison.

"And fill it with fiction suitable for elderly millionaires," added Clare Cayson. "I propose that we girls"—turning to her co-workers—"present the Garvey Section with morocco-bound copies of the 'The Wooing of Silas,' 'The Unwilling Bachelor,' 'The True Ministry of Wealth,' and 'Fishing for Millions.'"

The assistants left the glebe-house in a high state of exultation. Nothing could have pleased them half so well as the novel wedding present, not because it was a cheap and easy solution of what is very often a dear problem, but rather because the little chief had won her way into their hearts; and they would have regretted to see her honored name forgotten.

Father Sinclair's suggestion was the result of the favorable reply he had received from the Melgroves anent a similar affair. When he suggested that Helen's insurance money should be devoted to the purchase of books for the young, and that the children's corner be called the "Helen Melgrove Section," the family at first objected to the latter clause. They were rather adverse to that kind of fame. At last they yielded, when the pastor told them that he could see no other way of doing adequate justice to the memory of little Helen. There was to be a "Cayson Section," a "Molvey Section," a "Graymer Section;" there was no reason why there should not be a "Melgrove Section." Such being the case, Horace Melgrove waived his title to immortality in favor of his little daughter. Greater glory was reserved in the mind of the pastor for Silas Maglundy. He had not yet decided what should be the nature of it; but it was to be something worth while.

These delicate tasks took up Father Sinclair's spare moments during the first half of the month of May. His correspondence with publishers and with the public libraries all over the country

had grown so enormous that he could no longer cope with it, and he thought seriously of engaging some one to carry it on for him. He broached the subject one evening during a Committee meeting.

"I hear that the Elzevir people are going to dispense with the services of young Newell," said Molvey. "He should be able to fill the position."

"What's up?" asked the pastor. A plan suddenly dawned on him of working into the hearts of the Newell family.

"Simply this," replied Molvey, "the Directors of the Elzevir tried last winter to hoodwink our people by engaging a Catholic secretary. They have from the very beginning been trying to alienate sympathy from our enterprise. But they find that we are too strong for them. Their circulation has decreased one-third since Miss Garvey started to work. All this has soured them against Catholics in general; and as a result they have no further use for their secretary."

"I shall write to young Newell to-morrow," said Father Sinclair. "His experience should be useful to us. And, besides, I have other motives for extending a friendly hand to that family."

Meanwhile the reconstruction of the Maglundy mansion was proceeding rapidly. Space had already been prepared for fifty thousand volumes, with room for as many more. Large cases began to arrive from the publishers. They were stored away awaiting revision. Father Sinclair urged the workmen to complete their labors before June. As an earnest of Divine protection, he desired to formally open the Library on the first day of the month consecrated to the Sacred Heart.

Burton kept the public fully informed of the progress of the work, and thereby excited the indignation of several of the Elzevir Directors, who told him it was a disgrace to journalism in a free country to advocate so strongly the principles of "Sectarianism." The Elzevir, they insisted, had always done justice to readers of all denominations; and now, after years of earnest endeavor, they find their efforts being frustrated because of those accursed principles. Burton ought to be ashamed of himself to become, in this enlightened age, the apostle of medievalism.

But the editor only listened. He tried several times to show them that these very efforts of theirs revealed the weakness of their position. It was only another phase of the struggle that should ever be waged between Truth and Error.

From their standpoint there was sufficient reason for their resentment. It had been ascertained that the circulation of the Elzevir had fallen off one-half—not one-third as Mr. Molvey had asserted—since the Laurenboro Free Library was started. When the new building on Howarth and Buell Streets would be opened, and the Catholic Library's usefulness increased twentyfold, there was no telling what would happen to the Elzevir. The Directors surmised what would happen. One of them told Burton that because of the bigotry of a section of the city their institution would very likely go to the wall.

It was not until the third week in May that the contractors handed the key of the reconstructed Maglundy mansion to Father Sinclair. The pastor put it in an envelope, with a note to the chief librarian, inviting her to go and take possession of her new quarters.

The little lady, who had many things to attend to just then, was very much puzzled to know what he meant. He could not mean her to take possession as Miss Garvey; he should know that she was busy; he certainly could not ask her to go as Mrs. Maglundy, for the date when that title would be her own had not been decided on. Suddenly, the gist of the message dawned on her: she had not called on her pastor since her engagement to the millionaire was announced.

The next morning a very welcome hand was extended to her at the glebe-house, and good wishes and God's choicest blessings called down on her kneeling form. It was arranged that the marriage should be solemnized on the last day of May.

The rest of the tale is soon told. The wedding of the chief librarian was a gala day in the parish. Clare Cayson and her assistants, loyal to the end, had made St. Paul's as attractive as they could. No event in recent years caused such widespread satisfaction. Every one congratulated the little lady on her good fortune; and every one congratulated Silas Maglundy on his fortune equally good.

There was no great fuss made in the opening of the magnificent new library hall. The books were simply transferred from their old home. The new volumes, as they left the revisor's hands, were given their numbers and thrown into circulation; and the wheelwork of the new institution turned just as smoothly as it did in the old. Young Newell made an efficient secretary; in fact, the choice of him by the pastor did much to reconcile the Newells to the new order of things.

When the last trace of snow disappeared, Father Sinclair carried out his promise to the millionaire, and gave the designs for a classic statue of Neptune to replace the cow which had been sent to the junk-shop. At his own expense, a marble slab, with the names of the founders, was placed in the vestibule of the new library.

Something more conspicuous was reserved for Maglundy. At a meeting of the Committee, during the wedding-trip of the millionaire and his wife, Horace Melgrove carried a resolution that a sum of money be set aside to raise a bronze statue to the generous California miner after his demise, to perpetuate the memory of one who merited so well of the citizens of Laurenboro.

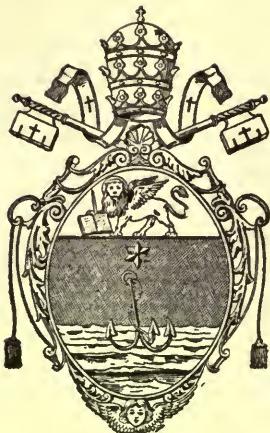
The old gentleman is still hale and hearty, and living happily in a modest home not three blocks away from his former princely mansion. In the evening of his life he may be seen sitting, with his devoted helpmate, under the shadow of a noble maple, listening to the cooing of the doves and the warbling of the song-birds, satisfied with himself and with the world at large. May many years elapse before the monument in bronze tells the story of his going! His kind heart, rather than his strange career, has made all the world his friend. But the question is still asked by those not in the secret—

“Who trained Silas? Was it Father Sinclair? Or wasn't it Miss Garvey?”

E. J. DEVINE, S.J.

Montreal, Canada.

[The End.]



Analecta.

E SACRA CONGREGATIONE CONCILII.

DECRETUM

DE QUOTIDIANA SS. EUCHARISTIAE SUMPTIONE.

Sacra Tridentina Synodus, perspectas habens ineffabiles quae Christifidelibus obveniunt gratiarum divitias, sanctissimam Eucharistiam sumentibus (*Sess. 22, cap. 6*) ait: *Optaret quidem sacro-santa Synodus, ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent.* Quae verba satis aperte produnt Ecclesiae desiderium ut omnes Christifideles illo coelesti convivio quotidie reficiantur, et pliores ex eo sanctificationis hauriant effectus.

Huiusmodi vero vota cum illo cohaerent desiderio, quo Christus Dominus incensus hoc divinum Sacramentum instituit, Ipse enim nec semel nec obscure necessitatem innuit suae carnis crebro manducandae suique sanguinis bibendi, praesertim his verbis: *Hic est panis de coelo descendens; non sicut manducaverunt patres vestri manna et mortui sunt: qui manducat hunc panem*

vivet in aeternum (Ioan. vi, 59). Ex qua comparatione cibi angelici cum pane et manna facile a discipulis intelligi poterat, quemadmodum pane corpus quotidie nutritur, et manna in deserto Hebrei quotidie refecti sunt, ita animam christianam coelesti pane vesci posse quotidie ac recreari. Insuper quod in oratione Dominica exposci iubet *panem nostrum quotidianum*, per id SS. Ecclesiae Patres fere unanimes docent, non tam materiale panem, corporis escam, quam panem eucharisticum quotidie sumendum intelligi debere.

Desiderium vero Jesu Christi et Ecclesiae, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est ut Christifideles, per sacramentum Deo coniuncti, robur inde capiant ad compescendam libidinem, ad leves culpas quae quotidie occurunt abluendas, et ad graviora peccata, quibus humana fragilitas est obnoxia, praecavenda; non autem praecipue ut Domini honori, ac venerationi consulatur, nec ut sumentibus id quasi merces aut praemium sit suarum virtutum (S. August. *Serm. 57 in Matth. De Orat. Dom.*, v. 7). Unde S. Tridentinum Concilium Eucharistiam vocat *antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur* (*Sess. 13, cap. 2*).

Hanc Dei voluntatem priores Christifideles probe intelligentes, quotidie ad hanc vitae ac fortitudinis mensam accurrebant. *Erant perseverantes in doctrina Apostolorum et communicatione fractionis panis* (Act. ii, 42). Quod saeculis posterioribus etiam factum esse, non sine magno perfectionis ac sanctitatis emolumento, Sancti Patres atque ecclesiastici Scriptores tradiderunt.

Defervescente interim pietate, ac potissimum postea Ianseniana lue undequaque grassante, disputari coeptum est de dispositionibus quibus ad frequentem et quotidianam Communionem accedere oporteat, atque alii prae aliis maiores ac difficiliores, tamquam necessarias, expostularunt. Huiusmodi disceptationes id effecerunt, ut perpauci digni haberentur qui SS. Eucharistiam quotidie sumerent, et ex tam salutifero sacramento pleniores effectus haurirent; contentis caeteris eo refici aut semel in anno, aut singulis mensibus, vel unaquaque ad summum hebdomada. Quin etiam eo severitatis ventum est, ut a frequentanda coelesti mensa integri coetus excluderentur, uti mercatorum, aut eorum *qui essent matrimonio coniuncti*.

Nonnulli tamen in contrariam abierunt sententiam. Hi, arbitrati Communionem quotidianam iure divino esse praeceptam, ne dies ulla praeteriret a Communione vacua, praeter alia a probato Ecclesiae usu aliena, etiam feria VI in Parasceve Eucharistiam sumendam censebant, et ministrabant.

Ad haec Sancta Sedes officio proprio non defuit. Nam per decretum huius Sacri Ordinis, quod incipit *Cum ad aures*, diei 12 mensis Februarii anni 1679, Innocentio Pp. XI adprobante, errores huiusmodi damnavit et abusus compescuit, simul declarans omnes cuiusvis coetus, mercatoribus atque coniugatis minime exceptis; ad Communionis frequentiam admitti posse, iuxta singulorum pietatem et sui cuiusque Confessarii iudicium. Die vero 7 mensis Decembris a. 1690, per decretum *Sanctissimus Dominus noster* Alexandri Pp. VIII, propositio Baii, purissimum Dei amorem absque ullius defectus mixtione requirens ab iis qui ad sacram mensam vellent accedere, proscripta fuit.

Virus tamen Iansenianum, quod bonorum etiam animos inficerat, sub specie honoris ac venerationis Eucharistiae debiti, haud penitus evanuit. Quaestio de dispositionibus ad frequentandam recte ac legitime Communionem Sanctae Sedis declarationibus supervixit; quo factum est ut nonnulli etiam boni nominis Theologi, raro et positis compluribus conditionibus, quotidianam Communionem fidelibus permitti posse censuerint.

Non defuerunt aliunde viri doctrina ac pietate praediti, qui faciliorem aditum praebarent huic tam salubri Deoque accepto usui, docentes, auctoritate Patrum, nullum Ecclesiae praecceptum esse circa maiores dispositiones ad quotidianam, quam ad hebdomadariam aut menstruam Communionem; fructus vero ubiores longe fore ex quotidiana Communione, quam ex hebdomadaria aut menstrua.

Quaestiones super hac re diebus nostris adiunctae sunt et non sine acrimonia exagitatae; quibus Confessorum mentes atque fidelium conscientiae perturbantur, cum christiana pietatis ac fervoris haud mediocri detimento. A viris idcirco praeclarissimis ac animarum Pastoribus SS.mo D.no Nostro Pio PP. X enixaee preces porrectae sunt, ut suprema Sua auctoritate quaestionem de dispositionibus ad Eucharistiam quotidie sumendam dirimere dignaretur; ita ut haec saluberrima ac Deo acceptissima consue-

tudo non modo non minuatur inter fideles, sed potius augeatur et ubique propagetur, hisce diebus potissimum, quibus Religio ac fides catholica undequaque impetratur, ac vera Dei charitas et pietas haud parum desideratur. Sanctitas vero Sua, cum Ipsi maxime cordi sit, ea qua pollet sollicitudine ac studio, ut christianus populus ad Sacrum convivium perquam frequenter et etiam quotidie advocetur eiusque fructibus amplissimis potiatur, quaestio nem praedictam huic Sacro Ordini examinandam ac definiendam commisit.

Sacra igitur Concilii Congregatio in plenariis Comitiis diei 16 mensis Dec. 1905 hanc rem ad examen accuratissimum revocavit, et rationibus hinc inde adductis sedula maturitate perpensis, ea quae sequuntur statuit ac declaravit:—

1° Communio frequens et quotidiana, utpote a Christo Domino et a Catholica Ecclesia optatissima, omnibus Christifidelibus cuiusvis ordinis aut conditionis pateat; ita ut nemo, qui in statu gratiae sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.

2° Recta autem mens in eo est, ut qui ad S. Mensam accedit non usui, aut vanitati, aut humanis rationibus indulget sed Dei placito satisfacere velit, ei arctius charitate coniungi, ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere.

3° Etsi quam maxime expedit ut frequenti et quotidiana Communione utentes venialibus peccatis, saltem plene deliberatis, eorumque affectu sint expertes, sufficit nihilominus ut culpis mortalibus vacent, cum proposito se nunquam in posterum peccaturos; quo sincero animi proposito, fieri non potest quin quotidie communicantes a peccatis etiam venialibus, ab eorumque affectu sensim se expediant.

4° Cum vero Sacraenta Novae Legis, etsi effectum suum ex opere operato sortiantur, maiorem tamen producant effectum quo maiores dispositiones in iis suscipiendis adhibeantur, idcirco curandum est ut sedula ad Sacram Communionem praeparatio antecedat, et congrua gratiarum actio inde sequatur, iuxta uniuscuiusque vires, conditionem ac officia.

5° Ut frequens et quotidiana Communio maiori prudentia fiat uberiorique merito augeatur, oportet ut Confessarii consilium intercedat. Caveant tamen Confessarii ne a frequenti seu quoti-

diana Communione quemquam avertant, qui in statu gratiae reperiatur et recta mente accedat.

6° Cum autem perspicuum sit ex frequenti seu quotidiana S. Eucharistiae sumptione unionem cum Christo augeri, spiritualem vitam uberiori ali, animam virtutibus effusius instrui, et aeternae felicitatis pignus vel firmius sumenti donari, idcirco Parochi, Confessarii et concionatores, iuxta probatam Catechismi Romani doctrinam (*Part. II, n. 60*), christianum populum ad hunc tam pium ac tam salutarem usum crebris admonitionibus multoque studio cohortentur.

7° Communio frequens et quotidiana praesertim in religiosis Institutis cuiusvis generis promoveatur; pro quibus tamen firmum sit decretum *Quemadmodum diei 17 mensis Decembris 1890* a S. Congr. Episcoporum et Regularium latum. Quam maxime quoque promoveatur in clericorum Seminariis, quorum alumni altaris inhiant servitio; item in aliis christianis omne genus ephebeis.

8° Si quae sint Instituta, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam calendariis, Communiones aliquibus diebus affixa et in iis iussae reperiuntur, haec normae tamquam mere *directive* non tamquam *praeceptivae* putandae sunt. Praescriptus vero Communionum numerus haberi debet ut quid minimum pro Religiosorum pietate. Idcirco frequentior vel quotidianus accessus ad eucharisticam mensam libere eisdem patere semper debet, iuxta normas superius in hoc decreto traditas. Ut autem omnes utriusque sexus religiosi huius decreti dispositiones rite cognoscere queant, singularum domorum moderatores curabunt, ut illud quotannis vernacula lingua in communi legatur intra Octavam festivitatis Corporis Christi.

9° Denique post promulgatum hoc decretum omnes ecclesiastici scriptores a quavis contentiosa disputatione circa dispositiones ad frequentem et quotidianam Communionem abstineant.

Relatis autem his omnibus ad SS. m. D. N. Pium PP. X per infrascriptum S. C. Secretarium in audience diei 17 mens. Dec. 1905, Sanctitas Sua hoc E. morum Patrum decretum ratum habuit, confirmavit atque edi iussit, contrariis quibuscumque minime obstantibus. Mandavit insuper ut mittatur ad omnes locorum

Ordinarios et Praelatos Regulares, ad hoc ut illud cum suis Seminariis, Parochis, institutis religiosis et sacerdotibus respective communicent, et de executione eorum quae in eo statuta sunt S. Sedem edoceant in suis relationibus de dioecesis seu instituti statu.

Datum Romae, die 20 Decembris 1905.

+ VINCENTIUS *Card. Episc. Praenest., Praef.*

C. DE LAI, *Secretarius.*

E S. CONGREGATIONE INDULGENTIARUM.

DECRETUM

URBIS ET ORBIS.

QUI COMMUNIONE QUOTIDIANA UTUNTUR, INDULGENTIAS LUCRARI POSSUNT ABSQUE OBLIGATIONE CONFESSIONIS HEBDOMADARIAE.

Sanctissimo Domino nostro Pio PP. X vel maxime cordi est, ut efficacius in dies propagetur, uberioresque edat virtutum omnium fructus laudabilis illa ac Deo valde accepta consuetudo, qua fideles, in statu gratiae, rectaque cum mente, ad sacram Communionem quotidie sumendam accedant. Quamobrem supplicia plurimorum vota ab Eminentissimo Viro Cardinali Casimiro Gennari delata benignè libenterque excipiens, iis plane cunctis, qui memoratam consuetudinem habent, aut inire exoptant, specialemerito gratiam elargiri statuit. Clemens porro Pp. XIII f. r., per decretum huius Sacri Ordinis, sub die 9 Decembris 1763, "omnibus christifidelibus, qui frequenti peccatorum Confessione animum studentes expiare, semel saltem in hebdomada ad Sacramentum Poenitentiae accedere, nisi legitime impedianter, consueverunt, et nullius lethalis culpae a se, post praedictam ultimam Confessionem commissae sibi concii sunt, indulxit, ut omnes et quascumque Indulgentias consequi possint, etiam sine actuali Confessione, quae caeteroquin ad eas lucrandas necessaria esset. Nihil tamen innovando circa Indulgentias Iubilaei, tam ordinarii quam extraordinarii, aliasque ad instar Iubilaei concessas, pro quibus assequendis, sicut et alia opera iniuncta, ita et sacramentalis Confessio, tempore in earum concessione praescripto peragantur." Nunc vero Beatis-

simus Pater Pius X, omnibus christifidelibus, qui in statu gratiae, et cum recta piaque mente quotidie Sancta de Altari libare consuescant, quamvis semel aut iterum per hebdomadam a Communione abstineant, praefato tamen f. r. Clementis Pp. XIII Indulso frui posse concedit, absque hebdomadariae illius Confessionis obligatione, quae caeteroquin, ad Indulgentias eo temporis intervallo decurrentes rite lucrandas necessaria extaret. Hanc insuper gratiam eadem Sanctitas Sua futuris quoque temporibus fore valitutram clementer declaravit. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiarum sacrisque Reliquiis praepositae, die 14 Februarii 1906.

A. Card. TRIPEPI, *Praefectus.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secret.*

E S. CONGREGATIONE RITUUM.

I.

DECRETUM

DE CLERICO LOCO SUBDIACONI VEL CAPPELLANI IN MISSA MINISTRANTE.

Quum nonnulla dubia huic Sacrorum Rituum Congregationi proposita fuerint circa servitium Clerici, qui aliquando vel loco Subdiaconi in Missa solemni, vel loco Cappellani in Missa ab Episcopo vel ab alio Praelato lecta, vel etiam in Missa cantata absque Ministris inserviat, eadem Sacra Congregatio, auditio voto Commissionis Liturgicae, ut dubia ipsa omnino diluantur, haec statuenda et in posterum observanda decrevit:

1. Clericus ad munus Subdiaconi obeundum in Missa solemni, nunquam deputetur, nisi adsit rationabilis causa et in minoribus ordinibus sit constitutus aut saltem sacra tonsura initiatus.

2. Clericus pro Subdiacono inserviens, alba super amictu, cingulo et tunica absque manipulo sit indutus, atque omnia quae ad Subdiaconum ex Rubricis spectant rite expleat hisce tamen

exceptis: (*a*) aquam ante Offertorium in calicem non infundat, quod in casu Diaconus praestabit; (*b*) calicem ipsum infra actionem nunquam tangat, neque pallam ab eodem removeat aut super eum reponat; (*c*) post ablutionem calicem non abstergat (abstergente ipso Celebrante) sed tantummodo illum componat more solito et velo cooperiat cum bursa et ad mensam deferat.

3. Clericus qui loco Cappellani Episcopo vel Praelato in Missa lecta, aut alio Sacerdoti in Missa solemni sine Ministris inserviat, saltem tonsuratus esse debet, si aliis Minister in sacris in promptu non sit.

4. Clericus ipse omnia explere potest quae in Caeremoniali Episcoporum Lib. I, cap. XXIX dicuntur, pro Missa ab Episcopo lecta, iis exceptis quae supra n. 2 prohibentur Clerico munus Subdiaconi obeundi. Insuper (*a*) calicem ante Offertorium non abstergat; (*b*) nec vinum nec aquam in eo infundat; (*c*) nec patenam cum hostia, nec calicem Celebranti tradat.

5. Calix pro Missa ab Episcopo vel a Praelato lecta, sicuti et pro Missa cantata sine Ministris, velo et bursa coopertus in abaco statuatur, amoto abusu illum non velatum retinendi, et ad altare discoopertum deferendi.

6. Calix ipse post Communionem a Celebrante rite abstersus, a Clerico ministrante suis ornamenti instrui poterit, ac velo et bursa coopertus in abacum deferri.

7. Si vero Clericus sacra non sit tonsura initiatus, poterit quidem ab Episcopo aut a Praelato in Missa lecta uti Minister assumi, sed eo in casu calix velatus ante Missam ad altare deferatur, et more solito in medio mensae super corporale statuatur; Clericus vero non tonsuratus ita se gerat ut in Missis a simplici Sacerdote celebratis. Poterit autem ad Missale Celebrantem adsistere, folia vertere, palmatorium sustinere; calix autem, ab ipso Celebrante suo tempore abstersus et velatus, ac in medio mensae collocatus, absoluta Missa in Sacristiam deferatur.

Atque ita censuit et servari mandavit. Die 10 Martii 1906.

Super quibus facta postmodum Sanctissimo Domino Nostro Pio Papae X, per infrascriptum Cardinalem Sacrorum Rituum Congregationi Pro-Praefectum fideli relatione, Sanctitas Sua sententiam eiusdem Sacri Consilii in omnibus ratam habuit et adprobavit, quibusvis privilegiis vel consuetudinibus, quae omnino abro-

gata esse declaravit, aliisque contrariis quibuscumque non obstantibus. Die 14 Martii 1906.

A. Card. TRIPEPI, Pro-Praef.

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

II.

CIRCA RELIQUIAS IN SEPULCHRO ALTARIS INCLUDENDAS.

Quaeritur, utrum pro valida consecratione altaris fixi vel portatilis sufficiat, ut in Sepulchro includantur Reliquiae unius Martyris et Confessorum aut Virginum, vel utrum unius solummodo Martyris; an sit omnino necessarium, ut in Sepulchro deponantur Reliquiae plurimorum Martyrum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, auditio etiam voto Commissionis Liturgicae reque accurate perpensa, rescribendum censuit:

Affirmative ad primam partem quoad utrumque; Negative ad secundam.

Atque ita rescripsit. Die 15 Februarii 1906.

A. Card. TRIPEPI, Pro-Praef.

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :—

S. CONGREGATION OF THE COUNCIL publishes a decree in which the Sovereign Pontiff urges the daily reception of the Holy Eucharist by the faithful.

S. CONGREGATION OF INDULGENCES publishes a decree by which the former obligation of weekly confession for the gaining of certain indulgences is withdrawn for those who are ordinarily in the habit of communicating daily.

S. CONGREGATION OF RITES :—

1. Prohibits the practice of admitting clerical students who have not received minor orders, or at least sacred tonsure, to act as subdeacons in solemn Mass ; even a cleric in minor orders is not permitted to serve in the capacity of subdeacon, unless there be reasonable cause. In this case he is not to wear the maniple, nor to pour water into the chalice at the Offertory (which is to be done rather by the deacon), nor to touch the chalice during the Mass, nor remove or put on the pall, nor purify the chalice. But he covers the chalice with the veil and burse and carries it to the credence table. Similar restrictions are to be observed in the case of clerics serving a bishop's Mass.

2. Declares that for the valid consecration of an altar it suffices to have enclosed in the *sepulcrum* relics of one martyr.

FR. LAGRANGE'S CRITIOS.

Editor, THE ECCLESIASICAL REVIEW :—

It is not my purpose needlessly to lengthen the controversy relative to Fr. Lagrange's views on the extent of divine teaching in the Sacred Scripture. Yet I beg leave to answer briefly the most salient of my critic's latest remarks.¹ It will be my last

¹ See ECCL. REVIEW, March, pp. 311 ff.

rejoinder, for it is clear that the arguments I have produced have not suffered.

First then I must call attention to the fact that in the phrase "des vérités révélées et des faits historiques connexes," Fr. Lagrange uses the word "revealed" in its strictest and most radical sense, namely, to designate truths that "are divinely infused into the mind," or that are renewed when quite forgotten. This I explained last October.² Now it is evident that many of the historical facts connected with such religious truths would not fall under either of these categories, and hence they would not be "revealed" in this sense of the term. However, I leave my critic free to call them "revealed" in a general way, if he pleases, provided he does not confuse his own ideas with Fr. Lagrange's. The former's failure to think out a parallel example in philosophy can hardly disprove a thesis otherwise established.

The Caiaphas question is over. The writer insists that Caiaphas prophesied. So do we. So did St. John. We find relief in this, that Caiaphas is no longer introduced as a specimen of a sacred author—the original error.

Touching Dr. MacDonald's arguments. If my critic declines to urge "the impossibility that the inspired authors should insert into their writings ideas and views contrary to the sense of Scripture," if he prefers to make it a matter of doubt as to whether they in their capacity of sacred writers—for it is only as such that we are treating of them—"adhere to ideas contrary to the sense of Scripture;" or if he doubts as to whether they "grasp the truth at all," I avow candidly that I am no longer interested. For me such questions are settled.

The recourse to Fr. Billot's statements was needless. It was evident that in the first of these statements our critic was insisting upon the superiority of inspired over profane authors, and that in virtue of their being only instrumental authors.³ It was a well-made key, but it did not fit the lock. Emphasis should rather have been laid upon the supernatural influx that made its recipients superhuman agents.

Indeed, Worcester's Dictionary and the Standard are excellent

² See ECCL. REVIEW, p. 423.

³ ECCL. REVIEW, June, 1905, p. 652.

authorities, but the student must understand the difference between italics and brackets before he avails himself of them. The error of my critic consisted in passing over italics, and taking a word that Fr. Lagrange deemed fit to explain in brackets as more important.⁴

Again, if the Fathers nowhere speak of a mixed legendary and historical sense in those parts of the Bible that were confided to a primitive people, or if they nowhere speak of a primitive legendary history, it is equally true that they nowhere mention the advanced historical methods that now obtain. New phases of evolution are always far advanced when their terms are recognized with distinctness. Hence no argument follows from the silence of the Fathers.

Finally, if I have not given to the argument accompanying Fr. Billot's third statement its desired value, it is because it seems to me too much like an arrow without a head. To all other difficulties proposed and repeated by my critic in such rapid succession, I wish to answer that they will disappear upon a careful reading.

THOMAS À K. REILLY, O.P.

Jerusalem, Palestine.

THE PAULINE PRIVILEGE.

(Casus Conscientiae.)

Qu. Paul and Mary, neither of whom have been baptized, contract marriage. After nine years, during which time three children are born to them, Mary shows decided symptoms of insanity, so that it becomes necessary to confine her in an asylum. Here she remains six years, and, there being no sign of improvement or probable recovery in her, Paul applies for a civil divorce, which is granted.

Some time after this, Paul contracts a new union with Martha, a baptized Protestant. They live happily together for about fourteen years, during which time they have several children. At this juncture, during a mission, the entire family asks to be admitted into the Catholic Church. In view of the fact that the first marriage remains, in the eyes of the Church, undissolved by the civil divorce, Paul asks to

⁴ Cfr. ECCL. REVIEW, October, p. 429, and November, p. 523.

have that first union declared null and to have his second marriage declared valid in virtue of the *Pauline Privilege*. May this be done?

Resp. To answer intelligently we shall have (1) to inquire into the meaning and force of the so-called Pauline Privilege; (2) to examine under what conditions it may be applied; and (3) to see how far these conditions apply in the present case.

I.

The *Pauline Privilege*, which is based upon the inspired statement of St. Paul to the Corinthians (I Cor. 7: 12), permits a baptized husband or wife whom the unbaptized party to the marriage deserts, or with whom such party openly declares his or her unwillingness to live in peace, to enter upon a new marriage, and in doing so to dissolve the first (legitimate) union contracted before Baptism.

The first union is, in such cases, dissolved only at the moment when the second marriage is validly contracted. By the same valid act the unbaptized party is freed, so as to render likewise valid his or her subsequent marriage with another unbaptized person (natural contract), or, in case of his or her subsequent conversion, with a Catholic (sacramental contract).

II.

The conditions required to make this privilege available are:—

1. That the first marriage was contracted by two unbaptized parties. The privilege therefore does not apply to cases in which one of the parties is baptized and the other unbaptized, when they have obtained a dispensation of the impediment of "disparity of religion;" for such marriages, having received the dispensation of the Church, when once consummated, cannot be dissolved (so as to permit a new marriage).

2. That baptism has taken place. The *Pauline Privilege* has its fundamental reason, as stated above, in the adoption of the true faith by the baptism of one of the parties. That true faith is accepted and confirmed with the reception of Baptism. Hence the privilege may not be applied until Baptism has actually been received. A catechumen, that is, a person merely under instruction for Baptism, does not come within the limits of this privilege.

3. That the unbaptized party is not disposed peacefully to live with the newly baptized party under conditions which safeguard the reverence due to and the preservation of the true faith in the convert.

The *Pauline Privilege*, whether we regard it as a directly granted divine concession in favor of the true faith, or as an ecclesiastical measure instituted by the Church in virtue of her divinely commissioned authority, assumes that the separation is forced upon the Catholic party either (*a*) as a matter of fact, because the unbaptized party shows a positive unwillingness to live with the baptized party without displaying unreasonable aversion against the true faith or for some kindred cause which the Catholic party is unable to change; or (*b*) as a matter of presumption, inasmuch as there is good reason to believe that the continuance of the marriage union will give rise to contumely and direct offence against God, or else will endanger the stability and continuance of the Catholic party in the true faith.

Accordingly, when there is some doubt as to whether the unbaptized party is actually disposed to make the married life of one who has embraced the true faith intolerable by offences against that faith, a further condition requires:—

4. That the Catholic party or the ecclesiastical authority in his or her name make a juridical inquiry as to the disposition of the infidel party, by what is called the *interpellation*, in which the unbaptized party is requested to declare whether he or she is willing to continue in peace the former married relation. From this interpellation the ecclesiastical court may dispense, under circumstances which make it either impossible to obtain a reliable answer (as when the unbaptized party cannot be reached), or in which there is probability of grave harm, scandal, and the like, arising from the juridical interpellation.

III.

Applying the foregoing conditions to the present case, we arrive at the following facts and conclusions:—

1. The first marriage between Paul and Mary, as being entered into between two unbaptized parties, stands, as a natural contract, valid. The insanity of Mary does not annul this validity, nor

does the civil divorce obtained by Paul, since it only affects the external relations of the parties under civil law.

2. There is no declared unwillingness on the part of the unbaptized and demented Mary to live with Paul on account of his adopted faith through Baptism. Her absence and sickness do not supply the required condition for the application of the privilege.

3. Nevertheless, the Sovereign Pontiff, in virtue of the perfect power of the Keys granted him, can, for just reasons, apply the privilege, the force of which really arises out of the conditions *in favorem fidei*. For it belongs to him to interpret the special and immediate cause with its conditions and circumstances by which the principle established by St. Paul is to be applied to a union contracted between unbaptized persons, but not consummated after one of the parties had received Baptism. The question is therefore reduced to this: whether the circumstances of the case establish a sufficiently grave cause to induce the Sovereign Pontiff to dissolve the marriage between Paul and Mary, in virtue of the power of dispensing on behalf of the true faith embraced by Paul and the members of his second union. Hence—

4. In view of the circumstances, the parish priest to whom Paul applies for the annulment of his first marriage and the legitimacy of his second union, by invoking the Pauline Privilege, is to be advised to make a formal report of the case to the Ordinary, in order that it may be at once transmitted to the Sovereign Pontiff in the form of a petition for dispensation.

PRAYERS AFTER THE "ORATE FRATRES."

Qu. In some churches here a custom prevails which appears to have some sanction in the rubrics or rites of the Mass itself; yet I find the practice nowhere stated in liturgical books as desirable or legitimate. It is this: At the *missa cantata* on Sundays the celebrant, having said "Orate Fratres," turns to those present in the church and asks them to join him in prayer for those members of the congregation that have died during the previous week. Then, kneeling on the altar step, he recites a *Pater* and *Ave* aloud. Is this custom permissible? If not, please state why it should be discontinued.

MISSION PRIEST.

Resp. The custom is an unnecessary interruption of the Holy Sacrifice, and as such is contrary to the observance of the prescribed ceremonial of the Mass, which forms a continuous liturgical function. The assumption that the celebrant, by praying here for the dead, is only carrying out the injunction implied in the words "Orate Fratres" rests upon a misapprehension. These words have quite a different significance and purpose. They are an introduction to the *Secreta* by which the priest as mediator between God and the faithful makes his solemn and silent oblation, during which the congregation is to pray *for him*, in order that the sacrifice may be acceptable in the sight of the Most High. The priest does not, therefore, in this instance, pray *with the people*, nor the people with him. On the contrary, they separate, he retiring, so to speak, behind the sanctuary veil, to offer the mysterious Host; they to bow in silent communing with God, praying for him, and later on for the needs of the whole Church, just as he prays for them and their necessities. This is significantly pointed out in the fact that he does not, as before and after the *Secreta*, say "Oremus" or "let us pray," but "Orate," that is, "pray ye." After this prayer, it was of old the custom to draw a veil before the altar where the priest was to offer the sacred oblation.

The only interruption which has a liturgical sanction is at the Gospel, when the celebrant or deacon, acting as interpreter of the divine message (*evangel*) just read before, ascends the pulpit to make the announcements and homily. This ancient custom in all the churches is referred to by the modern liturgist, Van der Stappen (Vol. II, qu. 141), as follows: "There followed (although not as a fixed rule) the sermon to the people, or a homily, or a tract, some of which have been embodied in the homilies of the Christian Fathers, such as St. Leo and St. Gregory, which are read in the Matin offices of the Breviary. To these sermons were added in many places different announcements (*variae commendationes*) and prayers, a custom still in vogue to-day at the parish Masses."

At times, priests who find it a hardship to preach before having consumed the Sacred Host and taken the ablution, defer the sermon or prone to the time of the Post-Communion. This prac-

tice, although it is an exception to the rule imposed by the liturgical order, has its valid excuse in a practical necessity; but such cannot be pleaded in the case which makes the "Orate Fratres" to mean an invitation to pray for the dead.

DOES THE PRIEST EVER SING THE "KYRIE"?

Editor, THE ECCLESIASTICAL REVIEW:—

At Mass the choir sings the *Kyrie*, the priest never does; he recites it. But at the Absolution after a requiem Mass, does the priest sing it?

When the body is present, "Kyrie eleison, Christe eleison, Kyrie eleison," are sung or said twice; if the body is not present, only once. The latter case presents no difficulty, but the former (*Absolutio praesente corpore*) does.

1. After the choir sings the *Libera*, the first chorus sings "Kyrie eleison;" then the second chorus sings "Christe eleison;" then both together sing "Kyrie eleison." This is so clearly stated in the Rubrics that it is surprising to find sometimes the priest taking the place of the choir and singing "Kyrie eleison." Everyone in the church may join the choir in singing it, the priest amongst the rest, but there is no more reason why he should monopolize the singing of the *Kyrie* in the Absolution than in the Mass. It belongs to the choir, not to him.

2. After the singing of the *Benedictus* and the Antiphon *Ego sum resurrectio et vita*, the Rubric says:—

"Postea Sacerdos dicit: Kyrie eleison, Christe eleison, Pater noster."

There is no mention here of the choir, or of anyone else than the priest. No musical notes are given. Why then should *dicit* be interpreted to mean, *Sacerdos cantat*? We have no decision of the Sacred Congregation on this point, and rubricists, excepting Martinucci (IV, 9, 29) and those who quote him, are silent as to whether *dicit* here means "says" or "sings."

Nowhere in the Mass or out of it is the singing of "Kyrie eleison" by the priest mentioned in the rubrics; wherever the rubrics are clear, the choir is told to sing it; therefore it seems intrinsically more probable that "Sacerdos dicit: Kyrie eleison" means, "the priest says 'Kyrie eleison.' "

And since the rubric here mentions no one but the priest, the priest alone says: "Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster,"—and all in the same tone.

J. F. S.

PRIVILEGES OF ITALIAN PRIESTS WHO ACCOMPANY IMMIGRANTS TO AMERICA.

The Holy See has recently granted some special faculties to missionaries who accompany Italian immigrants to America.

1. They are privileged to say Mass on board ship.
2. They can receive confessions and absolve from reserved cases, provided the priests have been ordinarily approved for hearing confessions.
3. They may bless marriages, in cases of necessity (*extrema*), before two competent witnesses, on condition that the parties to be married establish (if need be, by oath) their freedom, and that due attestation of the marriage is made to the parish priests of the place whence the parties come, and of the place where they expect to make their home.
4. To baptize and preach.

These faculties are granted for three years.

The document is issued in answer to a request from the director of emigrant missions, by the S. Congregation of Extraordinary Ecclesiastical Affairs, 10 February of this year. The following is the original text:—

Beatissimo Padre,

Gian Giacomo Cocco, Direttore dei Missionarii di emigrazione, prostrato al bacio del S. Piede, implora per i Missionarii che accompagnano gli emigranti in America le seguenti facoltà:

- 1° di celebrare la messa nella nave;
- 2° di ricevere le confessioni ed assolvere dai casi riservati, purchè i detti Missionarii siano approvati per la confessione;
- 3° di unire in matrimonio, in caso di estrema necessità, alla presenza di due testimoni, e con condizione che consti, almeno col giuramento suppletorio, lo stato libero dei contraenti, e si faccia avere al Parroco di origine e alla Curia del luogo dove prenderanno domicilio, l'attestato del seguito contratto matrimoniale;

4° di battezzare e di predicare.

Che della grazia, ecc.

Ex Audientia SS.mi, die 10 Februarii 1906.

SS. Ius Dominus Noster Pius divina Providentia PP. X, referente infrascripto S. Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Secretario, praedictas facultates benigne concedere dignatus est ad triennium proximum, servatis servandis et durante itinere. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria eiusdem S. Congregationis, die, mense et anno ut supra.

L. † S.

† PETRUS, Archiep. Caesarien., *Secretarius.*

THE BLESSING AT COMMUNION OUTSIDE MASS.

Qu. When a priest in sacred vestments gives Communion immediately before Mass, must he give the blessing "Benedictio Dei," or is the usual blessing at the end of Mass, "Benedicat vos," sufficient? O'Kane in his "Rubrics" states that in case of Communion given in black vestments immediately before a Mass *de Requiem* the blessing "Benedictio Dei" ought to be given. I should like a decision from THE ECCLESIASTICAL REVIEW on the matter.

PAROCHUS.

Resp. According to a decision of the S. C. R. (30 August, 1892) the blessing "Benedictio Dei" after the distribution of Communion outside Mass, is always to be given, even during the exposition of the Blessed Sacrament. The only exception to this rule is the case in which Communion is distributed immediately before or after a Mass *de Requiem*. A similar decision had been rendered in 1868, which is, however, omitted in the authentic edition of the *Decreta S. C. R.*, and this decision is mentioned by O'Kane in his third edition (1872) under section 727. Our correspondent's edition is evidently older than this. The matter has been treated repeatedly in THE ECCLESIASTICAL REVIEW.

THE PRAYERS AFTER MASS, ONCE MORE.

Qu. I see from a former issue of the REVIEW that the Editor insists upon the obligation of having the prayers prescribed by Leo

XIII at the end of all Low Masses said *junctis manibus*, that is to say, the celebrant should leave the chalice on the mensa of the altar until the prayers have been completed, and then go up to take it to the sacristy. Now in view of the fact that many of us have been in the habit of saying these prayers with the chalice in our hands, I would ask by what authority, or by what inference from any authoritative statement of either the Pope or the S. Congregation, do you state that these prayers are to be said *junctis manibus*, since nothing to that effect is mentioned in the original decree making this mode of recitation obligatory?

Resp. It is true that the decree in which Leo XIII made the above-mentioned prayers after low Mass obligatory for the entire Church, adds no rubric stating that they are to be said *junctis manibus*. Nevertheless such is the rubric in this case. It was customary to recite these prayers, with only a slight addition, in the Roman province before the Sovereign Pontiff extended the usage as obligatory for the entire Church. In the original rubric prescribing these prayers for Rome, it is explicitly stated that they are to be said *junctis manibus*; whence the inference that they should so be recited generally is natural. But even if this indication of the proper manner of reciting the said prayers did not guide us, we should have the direction of the General Rubrics, which ordinarily forbid the recitation of public prayers otherwise than with joined hands, excepting in cases of necessity or when the Rubrics distinctly prescribe the contrary, as in certain sacramental functions where the action of the celebrant is interpreted by the form of prayer. A well-informed writer in the Roman *Ephemerides Liturgicae* (Vol. II, p. 232) sums up the titles of this obligation in the following sentence: "Tenere in manu calicem dum hae preces dicuntur est contra regulas generales Rubricarum, quae tali vel simili positione orare sacerdotem nunquam permitunt. Est etiam contra Rubricam peculiarem dictis precibus olim praemissam, quae praescribit, sacerdoti illas orationes dicendas esse *junctis manibus*. Est denique contra devotionis exemplum dandum fidelibus, videtur enim nimia discessus properantia sacerdos urgeri."

These are surely safe inferences and at the same time clear directions of the General Rubrics.

THE SPANISH "LEYES."

To the Editor of THE ECCLESIASTICAL REVIEW :—

On page 582 of THE ECCLESIASTICAL REVIEW for June the last sentence of the footnote reads: "All through Spanish *Leyes* for the Indies, the word *doctrina* means *Christian Doctrine*—the Christian Catechism."

Not all through. It also stands for the towns, mission stations, curacies, and parishes of converted Indians. A few quotations from the "Gobierno de los Regulares de la America," tomo II, published at Madrid in 1783, will make this clear. On page 69, no. 405, may be seen what is a definition: "Estos Religiosos, que no habian salido á la campaña, y que á pie firme estaban encargados de su educacion, eran por lo comun llamados Doctrineros, y de aquí se originó llamar *Doctrinas* á aquellos *Pueblos*, en que administraban la cura de almas." And in no. 406: "bastando por ahora la prevencion, de que quanto se encuentre en las *Leyes y Cedulas Reales* con titulo de *Doctrinas*, son unos *Pueblos formados*, en que los Regulares tenian, ó tienen la cura de almas, ó el ministerio de Párrocos." On page 392, no. 880, is found this regulation: "El Prelado Regular no puede dar licencia al Párroco Religioso, súbdito suyo, para que ni por un solo dia falte de su Doctrina ó Parroquia." In no. 897, page 404, the regulation reads: "Los Vicaries Generales no pueden llamar á los Frayles Doctrineros fuera de sus *Doctrinas* para visitarlos . . . en las mismas *Doctrinas* deben recibir la acostumbrada visita."

One more passage, to omit countless others. On page 403, no. 897 begins with this sentence: "Quando los *Pueblos*, ó *Doctrinas* de los Indios están entre sí muy proximas, suele el Superior Regular en su visita mandar, que todos los Curas concurren á una de ellas para tal dia determinadamente," etc.

FR. ZEPHYRIN, O.F.M.

Criticisms and Notes.

LIFE OF ST. ALPHONSUS DE LIGUORI, Bishop and Doctor of the Church, Founder of the Congregation of the Most Holy Redeemer. Written in French by Austin Berthe, C.S.S.R. Edited in English by Harold Castle, M.A., C.S.S.R. Two Volumes. St. Louis, Mo.: B. Herder. 1906. Pp. xvi—769 and xxiii—916.

Father Castle has not confined himself to a perfunctory translation of the well-known biography of the great Saint and Founder by the French Redemptorist, P. Austin Berthe. He has, in harmony with the spirit of exact criticism demanded of the historical writer of to-day, reexamined the sources, and cast the translated annals into a literary form that gives it the value of an original work. The letters and documents have been Englished directly from the Latin or the Italian; and what the writer calls "the episode of the *Regolamento*" has been in great part rewritten, whilst the epilogue has been enlarged and brought down to the present day. One of the features which makes the work much more attractive to the average reader than its naturally serious character would otherwise allow, is the treatment of the various phases of the Saint's career under catching titles, such as "The Lawyer," "The Road to Damascus," "Poet and Musician," "In Golden Days," "The Art of loving God," etc. There are in truth few figures more picturesque to be found among the canonized saints of this modern age than the young Neapolitan nobleman in whom the chivalry and piety of his maternal ancestors, the well-named Cavalieri family, were blended to greater advantage. Ardent, scholarly—he took his doctor's degree in law at the age of seventeen—and high-minded, he soon realized that earthly talents could be devoted to nobler aims than pleading the causes of injured clients at the bar of civil justice. He became a priest, and never was eloquence put to better use than when he preached in the pulpit of Scala, nor did advocate ever plead more convincingly in behalf of a grand cause than when Padre Liguori appealed to the first associates of his Institute, at the instigation of the devout Costarosa, to preach the Gospel to the poor and for their sakes to abandon all things. But his legal training stood him in further good stead when, to perpetuate the blessed principles of missionary activity, he set to work upon the writing

of his great treatise on Moral Theology. That has been the crowning labor of his long life, and the good that has been accomplished by it can never be measured or exaggerated. From his religious citadel at Nocera he not only combated the errors of Febronius, but sent forth the guiding messages of salvation to thousands of confessors and spiritual directors, whose influence was in danger of being weakened by extreme codes of ethics and a dangerous asceticism fraught with Jansenistic rigor on the one hand, and a delusive mysticism on the other. All this is well told in Austin Berthe's narratives. Indeed, as a contribution to the history of his time this Life of St. Alphonsus is of distinct importance. The notes, chronological tables, letters, documents, lists of works, together with the analysis of the great moralist's theological opinions, give Fr. Castle's edition of the laborious work of Berthe a value both literary and scientific.

THEOLOGIA MORALIS S. ALPHONSI MARIAE DE LIGORIO. (Tom.

I. Op. Moral.) Editio nova cum antiquis editionibus diligentemente collata, in singulis anctorum allegationibus recognita, notisque criticis et commentariis illustrata, cura et studio P. Leonardi Gaudé, O.S.S.R. Tomus primus, complectens Tractatus de Conscientia, de Legibus, de Virtutibus theologicis, et de primis sex Decalogi Praeceptis. Romae: Ex Typographia Vaticana. 1905. Pp. lxiii—722.

It were idle to say here anything in praise of the theology of St. Alphonsus which, as the present Sovereign Pontiff, to whom this edition is dedicated, writes, enjoys such high esteem in the Church as to make his acceptance of the volume a cheerful duty. But this edition possesses a merit that separates it in a manner from the former issues of the *opus magnum*, which has become a standard of morals and of the perfect Christian life among the wise whose office it is to judge consciences and to bind or loosen with justice on earth what God has pledged Himself to approve in heaven.

When the Saint first issued P. Herman Busembaum's *Medulla Theologiae Moralis*, he did not pretend to publish an original work. Like Ballerini, the annotator of Gury, he set himself to elucidate a text which, while dealing systematically with the principles of moral precept and action, required a certain amount of adaptation to the conditions of southern Italy. In making his notes and interpretations St. Alphonsus availed himself of the judgment and accumulated experiences of other writers, and the sources which he consulted grew in course of time to such an extent that it became difficult to keep accurate note of them. To a teacher whose aim was to convert men's

minds unto truth rather than to establish a scientific synthesis of authoritative sayings of moralists, it might matter but little when or where or by whom a truth was expressed in any particular form of words. What St. Alphonsus was anxious about was to formulate principles and facts for the use of others, and he naturally wished to strengthen his conclusions by reliable references, no matter what their names or the titles of their texts; and in successive editions of the original work, in proportion as his own identity and personal experience became the principal element of imparted instruction, the references became subordinated and were frequently lost sight of, without loss of practical gain to the student.

The critical spirit of inquiry, which of recent years has taken its place in theological studies, has gradually extended itself to the verification of citations and to detailed accuracy in the matter of scientific references. To perfect the works of great masters in theology the disciples have found a labor of love in tracing the scholastic origins of their models, and thus, while profiting their own minds by delving into the sources indicated, have strengthened the confidence of the student, and silenced the questionings of the critic. One would scarcely think that the labor of eighteen years, which P. Gaudé has bestowed upon perfecting the critical apparatus of his saintly master's work, finds its adequate reward in the use of this magnificent volume; and yet if we remember the cavillings and the occasions of *odium theologicum* which a misplaced quotation in some favorite authors has caused in the past, the work seems by no means an idle effort in its cause of truth and charity. This will be even better understood if we remember that the number of authors whom St. Alphonsus consults in the course of his work exceeds 800; from them he cites something like 70,000 passages to test or to verify his own conclusions. Chief among these are St. Thomas, Lessius, Sanchez, Lugo, Laymann, Bonacina, Viva, Croix, Roncaglia, Diana, Escobar, Elbel, Sporer, Suarez, Tamburini, Concina, with a host of like great names which include the Salmanticenses and other theological tribunals recognized to this day.

It may be asked how the sense of justice to the authorities from whom he quoted could have prevented a conscience so delicate as that of our Saint from always giving due credit to them, and why above all he did not continue to refer, as he had done in his first editions, to Busembaum as the chief of his immediate sources. As to the latter fact, it will be remembered that the suppression of the Jesuit Order, and the imminent danger of being identified with it, as a sus-

pected political body of religious, imposed upon the Saint the obligation of omitting from the title-page of his theology a name that would have invited public censure from the authorities of the Church and State alike. For the rest, St. Alphonsus was frequently obliged to use an amanuensis, to whom he dictated and to whom he had to leave the revision of proofs for the press. Nor could he always verify the citations of others whom he trusted as men trusted him. Thus it is easy to see how innumerable errors, not serious, yet prolific of infinite inconvenience and hesitation in argument, would be ascribed to the Saint, for which, in reality, he is not responsible.

All the omissions, misplaced references to these authorities, and faulty quotations, these the studious care of P. Gaudé has corrected, and as a result we have an edition of the work of St. Alphonsus which in accuracy of text and notes, and in excellence of typographical arrangement and execution, is absolutely peerless. It is a worthy companion work to the magnificent editions of St. Thomas, St. Bonaventure, St. Dionysius, and others published during the recent years of revival in critical studies of theology.

MORES CATHOLICI, or Ages of Faith. By H. Kenelm Digby. Four Volumes. New York, Cincinnati, Chicago : Benziger Brothers. 1905.

Catholic communities, and especially librarians who have not a copy of Digby's *Ages of Faith*, will be glad of the republication of a work which, like the *Monks of the West* by Montalembert, or Augusta Drane's *Christian Schools and Scholars*, possesses the permanent value of both a classic and a history. It is true that *Mores Catholici* cannot be styled a history in the critical sense in which the term is now commonly understood, as designating exhaustive and accurate collections of statistical documents and elaborately certified annals. Probably we should not consider its actual worth as great as it is, if it were a work of such a character; for then it could never have exercised the intellectual and religious influence arising out of its exposition and valuation of the ethical elements that furnished the subsoil wherein the seed of all that is noble in European civilization was planted. Digby's power lay in his ability to create an atmosphere at once healthy and agreeable. He had an instinct for whatever was beautiful, and his aim was to communicate it and utilize it for the adornment of religion and the uplifting of man to the level of religious perfection. His extraordinary capacity for storing varied information was something like that of Cornelius à Lapide. He seems in the intellectual

order to be what the gardener who designed the terraced paradise of Isola Bella, one of Borromeo's islands in the beautiful Lago Maggiore, was, as a lover of flowers and trees, collecting the beautiful and useful growth from every part of the globe to illustrate the culture of the human soul under the unchanging spring-like influence of the Catholic faith. In *Mores Catholici* the author has collected "the fragrance of past ages"—that is a true appreciation. He was a young man when, still outside the visible pale of the Church, he published that masterpiece of Christian ethics, *The Broadstone of Honor*, in which he identified himself, as Archdeacon Hare wrote, "with the good and the great, the heroic and holy in former times." Sterling, no mean judge of Christian chivalry and gentlemanliness, tells us, after reading one of Digby's books, that he never pored over a volume "more full of gentleness and earnest admiration for all things beautiful and excellent."

These judgments are not exaggerated when applied to the author's present work in particular. Aside from the didactic instruction in ecclesiastical history and moral philosophy it gives our youth, such a work might well be employed as a sort of accompanying torch to illuminate the way to a practical appreciation of all serious study in the field of religion and ethics. There is danger that the new methods of criticism in history cause the average reader to overestimate the necessity of dwelling upon the darker side of historical facts, and of lapsing from the extreme of optimistic fanaticism to that of immoderate objectivity which, under the plea of investigating truth, loses sight of the primary object aimed at in all teaching of history. That object is to make the experience of the past the caution of the future, rather than to lay bare evil for the multitude to gloat over. Digby's *Mores Catholici* is an excellent antidote against this tendency. From it we learn what is profitable for society and for the individual. It gives us a right estimate of the value of religion, without subjecting the mind to either the strain of hard theories or the delusive sense of unreality in matters of faith. The author tells the story of those great and good teachers of the past whom Grotius, though by no means an enthusiastic admirer of the scholastics, admits to have been safe guides in all human conduct, irrespective of times or places. "Ubi in re morum consentiunt, vix est ut errent" (Proleg. *De Jure Belli ac Pacis*).

For the priest in particular there are few works that offer more refreshing and instructive matter of thought and fact, told with a cer-

tain amount of fervor and beauty of diction, the frequent reading of which can hardly fail to impart the habit of good style and fluency of language, together with an atmosphere or temper most valuable for understanding rightly the methods and manners of the ages of faith.

The four volumes form a stately addition to the recent output of Catholic classical works by the Benzigers.

S. FRANCOISI ASSISIENSIS VITA ET MIRACULA additis opusculis liturgicis auctore Fr. Thoma de Celano. Hanc editionem novam ad fidem MSS. recensuit P. Eduardus Alenconiensis, O.F.M.Cap. Romae: Desclée, Lefebvre et Soc. 1906. Pp. 482.

The student of Franciscan literature who has become familiar with Fr. Edward d'Alençon's editions of the *Legendae*, and in particular the Saint's *Sacrum Commercium cum Domina Paupertate*, of which Mr. Montgomery Carmichael has given us an admirable English translation, will hail this volume with delight.

There is no longer any doubt among leading critics regarding the trustworthiness of Fr. Thomas à Celano as a witness to the doings and mind of the Saint of Assisi—

. . . la cui mirabil vita
Meglio in gloria del ciel si canterebbe.

In his *Prolegomena*, Fr. d'Alençon outlines the story of Friar Thomas, his origin, his entrance into religion and holy life, the fame of his sanctity after death, whence we conclude to the truthfulness of his testimony to what he saw of St. Francis. Next follow an appreciation of the works of Fr. Thomas, an examination of the codices with their successive editions, and a brief study of the *Opuscula liturgica*, the "legenda ad usum chori," and the "Sequentiae," the full text of which is found at the end of the volume.

It is needless to say that the critical value of the numerous references and notes accompanying the text of the *Legendae* and *Prolegomena* is commensurate with the labor of research bestowed upon the edition, which represents most careful study of the available codices and commentaries in the various centres of Franciscan letters. In copying from the original MSS., in the main represented by the Barcelona, Assisi, and Marseilles codices, the editor has adhered to the modern orthography, at least where there was any decided difference. He also gives concordance tables which enable the student to follow the notes and compare the readings of the different editions.

* We trust that Fr. Paschal Robinson will have something to say for

the greater delight and edification of our clergy about this labor of his illustrious confrère whose graceful pen, accurate knowledge, and love for the ideals which St. Francis inspired, he so largely shares.

THE STORY OF THE CONGO FREE STATE. Social, Political, and Economic Aspects of the Belgian System of Government in Central Africa. By Henry Wellington Wack, F.R.G.S., Member of the New York Bar. With 125 Illustrations and Maps. New York and London : G. P. Putnam's Sons. 1905. Pp. 634.

LA QUESTION CONGOLAISE. Par Arthur Vermeersch, S.J., Doct. en Droit et en Sciences politiques et administratives. Bruxelles, Belgique : Charles Bulens. 1906. Pp. 375.

The acute controversy, concerning the government of the Congo Free State, which had been carried on between the Belgian and the British representatives of the mercantile interests in African territory, was a short time ago transferred to the United States in order to settle it by an appeal to public opinion with the possible issue of an act of arbitration through our Chief Executive and his council. In April of the present year the "Congo Reform Association" issued, in the name of the "English and American Churches," a demand for investigation by a tribunal beyond suspicion of partiality. The reason which led the Protestant church-organizations to take this step was not simply that general humanitarian or philanthropic interest which is invoked to protect a people against the barbarities and cruelties committed in the name of Christian civilization; but as the condition of the helpless natives of the Congo cried aloud for redress, it was generally known that the accusations lodged against European traders and settlers, rightly or wrongly, involved the missionaries who had been sent there to evangelize the negroes. It was said that many of the missionaries were simply disguised land agents and traders who sought the protection of the Gospel for their selfish schemes, and the Church associations were called to their defence.

There are Protestant and Catholic missionaries in the Congo Free State. The fact that Belgium, a Catholic nation, holds the controlling interests and recognized sovereignty in the Congo territory might lead to the assumption that the Catholic missionaries have special protection and exclusive rights in the colony. This is not the case. The Baptist Missionary Society of London, the American Baptist Missionary Union, the Missionary Alliance, the Swedish Missionary Society, and other religious associations exercise a very considerable influence

in the territory ; they own much land and have a guaranteed revenue from which to support about three hundred missionaries as well as native catechists and their dependents. The Catholic missionaries, not so generously subsidized by their home governments, have a real struggle for existence. This is what Mr. Henry Wellington Wack says of them (p. 301) :—

The Congo Free State tolerates all religions, no one of them enjoying a privilege denied to the others. Unfortunately, the Protestants are split up into several sects ; but there is no division among the Roman Catholics, and this fact has resulted largely in favor of the growth of the latter.

The White Fathers began their mission in Congo land in 1878, a year later than the first Protestant mission. They were followed by the Scheut Fathers in 1888, the Trappists in 1892, the Jesuits in 1893, the Priests of the Sacred Heart in 1897, the Prémontré Fathers in 1898, and the Redemptorists in 1899.

The wide-reaching results of the earnest labors of these self-denying evangelists are apparent in the existence to-day of 59 permanent and 29 temporary posts, 384 missionaries and sisters, 528 farm chapels, 113 churches and chapels, 523 oratories, 3 schools of second degree, 75 primary schools, 440 elementary schools (in which native teachers instruct in the elements of reading, writing, and arithmetic), 7 hospitals, 71 Christian villages, and 72,383 Christians and catechumens.

This and similar passages in Mr. Wack's splendidly furnished volume will indicate his general attitude of impartiality in assigning to the influence of the Catholic missionaries any part of the troubles in the Congo. He admits all the injustices of the European against the Negro, and he speaks with perfect knowledge of his subject, not only from an intimate association with the agencies of the Belgian and English companies, but also from a close study of those documents in the Government archives of Brussels which are calculated to throw light upon the subject. His conclusions, as one who speaks with the candor and natural independence of an American citizen, are that the missionaries, Protestant as well as Catholic, are free from all responsibility.

On the Congo, religion is, perforce, a plain, sincere, and a comforting thing. . . . The aboriginal black cannibal still occupies the banks of the Congo. But his nature, so recently in its savage state, is manifesting great change. He is on his knees in the mission chapel ; the song of the White Fathers and the Sisters of Mercy inspires in him the rude awakening of new emotions. His own voice abandons the war-cry and makes its fervid untaught plea to the white man's God.

For the rest, it is the white man, the English trader in particular, interested in the rubber product and the monopoly of the ivory industry, that seeks to eliminate the black man by systematic atrocities which make existence a hell and death a relief. "The white men

came," he writes, "and refined their cruelties in a thousand ways now practised by civilization behind the curtain and the padded door."

On the whole, Mr. Wack's book is a defence of King Leopold's rule in the Congo against the aspersions of the British monopolists. His praise of the Belgian policy is unstinted and evidently sincere, although he does not pretend to approve of all the acts of the king; and there is no reason to suspect the validity of his testimony in favor of the Belgian protectorate. The volume furnishes a strong light upon the whole question from the religious as well as the economic viewpoint, and no one interested in the social and political conditions of the African continent can afford to neglect the information offered by the author.

To be complete and in a measure corrective, the reading of Mr. Wack's book should be supplemented by the able and exhaustive work of the learned Jesuit, P. Vermeersch, who is the last, so far, to have spoken on the subject. The Belgian Commission, appointed to make a report concerning the condition of affairs in the Congo, appears to have neglected its opportunities, if not its duty, to probe into the detailed work of the party for whom it acted. If it condemned the action of the English syndicates which sought to interfere with the management of the Belgian authorities, it nevertheless failed to give an impartial exposé of the neglects and wrong-doings of the royal officers who were not wholly without blame.

And here the cry comes from the missionaries, not because they were wronged, but because the Government officials, to further their own nefarious and avaricious schemes, abused the confidence which the missionaries inspired in the natives.

Anxious to satisfy the civil authorities who requested the assistance of the missionaries and their catechists to aid in promoting the industrial development of the country by their coöperation, we exhorted and taught the natives to gather caoutchouc from the woods and to plant new caoutchouc trees. They demurred, knowing from their past experience that by becoming slaves of the whites in the caoutchouc trade they would invite untold hardships on themselves and receive no recompense for their exacting labor. We assured them that they need not fear, that the missionaries would protect them, and that their work would be properly compensated so as to allow them freedom to cultivate their own homes. They began to work, even the children helped with a good will, and all was well done in the hope that the fruit of the labor would be in part their own. We were sadly deceived. When the crops were gathered, the agents claimed the entire harvest and the reserves, and the appeal of the missionaries was treated with disdain by the officials.

This is an instance of the general plea which Fr. Vermeersch makes in behalf of the Congolese to the king and the Belgian people. It points out that there has been injustice, and that the rapacity of the civil representatives has operated to the disadvantage of the religious and the social condition of the natives, for whose benefit the Congo is being governed by Europeans who entered the country under the sole legitimate pretext of safeguarding the rights of the original inhabitants against unjust treatment of random invaders.

To get at the juridical heart of the question of rights and interests belonging to the negro inhabitants, the author traces the origin of the Belgian protectorate in the Congo, examines the titles of possession, the legislation, the international responsibilities. Next he takes up the questions of the industries, the social and domestic relations of the native and foreign elements, the functions of the civil officers and those of the missionaries.

By an accurate and elaborate analysis of principles and their application to the existing conditions, P. Vermeersch enables us to understand thoroughly the importance and practicability of the solution which he proposes for the amelioration of the Congo inhabitants. This solution includes certain reforms in the judiciary and administrative sections of the government. It points out the advantages that will accrue from a consistent and just policy of fiscal and particularly moral reform, and places the whole matter in a respectful but unmistakably sincere and outspoken manner before the Belgian authorities.

Father Vermeersch's work has a statistical and historical value apart from the moral arguments by which he seeks to secure the rights of the Congo people.

IN AND OUT OF THE OLD MISSIONS OF CALIFORNIA. An Historical and Pictorial Account of the Franciscan Missions. By George Wharton James. With illustrations. Boston: Little, Brown & Company. 1905. Pp. 392.

Mr. James, already well-known as a student of early American civilization along the Pacific coast, from his attractive sketches of Indian and pioneer life in California and Arizona, writes not so much as a scholar or historian who proposes to open new records or shed new light upon the accounts of California missions by Bancroft, Shea, Salpointe, Zephyrin, Lummis, Palon, or Clinch: his object is rather to lead the reader into a reverent appreciation of the noble characters, the heroic deeds, and the charming surroundings which make up the

grand picture of that unique Christian commonwealth established in the newly-discovered Western world by the sons of St. Francis in the spirit of their holy founder. He describes the things he has seen, not as a dilettante with camera and superficial inquisitiveness for novelty, but as one who is drawn to the scenes by what they tell of the heart story enacted there and of which the indelible memory is graven in the rude stone cross, the flat tombstones, the ornamented arches, and the broken remnants of cloister and sanctuary. "For nearly twenty-five years I have venerated them ; I have made pilgrimages to them ; and at times sent both artists and photographers to bring me their impressions of them. My own camera, with me, has peered into every kind of nook and cranny, and thousands of photographs and many mental impressions are the result. So now I put some of these on paper for others to share with me."

It must not be supposed, however, that this originality of impression, fashioned by a love for the subject, is the only feature that distinguishes the volume as a work of genuine information. The author has the merit of being the first to have analyzed certain details of the mission style of architecture ; he gives us a careful survey of the mural decorations, a pictorial account of the furniture, pulpits, doors, and other woodwork of the missions ; also an account of the silver and brass ware, the crosses, candlesticks, and the statuary and figure work adorning the first establishments of the missionaries. The condition of the Indians, in so far as they contributed to or welcomed the civilizing attempts of the sons of St. Francis, forms also a feature of the volume not so exhaustively dwelt upon by older writers on the same subject.

From these indications the reader may gather that *In and Out of the Old Missions* is a volume of decided interest to the Catholic clergy, whether we take it as an historical account written in pleasing and pure English, or as a source of information to the student of American archeology and in particular of ecclesiastical art during the first century of Catholic parochial life in California. To persons who propose to visit the old missions, which are quite unique as relics of a religious civilization fast passing away, the volume is likely to prove an excellent guide-book, and one of permanent interest and reference.

Literary Chat.

According to the *Special Reports* issued by the Bureau of the Census at Washington, D. C., the area of the United States is 3,686,306 square miles, which means about one-fourteenth of the land area of the globe. Only three countries cover a larger plot of ground than this—the British, the Russian, and the Chinese Empire. The average size of an American State is 65,827 square miles, which is larger than England and Wales (58,324), or than Scotland and Ireland (62,401), though “out West” it takes 106,886 square miles to make an average commonwealth—which is near to equaling the combined area of Great Britain and Ireland.

The population of the United States in 1900 was 84,907,156, a number exceeded only by the three Empires just mentioned. The “cities” which house two-fifths of these numbers accommodate all the way from 3,437,202 for New York to just 7 for Rainy Lake City. There is plenty breathing space with us, since, while Great Britain crowds 343.8 persons into a mile, Japan 303.5, Italy 293.5, and so on—we allow a mile to every 25.6. Our Canadian brethren, however, are much more generous than this. Every man and a half (1.5) may have a whole mile to himself. In Australia they are even more lavish. A man and a third (1.3) is the average with them.

The women have an advantage over the men in this country. There are 1,638,321 more of the gentler sex with us. When you count up the relative numbers going to school, the proportion is about the same. In 1900, among the 13,367,147 attending school, 499 in each 1000 were male and 501 female.

The other statistics regarding race (especially the Negro), illiteracy, domestic life, occupation, and the rest, are highly instructive and important, for students of sociology particularly.

The current issue of CHURCH MUSIC (Pentecost number) presents a valuable collection of papers on the practical and more important issues of our ecclesiastical music reform. Dom Mocquereau, the leader of the Solesmes school of Gregorian chant, has a richly illustrated (18 pages of figures) article dealing with the question of elementary rhythm. His confrère, Dom Eudine, of the Solesmes Benedictines, interprets the Introit *Gaudemus* (also with valuable illustrations). The same theme is explained by the well-known Roman composer Giulio Bas, who furnishes a Gregorian accompaniment specially arranged for this number.

Among the historical papers contributed to this issue of CHURCH MUSIC is a description of the musical workshop of the Solesmes monks at Appuldurcombe House in the Isle of Wight, by the Rev. R. Baralli of the theological seminary at Lucca, Italy. The *Liturgical Notes* by “Pax” (Malvern, England) are as usual excellent, dealing in particular with Trinity Sunday and Corpus Christi. Our indefatigable American composer, Father Bonvin, S.J., supplies organists with an (original) harmonization of a *Kyrie* and *Gloria* for the Mass “Te, Christe, supplices,” the

movement and musical rendering of which he explains in a short editorial article. By this method the singers are made to understand not only the words but the melodic spirit of what they sing.

In "Chronicle and Comment" Dr. Bewerunge of Maynooth, Ireland, takes issue with Mr. Mitchell in his previous review of *A Grammar of Plain Song*.

It is pleasant to note that CHURCH MUSIC is not wedded to any one set of opinions on which musicians may freely differ. The weight of authority on the part of the contributors leans of course toward the Solesmes school, but that is quite just and in accordance with the policy of THE ECCLESIASTICAL REVIEW which selects for its department editors and contributors men whose attainments are unquestioned. Thus, under the direction of the leading writers of the Solesmes school, which the Sovereign Pontiff has constituted, so to say, the authoritative interpreters of the ecclesiastical chant, CHURCH MUSIC has at once become the first organ in the ranks of periodicals aiming at the reform inaugurated by Pius X. Of that no one can have any doubt who has seen any of the issues of the new magazine. It contains no amateur contributions, but everything in it is carefully designed, and the highest class of workmanship prevails and is vigorously maintained throughout its pages.

May we not then justly ask Bishops and Priests to coöperate with us at least to the modest extent of placing the magazine in the hands of their organists and teachers? It is a trifling matter for the individual; but it enables us to carry a great load and to give the best that can be had to further the movement which the Holy Father wishes, and on the proper understanding of which so much of the true progress and reverence of Catholic faith depends. We ask priests to subscribe because it is necessary that there be within the reach of the clergy some means of information as to the methods and resources of the new Church discipline; but we offer them at the same time an undoubted equivalent, and more, for the amount of their subscription.

Music in the Seminary, by Jacques Brunante (Boston)—*A Gregorian Missionary in England—Abbreviated Plainsong—Wanted: A Thorough Knowledge of Latin*—and a score of other interesting themes are treated editorially in the June number of CHURCH MUSIC. There are some ninety reviews and notices of important new musical publications.

It may seem to some of our readers that we overrate the importance of the services done and to be done by this magazine of ecclesiastical chant. Yet not a few of our bishops who have taken thought over the matter have become interested and are anxious to arouse a like interest among their clergy. In some cases the Ordinaries happen to be at the same time men of musical culture and taste, and accordingly they have been able to act definitely and energetically. One serious difficulty is the lack of familiarity with the requirements of a male choir among the rural clergy who have hitherto relied upon their modest organists and soloists, with a cabinet organ to furnish the harmony of sound to their devotion. They wait not merely for detailed instructions from their bishops, but also for means to carry them out.

What is wanted is a number of children with voices. The world and every parish is full of them, of course. But they need an instructor, a man or woman who can teach them the liturgical music. That want is not so easily supplied, although with some effort a person of even rudimentary ability can do much, if she or he get the right tools. These tools are a manual, a grammar of plainsong, and some pieces selected from the classified catalogue (Repertory No. 1) of the Dolphin Press, or else Pustet's *Kyriale* and *Organum Comitans* which has the modern accompaniment of the new music to be sung. Where no living teacher can be found, the phonograph method by Professor Bansbach (St. Louis, Mo.) will be a great help and can be employed by any one who can manage boys and has an ear for music, together with an intelligent appreciation of what devotion in church means. Ordinarily the teacher wants a melodeon or cabinet organ in the room, since the rehearsals cannot always conveniently be had in the church. But many a Sunday-school is hampered in its work because it cannot afford to buy an organ.

Now here comes an offer which, if it is meant as an advertisement, will also prove a help to many a poor church or singing-school. The firm of C. J. Heppe & Son (Philadelphia and New York), manufacturers and dealers in organs, pianos, etc., have during recent years accumulated by trade and otherwise a stock of second-hand organs, which they offer for the mere cost of their repair and freight. The expense of putting these organs in order does not exceed about five to fifteen dollars each. Those of our readers who may wish to avail themselves of this opportunity should communicate directly with the Heppe firm, 1117 Chestnut Street, Philadelphia, or 302 Mott Avenue, New York.

Books Received.

SACRED SCRIPTURE.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. By the Rev. Francis E. Gigot, D.D., Professor S. Script., St. Joseph's Seminary, New York. Part II—Didactic Books and Prophetic Writings. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 505. Price, \$2.00.

THE GOSPELS OF THE SUNDAYS AND FESTIVALS. With an Introduction, Parallel Passages, Notes, and Moral Reflections. By the Very Rev. Cornelius J. Canon Ryan, D.D., late Professor of S. Script. and Hebrew, Holy Cross College, Clonliffe, Dublin. Two volumes. (Second edition.) New York, Cincinnati and Chicago: Benziger Brothers. 1906. Pp. lxiv—334 and 386. Price, \$4.50, net.

THE WITNESS OF THE GOSPELS (Westminster Lectures, edited by the Rev. Francis Aveling, D.D.). By the Very Rev. Monsig. A. S. Barnes, M.A. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1906. Pp. 63. Price, bd., \$0.30.

THE GREATER EXODUS. An Important Pentateuchal Criticism Based on the Archaeology of Mexico and Peru. By J. Fitzgerald Lee. London : Elliot Stock ; Bombay : A. J. Cambridge & Co. 1903. Pp. x—132. Price, \$1.00.

LES COMMENCEMENTS DU CANON DE L'ANCIEN TESTAMENT. Par le P. Jean-Baptiste de Glatigny, O.F.M. Rome : Desclée, Lefebvre, et Soc. 1906. Pp. 248. Price, 3 lire.

THEOLOGICAL AND DEVOTIONAL.

MEDICINA PASTORALIS in usum Confessariorum et Curiarum ecclesiasticarum. Accedunt Tabulae Anatomicae explicativaes. Auctore Joseph Antonelli Sac. Vol. I. Editio altera aucta et emendata. Romae, Ratisbonae, Neo-Eboraci, Cincinnati : Fr. Pustet & Co. 1906. Pp. 458 et Tab. xxxv. Price, \$4.50.

THE EXISTENCE OF GOD (Westminster Lectures). By Canon Moyes, D.D. London and Edinburgh : Sands & Company ; St. Louis, Mo. : B. Herder. 1906. Pp. 63. Price bd., \$0.30.

THE LAW OF THE CHURCH. A Cyclopedia of Canon Law for English-speaking Countries. By Ethelred Taunton, Priest of the Archd. of Westminster. London : Kegan Paul, Trench, Trübner & Co. ; St. Louis, Mo. : B. Herder. 1906. Pp. 652. Price, \$6.75.

THE LESSONS OF THE KING, Made Plain for His Little Ones. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago : Benziger Brothers. 1906. Pp. 198. Price, \$0.60.

THE LOVER OF SOULS. Short Conferences on the Sacred Heart of Jesus. By Henry Brinkmeyer. New York, Cincinnati, Chicago : Benziger Brothers. 1906. Pp. 180. Price, \$1.00.

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. V.—(XXXV).—AUGUST, 1906.—NO. 2.

THE REV. JOHN FRANCIS RIVET.

Missionary Priest at Post Vincennes, Indiana (1795–1804).

VI.—VISITORS AT THE POST.—VOLNEY.—SOLOMON HAIS.

ONE of the most interesting incidents of frontier life was the occasional visit of some distinguished literary man who, like Chateaubriand, boldly went to sea in ships to view the wonders of the to them unknown American Continent. The infidel Volney was among the adventurous pilgrims who made a tour of the United States in those early days, and he has given us his impressions, mostly of a utilitarian kind, in a book published in Paris in 1803. He visited Vincennes, which he describes as a village of some fifty houses scattered on an irregular prairie surrounded by forests. There he met Father Rivet and, infidel as he was, he was impressed by the saintly personality of the good missionary, of whom he speaks in the highest terms as a polished, learned, well-bred gentleman, very kind and tolerant toward all. He praises his self-sacrificing efforts for the education of his flock.¹

The coming and going of leading merchants from the Western parts also furnished occasions of social intercourse and of relations of friendship which were frequently utilized by the missionaries to correspond with the East. Thus we find a letter of Father Rivet, dated 15 October, 1801, in which he introduces to Bishop Carroll, “Mr. Gratiot, a merchant of St. Louis, and one of

¹ “Tableau du Climat et du Sol des Etats Unis,” par Volney; pp. 400. Paris, 1803.

my friends. If you have anything to forward to these regions, avail yourself of this best of opportunities."²

The good faith, however, of the trusting missionaries, men without guile, was at times sadly imposed upon. The following letter of Father Rivet gives a very striking instance of it:—

Aug^o tuo S^o Salutem.

VINCENNES, 3 December, 1801.

My Venerable Father:

I have received to-day the letter you had the kindness to write me from the Federal City. You mention in it that Mr. Solomon Hais was the bearer of another for me, enclosing an obligation of his as well as some bank notes for my use. That news has saddened me very much. Mr. Hais has not only handed me nothing, but he just wrote to me that he had forgotten and left, I do not know just where, the letter which you had handed him for me. The most surprising thing in this affair is that during the two or three weeks he spent here after his first journey I have met him frequently, and he constantly repeated to me that he had one of your letters for me in his trunk, but he never mentioned either directly or indirectly that he had received money for me or was the bearer of a bill or of bank notes for me. The fact is apt to make me entertain suspicions of bad intent on his part.

Whatever use this money was to be put to, I persuade myself that in confiding it to him you have taken some precautionary measures; hence my haste in advising you of the matter. Mr. Hais is at present in Baltimore. By this last mail he instructs his attorney here to wind up all his affairs in this town, as he is about to get married. That message makes me think that he does not intend to come back to Post Vincennes. You will likely have an opportunity to see him, as I think he is to make a prolonged stay in Baltimore. You will thus find out what he is up to.

He sent me, a few days ago, three small parcels. One contained the Holy Oils, the other two, books. As I found no letter from you I do not yet know what to do with them.³

Bishop Carroll had transmitted to Father Rivet some letters from France. His reference to them shows that they might have some influence upon the future career of the devoted priest. He says:—

² Baltimore MSS.

³ Baltimore MSS.

The letter you sent me has given me unutterable pleasure. The writer of it, Mr. Colomb, is an incomparable friend who during the Revolution of France rendered services to me which I can never sufficiently appreciate. He has relieved me by stating that he has reimbursed long ago the 100 pounds which I had received in Spain and the restitution of which worried me very much, as you know.

His letter and two others (enclosed) are filled with urgent and touching invitations to go back to France. The will of God, if I can ascertain it, is the only rule which shall guide me ; so I hope, at least Mr. Colomb tells me, that he will very soon write me again about affairs most urgent and of great import to me. Should the letter be addressed to you, kindly forward it as soon as possible.

The danger of losing all and the continued setbacks in receiving my salary have caused me to buy supplies and give my draft in payment. I have drawn a bill on the Minister of War in favor of William Clark, one of our supreme judges, who has kindly advanced to me in specie part of the draft. With this I have purchased some stock which will be a valuable asset for my successor. . . . Governor Harrison is doing his best to get for the Rev. Messrs. Olivier a salary of at least a hundred dollars. He had for that purpose addressed a petition to the President to have them appointed missionaries to the Indians.

I write to Mr. Hais without telling him that I write to you.

Your very humble and obedient servant,

LE PAUVRE MISSIONNAIRE.

Aug^o tuo S^o Salutem.

VINCENNES, 22 January, 1802.

My Venerable Father :

I have just seen a letter of Mr. Sol. Hais, of November 24th, in which he says that he will himself bring in the month of April next the letter which you entrusted to him for me. Since that affair, however, I have been told many incidents of which I was wholly ignorant and which persuade me that this is a new trick on his part. If the money which you confided to him was intended for me, I would be readily consoled at its loss. It would be a very little sacrifice to add to a great many others. When my need is not extreme or I am not in debt, losses count for little. But if the money was destined to some other person of these regions, I avow that my heart would be very sorrowfully wounded, to have been the cause, a very innocent one, it is true, of the loss. I hope you will let me know as soon as possible.

VII.—FR. RIVET'S SPIRITUALITY.—TROUBLES OF CONSCIENCE.
POOR CATHOLICS AT VINCENNES.

The main portion of this letter of January 22d gives us a glimpse into the spiritual temper of the pious missionary. He continues :—

I have read Mr. Barruel's work, which you sent me, with great eagerness. I tremble with horror whilst reading the hellish dispositions of those unhappy scientists, but the reading of that book has greatly edified me because of the ever-recurring sentiments of love and veneration it inspired in me toward the adorable person of Jesus Christ. Such works strengthen the bonds which unite us to that Divine Saviour. The fury of these incarnate demons, the blasphemies they vomit against the Word made Flesh, the hatred which torments them at the sight of His triumphs, all these enkindle and strengthen my love for Him, or at least make me desire to love Him without reserve, so as to repair as much as I can the abominations of their corrupt hearts. Many of your missionaries of these regions have agreed to be together in spirit every day about nine o'clock in the morning in the Sacred Heart of Jesus. Some even go to the tryst in presence of the Blessed Sacrament. The hatred of these abandoned souls against our good Jesus prompts me to yield my life, if necessary, to extend and solidly establish this pious practice.

I have been pained not to find in the book of meditations which you sent me, a single chapter which directly concerns the adorable Person of our Lord. Yet the work is written for priests. Should not every minister of our holy altars say with St. Bernard : "All food of the soul is dry if it be not made savory with that oil ; it is insipid if not seasoned with that salt. If you write, I do not enjoy your writing unless I read the name of Jesus there," etc.? Although, alas! I personally fall very short of these sentiments, I crave Jesus and His Holy Family for the daily subject of my meditations. However, I have little to draw upon and I have few books to help me in that great design. I have heard a great deal about Father Nouet's work, but where can I get it? I would give a great price for it.

May I ask you whether I could get in Baltimore or Philadelphia a work written on "Confidence in God" by a French Bishop? I have heard it highly spoken of, and it strikes me that such a book would be very useful to me in the position in which I find myself here, alone,

isolated, and agitated by a thousand worries, often but too well grounded, with no one to speak to. The fact is, my Venerable Father, that seeing the very little good I do here and reflecting that I am perhaps losing my own soul, I have determined to beg you to send somebody else to take my place and to locate me where a charitable hand could more frequently minister unto me remedies for the wounds of my soul. For I see that I do very little here for the salvation of my neighbor and that I have fallen into a kind of languor of soul far worse than before. I conclude therefrom, and justly I think, that I am not where God wants me. Knowing, however, that my own lights are utter darkness, I would not act of myself. I therefore beg you to extend me a helping hand. I know that in the high rank in which God has placed you, He has also given you clearer light for the solution of the various difficulties submitted to your judgment. Be guided, I entreat you, by these lights and not by the more or less importance of my occupying this post. Years ago I could not celebrate more than eight or ten days without recurring to the Sacrament of Penance. Now, I am deprived for years of that spiritual help in a country where nothing, absolutely nothing, reawakens piety, where everything indeed helps to weaken it. I am therefore exposed to the proximate danger of a long series of sacrileges with the awful prospect of dying in that state. This is indeed a situation that makes me tremble. I am above all else ready to do what I believe to be the will of God, but I can scarcely believe that God wants a feeble soul like my own to be exposed to such dangers. It is not only of late that I have had these worries; long ago I became aware of my unfitness to celebrate the Divine Mysteries for years at a time without purifying myself by the Sacrament of Penance. You will suggest perfect contrition. But I answer that such a grace is extremely rare, that a sinner like myself may not lay claim to it and that it is too great a temerity to expect extraordinary help in the affair of our salvation. I should have made known to you these worries long ago; my silence about them is already a great fault.

I referred to the little fruit I am doing here. Alas! it is pitiable. Fr. Olivier and myself make no headway at all. The means of salvation which I had resorted to in the beginning of my administration have well-nigh failed. Thus, this winter, scarcely any one has assisted at the solemn Novena which I had established before the feast of our august patron, Saint Francis. I have therefore announced to the congregation that I was going to suppress it, indeed, if you think well

of it, I will suppress the feast itself since the half of the people remained at work. I will celebrate high Mass and the other services as on holidays.

The evil of balls and public enjoyments have, this year, swept into Advent, an unheard-of thing. True, this novelty has caused many to protest, and the public clamor has been heeded. But the first step is made, and I tremble at the thought of next Lent. The example of those who profess a religion without thorns sweeps everything before it.

I lose my pains insisting on abstinence; they cannot even understand why it should be. In order to get them to observe it on Friday, I commuted the Saturday abstinence into a rosary which we say in common in church. But this has no effect; the great majority ignore Friday and concern themselves no more about fasting than they do about abstinence.

I do not know what to do. I give instructions for the adults regularly every Sunday, all the days of Advent and Lent in the evening until the first day of the year and the Sunday of Quasimodo, and on numerous other occasions. The children are called to catechism almost from one end of the year to the other at least four times a week, and all that produces no fruit. Am I not right in concluding that I am not the one whom God has destined for the salvation of this people?

My church is in such a deplorable state that I twice warned the congregation this winter that, if they did not repair it, I was going to follow your advice and interdict it. But the only improvement to be made on it would be to pull it down and build a new one; yet the majority of the people are so poor that such a project is impracticable. I know not what to do. Nevertheless I will have to come to a definitive decision and that soon. This barracks of a church cannot hold together much longer in its present condition. May God come to my help!

I want to ask your advice upon some points. The honorarium of a marriage, according to the tariff in force here, amounts to three dollars for the priest; an abstract of a marriage or burial, to three-fourths of a dollar. The civil law allows a far lower salary to the magistrate who performs a marriage and to the clerk who copies an act from the register of the county. Must we, Fathers Olivier and myself, conform to the legal tariff, or may we follow the one in force in our churches?

I am sometimes invited to take dinner with non-Catholics ; I never accept on abstinence days. But, in view of the Saturday dispensation, may I do so without sin on that day ? If you doubt at all, decide in favor of the law.

I have many other things to write about, but I am ashamed of the length of my letter, I put an end to it entreating you to recommend me fervently to the mercy of our Divine Redeemer, in whose Sacred Heart I am ever with deep respect,

Venerable Father,

Your very humble and very obedient servant,

LE PAUVRE MISSIONNAIRE.

P. S. You may write to me, if necessary, by post. It arrives here every week. I have just received an exceedingly flattering letter from the Secretary of War to induce me to continue my work with zeal and with hope of better success.

To Mgr. the Bishop of Baltimore.⁴

VIII.—GOVERNOR HARRISON.—HAIS AGAIN.—SICKNESS AT POST VINCENNES.

Aug^o tuo S^o Salutem.

VINCENNES, 14 October, 1802.

My Venerable Father :

I am obliged to write you through the mail, as my communications with the Government through the channel of the Secretary of War have ceased.

I thank you sincerely for the decisions you had the kindness to give on the different points I proposed to you. I have entirely satisfied my conscience in regard to the uselessness of my ministry among the Indians. Governor Harrison, to whom I had explained my doubts on that score with a very open and sincere heart, has answered me with great kindness that I had no reason to be troubled about it, that he himself had asked my appointment from the General Government for various reasons—notably because I am the only salaried Frenchman in a land still French ; because I am rendering important services to a people who had from their free choice thrown in their lot with the United States ; because, although at present of little use, I might under certain circumstances be of great help to him. He added that I should therefore be satisfied, keeping my eyes open for everything that concerns the Government and keeping myself ready to give to the United States such services as he might be called upon to ask of me. His

⁴ Baltimore MSS.

answer has completely reassured me. The Governor has given me a hint that the Government may need my services in Louisiana, whence most of the priests leave to go within the lines of the domain of the Spanish king, who offers to continue their pension to all who locate there. I have thought it important to advise you of this fact and I request you to let me know the line of conduct you wish me to pursue. I do not know whether your jurisdiction will extend over Louisiana, and if I am directed to go there your answer will inform me on that subject.

During my last journey I went to St. Louis and everybody expressed a desire to have me there. It is probable that the two shores of the Mississippi [*sic*] will form one and the same government with the region where I reside, and in that case Governor Harrison will be strongly importuned by the people of the other shore to send me there. Alas! if they knew what I am, they would not go to so much trouble.

I suppose that Mr. Flaget has already acquainted you with a considerable purchase I made lately for the honest maintenance of my successors. But in order that this property may be really useful to them, I should remain about two years longer at Vincennes, for it is only in the course of two years that I will be able to put the land in good condition. God will dispose this in accordance with His own knowledge of what is useful and for His glory.

Allow me, Venerable Father, to recommend to your most earnest prayers before God a matter which is very important if not entirely *in ordine ad salutem animarum*. To obtain it from the goodness of God I offer Him most pressing supplications and I add to them many mortifications. I have already for many days slept on naked boards covered with a worn-out cloak, and I do not intend to return to the comfort of my bed until the severe cold forces me to do so. But I am so miserable before God that I am unworthy to obtain anything from Him. That is why I beg for the help of your prayers and of my good confrères. I have written to Mr. Radin to get the address of Mr. Thayer. So far I have received no answer.

We are often puzzled about marriages not contracted before the priest. We demand that the parties present themselves before a minister of the Catholic Church and renew their mutual contract to marry in his presence. But the nature of that ceremony is not sufficiently known to us. Are the parties to be excluded from the Sacraments and refused the right to stand for a child at the baptismal font

until they have submitted to it? Which formula do we pronounce when receiving their renewed contract? Must we oblige them to go to confession before it, just as we do when they present themselves for the first time to be married? On all these points we should have positive and precise instructions, and we ask them of our chief pastor.

I recommend myself most earnestly to your prayers and holy sacrifices, and I am at your feet with deepest veneration,

Venerable Father,
Your very humble and most obedient servant,

LE PAUVRE MISSIONNAIRE.

P. S.—I have received these days from Detroit two *Ordo* for the present year.

To Dr. John Carroll, Bishop of Baltimore.⁵

X.—DEATH OF FR. RIVET.—THE RIGHT REV. BISHOP FLAGET AT VINCENNES.

Privations and unremitting labor told early upon the rugged constitution of the self-sacrificing priest. His life was fast ebbing away under the inroads of pulmonary disease and swamp fever or ague. Shortly after New Year's day of 1804 he felt his end was nigh; dragging himself along, he still performed a baptism on 31 January of that year. He sent word to his nearest neighbor, the Rev. Donatian Olivier, at Prairie du Rocher, to come and administer to him the last rites of holy Church, and anticipating his coming he wrote out his confession.⁶ That supreme consolation was, however, denied him; the priest who had travelled hundreds of miles to bring comfort to the dying made a last act of resignation to God's holy will; he sealed his confession addressed to his brother priest and, trusting in God's mercy, he expired in February, 1804. Father Olivier arrived at the Post three days after his death, in time to celebrate his funeral.

When the famous Fr. Gabriel Richard of Detroit heard of his death, he wrote: "A loss that will be felt long by the inhabitants of Vincennes, a loss perhaps irreparable; the worthy and zealous Mr. Rivet died this last winter. He died as he had lived, extremely poor and extremely regretted by his parishioners."

⁵ Baltimore MSS.

⁶ Life of Bp. Flaget, by Bp. M. J. Spalding. 1852.

Father Olivier, residing at Prairie du Rocher among the French Catholics settled on the Mississippi, attended the Post from time to time during the years of 1804 and 1805.

Fathers Badin and Nerinckx, having learned that the Post had not been visited since July, 1805, left Kentucky immediately after their Spring visitation of their various missions in that State and arrived at Post Vincennes on the 14th of April, 1806. They gave all the inhabitants the opportunity to make their Easter duty, remaining until the 27th. The following account of that visit, sent to Bishop Carroll of Baltimore by the Rev. C. Nerinckx, proves that the sad state of affairs repeatedly described by Father Rivet was only too true : "I have visited, in company with Father Badin, the Catholics at Post Vincennes. The trip took us about a month. We found them like unto sheep astray and almost perishing ; their total destruction seems certain unless a helping hand be extended to them. They are very bad people, . . . unmindful of the commandments of the Church on the observance of feasts, fasts, and abstinence. In a word, there is 'neither beauty nor comeliness, but destruction and unhappiness are in their ways !' I think there are about eighty families at the Post, but many more are scattered in the neighborhood. They desire very much to have a priest who would help them in their distress, although I am afraid they will not listen to him. They are a lazy, voluptuous set, and the position of a priest among them will necessarily be trying, desolate, and sad. Father Rivet succeeded, however, in putting the temporal concerns on a good footing. The Governor of the place offers his help to secure to a resident priest \$200 a year, which sum the Government allowed to Father Rivet. But I would rather refuse the offer, because I have not the least doubt that the allowance is hurtful to freedom of religion, as too plainly appears from the papers left in the house of the deceased priest."⁷

Bishop Carroll had intended to send the Jesuit Fathers Malaré and Henry to that sadly neglected mission, but had been unable to do so up to the time Vincennes passed under the jurisdiction of its old pastor, the newly-appointed Bishop Flaget of Bardstown, Kentucky. In 1812 the Catholics of Vincennes sent him an earnest petition for a resident pastor. In this document they

⁷ Life of the Rev. Charles Nerinckx, by the Rev. Camillus P. Maes. 1880.

freely admitted that they had been heretofore very remiss in their duties as Catholics, but promised amendment in the future. General Harrison, the Governor of the North Western Territory, residing at Vincennes, had signed the petition and promised every aid in his power to promote the interests of the mission. But two years passed before the zealous Bishop of Bardstown could accede to their wishes.

On the 26th day of May, 1814, Bishop Flaget took leave of Fathers Badin and Chabret in Louisville and started alone on horseback on his journey to Vincennes. On the first night he was obliged "to sleep with an American borderer." On the second he sought repose on "a quilt extended over a plank which was very uneven and knotty;" but his sleep was sound. On the third day, May 28th, he reached Vincennes, and great was the joy of his own flock on seeing again their beloved pastor, who had been away from them for nearly twenty years. A large company came out to meet him on horseback, headed by the Rev. M. Olivier, who had arrived, after an absence of many months, to meet the Bishop and conduct him to the Mississippi.

On the 30th of May the Bishop visited the cemetery, attended by a great concourse of people who crowded around to enjoy the satisfaction of looking on the face of their first pastor. The *Libera* was sung over the grave of Father John Francis Rivet, the only priest among thirty missionaries at the Post who was buried among his people. The Bishop remained two weeks at Vincennes and settled the temporal business connected with the estate of Father Rivet.⁸

After this last act of friendship to his successor at Vincennes, the future Patriarch of the West went his way bent on the work of the Master.

The blessed memory of the faithful priest likely produced more fruit and lasted longer in the heart of the missionary Bishop than in the tepid souls of his former parishioners.

† CAMILLUS P. MAES,

Bp. of Covington.

⁸ Life of Bishop Flaget, by Bishop M. J. Spalding of Louisville, 1852.

TRINITY COLLEGE, DUBLIN.

Its Origin and History.

THE story of the foundation of Trinity College, Dublin, and of the University, one and indivisible, which it constitutes, is, I fear, but little understood by many who wonder why the question of higher education in Ireland arouses so much bitter controversy not only in that country but also in Great Britain. The explanation is to be found in the circumstances connected with the origin of an institution which is regarded, by Catholics and Protestants alike, as one of the many monuments of a racial and religious conquest the memory of which is indelibly stamped on the minds of all sections within the Irish nation. Whatever opinion may be held by severely impartial observers as to the wisdom or unwisdom of cherishing recollections of ancient wrongs, few will be likely to deny that it is serviceable to endeavor to ascertain what the conditions were that generated sentiments of antagonism which have endured through many centuries and which are to-day, unfortunately, as intense as they ever were.

Trinity College and the University of Dublin were founded in Easter, 1590, under the patronage of that truly virtuous Queen, Elizabeth of England. The site upon which its buildings were erected was then styled Hoggin Green. This designation has long since been exchanged for the more euphonious but not more expressive one of College Green. It is worth while inquiring who were the original possessors of Hoggin Green, because on acquirement of correct knowledge on this point depends capacity to understand what it is precisely the educational monopoly still enjoyed by Trinity College symbolizes.

In A. D. 1166, Diarmit, son of Murchard, King of Leinster, granted to his confessor or chaplain, one Edan O'Kelly, who had been consecrated Bishop of Clogher by St. Malachy, the lands of Baldoyle, in the present County of Dublin, by way of endowment for a Priory of Canons of the Order of Aroasia which was then, or immediately afterwards, set up on Hoggin Green some distance outside the walls of the city. The grant was made with all due formality, and amongst those who attested its validity by their

signatures as witnesses were St. Lawrence O'Toole, Archbishop of Dublin; Kinad, Bishop of the then separate diocese of Glendalough, and Benign, Abbot of Glendalough. In 1182 Bishop Edan, immediately previous to his death, which occurred in the same year, renounced all his claims to the new priory—now known as All Hallows—to the first English or Norman Archbishop of Dublin, John Comyn,¹ subject to the preservation of his own brief life-interest. By successive bulls, various pontiffs recognized and confirmed the immunities and possessions of All Hallows, and there is no room for doubt that the priory became one of the most important of the religious houses of Ireland. About 1214, the See of Glendalough was united to that of Dublin at the instance of King John, who sent the Archbishop of Bordeaux, the Archbishop of York, and the Archbishop of Dublin, as a deputation to Pope Innocent III in order to invoke his Holiness's sanction of a procedure which was probably dictated as much by desire to bring about the subjugation of the Wicklow chieftains to Norman rule as by any other.

However this may have been, the royal request was acceded to and Glendalough has remained united to Dublin since 1216. The archbishop at this time was Henri de Loundres, to whose fame the Castle of Dublin seems destined to remain an enduring monument, seeing that it was owing to his exertions that its walls were first raised on the emerald slopes which looked down on the rushing waters of the Liffey and shaded the portals and towers of All Hallows from the last rays of the setting sun. Henri de Loundres was a staunch friend of the great priory, and out of the revenues of the See of Glendalough founded a hospice in connexion with it for the reception of pilgrims passing through Ire-

¹ Comyn, according to Ware, was "learned, eloquent, and grave." He was chosen Archbishop of Dublin, on the recommendation of Henry II, by such of the clergy of the diocese as attended at Evesham, in England, for the election, 6 September, 1181. Ware asserts that he was not ordained priest until 13 March, 1182. On 13 April of the same year a papal bull was issued confirming the election, but did not come to Dublin until September, 1184. He built and endowed the still existing Cathedral of St. Patrick and enlarged and beautified that of Christ Church. He also established a religious house for women, known as Grace Dieu, in the County of Dublin. He appears to have been worthy of his high and responsible office, vigorous in his defence of the spiritual prerogatives of the See, but equally determined that Dublin should become the seat of a new primacy independent of Armagh.

land on their way to the famous shrine at Compostella dedicated to St. James.² There were ten chaplains attached to the hospice, who were habited in black cloaks embroidered with white crosses. The site of the hospice is stated by Cardinal Moran, in his Notes to Archdall's *Monasticon Hibernicum*, to have been that traversed by the modern Great Brunswick Street, one of the busiest thoroughfares of Dublin. Archbishop de Loundres bestowed many valuable gifts on All Hallows, as did also numerous wealthy citizens. Amongst these latter benefactions may be noted that of one Walter de Ridlesford who, about 1234, gave twenty-four acres of land in Donnybrook lying by the side of the road leading from that famous hamlet to the city. Later on, the same donor conveyed thirty-nine acres extending from the river Dodder toward Dublin. It would be tedious to enumerate all the grants of lands and money with which pious Catholics throughout succeeding centuries dowered All Hallows, and it must suffice to say that they made the priory one of the wealthiest of the religious houses of Ireland.³

The last prior of All Hallows was one Walter Hancoke; who, acting in common with certain members of his community, presumably priests, on 16 November, 1538, having assembled in their chapter house, pusillanimously surrendered the priory and all its possessions to the Commissioners appointed by Henry VIII to receive the same. The names of the persons engaged in what seems to have been a tame betrayal were Walter Hancoke, Robert

² Ware says that Henri de Loundres, Archbishop of Stafford, England, was elected Archbishop of Dublin in 1212, Comyn having died in October of that year. He was consecrated early in 1213. King John made him Lord Justice of Ireland in July of that year, and he retained the position until 1215, when he was summoned to attend the General Council held in Rome. Two years later, Pope Honorius III appointed him Papal Legate in Ireland, and he convened a synod of the Church in that country, at St. Mary's Abbey, Dublin. In 1219 he resumed the office of Lord Justice, which he held for five years, building the Castle of Dublin at his own expense. He held the see for fifteen years, dying in July, 1228. A man of much ability, he consolidated and extended the power of the Church, but his attitude toward the native Irish appears to have been summed up by his Anglo-Norman contemporaries by the nickname "Scorch Villeine."

³ In Cardinal Moran's Notes to Archdall's *Monasticon Hibernicum* will be found set out in detail the immense gifts of territory, money, and privileges, bestowed at various periods on All Hallows. The priory must have been enormously wealthy, but all the evidences available go to show that its wealth was not misused.

Dolyng, John Grogan, James Blake, and John Barrett. The Royal Commissioners were William Brabazon, ancestor of the Earl of Meath, Gerald Aylmer, John Allen, and Robert Fitzsimon. On 4 February, 1539, Henry, as a reward to the citizens of Dublin for their loyalty during the siege of the city by Silken Thomas,⁴ granted to the mayor, bailiffs, and commoners, the priory of All Hallows, with its lands and advowsons, at a merely nominal rent. Fifty-three years later, on 21 July, 1592, the mayor and citizens granted the priory and all its belongings to Adam Loftus, Queen Elizabeth's Archbishop of Dublin, for the use of the College of the Holy and Undivided Trinity, beside Dublin, and to the Fellows and Scholars of that institution for their use and that of their successors forever.

It is worth while recalling how this great transference of ancient Catholic property to the professors of the new creed was brought about. The sad story has been well told by the still lamented Denis Caulfield Heron in his *Constitutional History of the University of Dublin*, published in 1847. In this work we are told that in 1590 Adam Loftus was in Dublin, a politic priest from Yorkshire; educated beyond the age, clever, somewhat unscrupulous, ambitious of distinction, rapacious of high office; gifted with fair powers of oratory, a splendid voice, strong and melodious; so graceful in gesture and carriage of person that he seemed made for the forum—altogether possessed of that combination of various qualities which constitutes a man of the world. When the Earl of Sussex came over to Ireland as the Queen's Lieutenant of the Pale, Loftus came with him to be Castle chaplain. Skilfully did he avail himself of the opportunities his place afforded; and quickly did his promotion follow. At twenty-eight

⁴ Thomas, Lord Offaly, son of Gerald, ninth Earl of Kildare, Vice Deputy of Ireland, threw off his allegiance to England on receiving false intelligence that his father, the Lord Deputy, had been executed in London by order of Henry VIII. Eventually he was compelled to surrender to his enemies, who swore before the Blessed Sacrament that his life would be spared. On 8 February, 1537, being then tenth Earl of Kildare (his father having died in captivity), he with his five uncles, two of whom had remained loyal to the King, were executed at Tyburn, London. At the time of this frightful butchery, Silken Thomas was only twenty-four years of age. The designation by which he is generally known had its origin in the splendid trappings in which, following the Florentine fashion, he clad his retainers. He was eminently a chivalrous and valiant prince.

years of age he was foisted into the Archbishopric of Armagh and Primacy of Ireland. This was in 1562, and in 1566 Shane O'Neil burned the desecrated Cathedral of Armagh, used as an English barracks, and perhaps because he was not entirely without hope that Loftus was lodged within its walls. For this performance Shane was solemnly "excommunicated" for "sacrilege" by the prelate who had barely escaped singeing, but, like the famous Jackdaw of Rheims, the Ulster chieftain was "not a penny the worse" of the censure and denunciations so glibly hurled. To him Loftus was only a mountebank masquerading in stolen vestments.⁵

As Heron tells the story, the Archbishop of Armagh found small pecuniary profit in the high-sounding titles he had usurped. Accordingly, he cast his eyes about and they rested upon the rich deanery of St. Patrick's Cathedral, Dublin. With Loftus, to ask was to obtain, and a royal license speedily issued conferring the latter benefice, on the ground of "his archbishopric being a place of great charge, in name and title only to be taken into account, without any worldly endowment resulting from it." In August, 1567, he was made Archbishop of Dublin. Next he secured the office of Lord Chancellor of Ireland, while he constantly acted as a Lord Justice in the many absences from Dublin of the Deputy or Viceroy. He was ever seeking office. "For, besides his promotions in the Church and his public employments in the State, he grasped at everything that became void, either for himself or his family. Insomuch that the dean and chapter of Christ Church were so wearied with his importunities that, on 28 August, 1578, upon granting him some request they obliged

⁵ Lodge, in his *Peerage of Ireland*, Dublin, 1754, says of Loftus: "He was born at Swinehead, and receiving a liberal education in the University of Cambridge, by a more than ordinary allowance for his support in his studies, he appeared to advantage before Queen Elizabeth at a public Act by performing his part as a florid orator and subtle disputant, which so engaged her Majesty's approbation of his early abilities, joined to a comely person and address, that she encouraged him to proceed in the course of his studies by a gracious promise of speedy preferment." The Queen kept her word. Loftus died on 5 April, 1605, aged seventy-two years, in the old palace of the Catholic Archbishop of Dublin, St. Sepulchre's, the remains of which now form part of the barracks of the Dublin Mounted Police in Kevin Street, a thoroughfare named in pre-Protestant days after the sainted Abbot of Glendalough.

him to promise not to petition or become suitor for any advowson of any prebend or living or for any lease of any benefice, nor for any fee or farm;"⁶ which promise was most solemnly enrolled in the chapter books.

In 1584, Sir John Perrot,⁷ then Lord Deputy, sought to have the possessions and revenues of St. Patrick's Cathedral devoted to the establishment and maintenance of a university in Dublin, being induced to take this step by knowledge of the fact that long before Pope John XXII, at the solicitation of Alexander de Bignor, or Bykenore,⁸ Archbishop of Dublin, had approved a scheme for the foundation of a university in connexion with St. Patrick's. There is only too much reason for supposing that at this time Loftus was playing fast and loose with the ancient temporalities of his cathedral and see. In the Life of Sir John Perrot, published in London in 1728, the writer of the biography says that the Archbishop was "interested in the livings of St. Patrick by large leases and other estates thereof, granted either to hymselfe, his children, or kinsmen, for which reason the Lord Chancellor [i. e. Loftus] did by all means withstand the alienation of that livinge, and being otherwise a man of high spirit, accustomed to beare sway in that government, grewe into contradiction, and from contradiction into contention with the Lord Deputie, who, on the other side, brooking no such opposition, it grewe into some heartburning and heate betwixt them." Perrot

⁶ Walter Harris, the well-known antiquarian, quoted in D'Alton's *History of the Archbishop of Dublin*, p. 243.

⁷ Sir John Perrot landed at Dublin 21 June, 1584, and was sworn in as Lord Deputy on the 26th. Ware says that "about Christmas 1587 Sir John finding that he had many enemies who represented him to the Queen to his disadvantage wrote to her Majesty to recall him; but most of the gentry, with many of the nobility, signed a letter and sent it to her Majesty desiring her to continue him in the Government as being a very good Governor and acceptable to the natives and commonalty in general." In 1588 he left Ireland, handing over his authority to the new Lord Deputy, Sir William Fitzwilliam.

⁸ Bykenore was consecrated Archbishop of Dublin at Avignon, in France, 22 July, 1317, by Cardinal de Prato, with the approval of Pope Clement V. He died 14 July, 1349, having held the See for almost thirty-two years. He is described as a man of great learning and prudence. In 1323 he was sent to France as ambassador from the Parliament of England, but he was unsuccessful as a diplomat. The University or College he set up in Dublin, with the sanction of Pope John, failed through lack of endowment.

was a fair-minded and statesman-like ruler, who seems to have been disgusted by the avarice constantly displayed by Loftus. When he was impeached and brought to trial in London, one of the charges laid against him by his enemies was that he had sought to "suppress" the cathedral church of St. Patrick. In his answer to the accusations of those who sought his death, he said "that the Archbishop of Dublin was his mortal enemy, and that the reason why that he was moved to suppress the said cathedral church was to have an university founded therein; but he was, notwithstanding, opposed by the said Archbishop, because he and his children received by said cathedral church 800 marks a year." Perrot died in the dungeons of the Tower of London.

Loftus was now in a position of undisputed authority in Dublin. He could rely on the support of the Queen, and he was determined that St. Patrick's and its possessions should remain the prey of himself and his aspiring offspring, instead of being devoted to educational purposes. At the same time he recognized the need of taking some steps to secure the establishment of a university. With an acuteness which does credit to his shrewdness he set himself to work to induce the corporation of Dublin to bestow for this purpose the confiscated lands of the priory of All Hallows which Henry VIII had so generously granted to them. With a view to the accomplishment of this purpose he sought and found opportunities for haranguing the representatives of the burgesses. These were still, almost to a man, Catholics who sternly refused to have anything to do with the "new religion." They were, however, men of business and of substance who, with their own lives and properties at stake, could scarcely be expected to be unmindful of the desirability of propitiating the formidable Lord Chancellor. Accordingly, we learn that the latter was received "publicly in the Thobael, soon after the Quarter Sessions of St. John the Baptist." In the address he then delivered he told the civic assembly "how advantageous it would be to have a nursery of learning founded here, and how kindly her Majesty would take it if they would bestow that old decayed monastery of All Hallows."⁹ Loftus assured his

⁹ Ware's *Annals of the Reign of Queen Elizabeth*, Dublin, 1705, p. 44.

auditors that such an act would be "of good acceptance with God, of great reward hereafter, of honor and advantage to yourselves, and more to your learned offspring in the future." They were further reminded "that the creating of a college will not only be a means of civilizing the nation and of enriching this city, but that your children, by their birth in this place, will so, as it were, fall opportunely into the lap of the Muses, and that you need not hazard them abroad for the acquiring of foreign accomplishments, having a well-endowed university at your doors." The seductive appeal of the astute Archbishop proved successful and the Corporation granted him all he asked for. The proprietary rights of the city in All Hallows and its grounds were forthwith transferred to the Archbishop for the purposes of the new college and university.

Loftus went about the work he had taken in hand with characteristic promptness. He speedily dispatched to London Henry Ussher, Archdeacon of Dublin—afterwards, in 1595, appointed Archbishop of Armagh, and Primate of Ireland—with Lucas Chaloner, to petition Elizabeth for a charter for the university and for a mortmain license to make good the gift voted by the Corporation. Both requests were granted. On 20 December, 1591, the license issued, and on 3 March, 1592, the charter was duly sealed. Some portions of this latter document must be quoted, from the translation of the original Latin contained in Heron's work :—

ELIZABETH, by the Grace of God, Queen of England, France, and Ireland, Defender of the Faith, etc.

To all whom these present letters shall come Greeting.

Whereas our well-beloved subject, Henry Ussher, Archdeacon of Dublin, hath humbly entreated us in the name of Dublin city, because no college hitherto exists within our Kingdom of Ireland, for the instruction of scholars in literature and the arts ; that we should deign to erect, found, and establish a College, the mother of an University, near Dublin city, for the better education, training, and instruction of scholars and students in our aforesaid Kingdom ; and also, that in some manner suitable provision should be made for the maintenance and support of a Provost and certain Fellows and Scholars. Know ye, that we, by reason of the extraordinary concern

which we have for the pious and liberal education of the youth of our Kingdom of Ireland, and by reason of that affection with which we regard literary pursuits and those who follow them (in order that they may be the better aided for the acquirement of learning and the cultivation of virtue and religion), graciously assenting to this pious prayer, of our special favor, and from special knowledge, and of pure inclination, will, grant, and ordain for ourselves, and our heirs, and our successors, that there be and shall be a College, the mother of an University, in a certain place called All Hallows, near Dublin aforesaid, for the education, training and instruction of youths and students in arts and faculties, to last forever, and that it shall be called the *College of the Holy and Undivided Trinity, near Dublin, Founded by Queen Elizabeth.* And we by these presents, erect, ordain, create, found, and firmly establish this College, composed of one Provost, and of three Fellows in the name of more, and of three Scholars in the name of more, to last forever.

The charter went on to constitute Loftus the first Provost, Henry Ussher, Lucas Chaloner, and Lancellot Monie, to be the first Fellows, with Henry Lee, William Daniell, and Stephen White, as the first Scholars. The document also conferred on the College all the powers of a body corporate, with right to acquire and possess endowments in land and money, as well as to make all necessary regulations or statutes for its proper government. The power of granting degrees was also bestowed. Cecil, Lord Burghley, was appointed Chancellor, the visitors being the Chancellor, or his Vice Chancellor, with the Archbishop of Dublin, the Bishop of Meath, the Vice-Treasurer, the Treasurer at War, the Chief Justice of the Common Pleas in Ireland, and the Mayor of the City of Dublin for the time being.

Elizabeth was ready enough to grant a charter for the new university and quite willing to be a party to the process of cajoling the Corporation into parting with the splendid property which had become a portion of the city estate, but she had no money at her disposal wherewith to provide the buildings necessary if Trinity College was ever to be anything more than a mere name. Loftus and his allies of course knew this perfectly well, and accordingly they set their wits to work in order to hit on a process to convince the Queen that there were ways of raising money for

the new foundation other than that proposed by the unfortunate Perrot. In the end a device that proved successful was adopted. The Lord Deputy, Fitzwilliam, sent out the following letter to the landed gentry of Ireland, Catholic and Protestant alike :—

BY THE LORD DEPUTY AND COUNCIL.

W. FITZWILLIAM. Whereas the Queene's most excellent Majestie, for the tender care which her Highness hath for the gode and prosperous estate of this her Realme of Irelande, and knowing by the experience of the flourishing estate of England how beneficial yt ys to any countrey to have places of learning erected in the same, hath by her gratiouse favour appointed an order and authorised us her Deputy, Chancellor, and the rest of the Councell, to found and establish a Colledge of an University near Dublin in the scite of Allhallowes, which is freely graunted by the Citizens thereof, with the Precincts belonging to the same, to the value of XX £, who are also willing eache of them according to their abilitie, to afford their charitable contributions for the furthering of so good a purpose. These therefore are earnestly to request you (having for your assistant such a person as the Sheriff of that County shall appoint for his substitute) carefully to labour with such persons within his barony (having made a book of all their names) whom you think can or will afford any Contribution, whether in money, som portion of lands, or anie other Chattells whereby their benevolence may be shewed to the putting forward of so notable and excellent a purpose as this will prove to the benefytt of the whole countrey, whereby knowledge, learning, and civiltie may be increased to the banishing of barbarisme, tumults, and disordered lyving from among them, and whereby ther children and children's children, especially those that be poore (as it were in an orphans hospitall freely), maie have their learning and education given them with much more ease and lesser charges than in other universities they can obtain yt. The which business, seeing God hath prospered soe farr that there is already procured from her Majesty the graunt of a Corporation, with the freedome and mortmayne, and all liberties, favours, and immunitiess belonging to such a body, as by ther charter and letters patten may appeare, and that the scite and place wherein the buylding must be raised is already graunted, yt should be a comfort and rejoicing to the whole countrey that ther is such a begining of so blessed a work offered unto them to further and assist

with ther good devotion, seeing the benefitt redoundeth to ther own posterite and will in time appeare to be a matter of no small comoditie to the whole countrey. These therefore are earnestly to require you in regard of the former consideracons that the benevolences of the fore-named persons with all care and diligence be intreated by you, and that you signifie to us by the first of the next tearme what ech of them under ther hands will afford for the furtherance of so notable a work, to the intent that when ther benevolences are seene ther may be collectors appointed for the receaving thereof. For which this shall be yor warrant. Geeven at her Majestie's Castell of Dublin the xi of March 1591.

Ad Dublin Canc. JOH. ARDMACHANUS
THO. MIDENSIS.

A considerable sum was rapidly collected by virtue of this letter which was not unnaturally construed as a royal command, compliance with which would be conducive rather than otherwise to health and longevity. In every barony persons of note were appointed in the manner aforesaid to demand donations and, as a result, upwards of £2,000, equivalent—having regard to the alteration in the value of money—to about £16,000 or £18,000 at the present time. Moreover, Elizabeth endowed the College with large grants of lands in distant parts of the country out of the estates of Irish chieftains, like the Earl of Desmond whose territories had been declared confiscated to the Crown. On 13 March, 1591, the foundation stone of the College was laid by Thomas Smith, Mayor of Dublin,¹⁰ and in a comparatively brief period an extensive brick building of three stories in height was erected. In 1593, the College was opened to students, and in August of the following year Loftus was enabled to announce to the Queen that one hundred had been enrolled. The first name on the matriculation roll is that of the distinguished James Ussher.¹¹

¹⁰ It was Charles II who first conferred upon the chief magistrates of Dublin the title of Lord Mayor, which they have since borne.

¹¹ Afterwards Protestant Archbishop of Armagh. He was driven from Ireland by the Puritans and suffered many persecutions in England, but he remained steadfastly loyal to the Stuarts. Despite his Calvinism, his great learning won him fame throughout Christendom and Cardinal Richelieu offered him an asylum in France. He died at Reigate, England, 21 March, 1656, and Cromwell caused him to be buried with much pomp.

It is, of course, somewhat difficult to understand why the mainly, if not entirely, Catholic Corporation of Dublin so readily consented to bestow the lands of All Hallows on Trinity College. The fact appears to be, however, that at this period Elizabeth's agents were playing an astute game. Engaged as they were in carrying on an implacable war against the great Catholic chiefs and nobles of Ulster, Munster, and Connaught, they had no mind to create avoidable discontent amongst the inhabitants of the Pale or of the walled cities of Ireland. As a rule they demanded no more from the latter than a merely colorable acceptance of the religion by law established, and were content to know that they had been generally successful in banishing and excluding from the towns the ecclesiastics of the ancient faith. Dr. Leland, in his *History of Ireland*,¹² says: "However the foreign clergy and popish emissaries might have encouraged the people to rejoice at the penal laws, yet it is certain and acknowledged by writers of the Romish communion (when it serves the purpose of their argument) that these laws were not executed with rigor in the reign of Elizabeth. . . . The oath [i. e. of supremacy] was only tendered to officers and magistrates who were not immediately displaced on their refusal but suspended from the exercise of their respective offices."

Even as regards the oath there appears to have been a certain amount of loose thinking amongst the well-to-do citizens of the large towns, who were naturally sorely tempted to preserve the temporal interests of themselves and their families so far as they could do so without abandoning what they regarded as the essentials of their faith. As to the Act of Parliament which required attendance at the services of the Protestant Church, Leland points out that "in Ireland the Remonstrants of 1644 contended that it was not at all executed in this reign"—that of Elizabeth. Leland proceeds as follows:—

It is true that a High Commission Court was established in Dublin, in November of the year 1593 (i. e. three years after the granting of the All Hallows lands) to inspect and reform all offences committed against the Acts of the 2d of Elizabeth. It also appears that it was a regular and ordinary instruction to the provincial governors of Ire-

¹² Vol. II, 3d edition, Dublin, 1774, pp. 381, 382, 383.

land, "in all times and at all places, where any great assembly should be made before them, to persuade the people by all good means and ways to them seeming good, and especially by their own examples, to observe all orders for divine service—and to embrace and devoutly to observe the order and service of the Church established in the realm by Parliament or otherwise—to execute all manner of statutes of this realm; and to levy, cause to be levied, all manner of forfeitures, etc." Yet whenever the Queen's ministers, by virtue of these instructions or commissions, ventured to proceed to any violent execution of their authority we find them checked and controlled, and a more moderate conduct urgently recommended from England.

Leland quotes in confirmation of his statement a communication from Lord Deputy Mountjoy to the English Privy Council which ran in part as follows :—

And whereas it hath pleased your lordships in your last letters to command us to deal moderately in the great matter of religion, I had, before the receipt of your lordships' letters, presumed to advise such as dealt in it for a time to hold a more restrained hand therein.

. . . Not that I think too great preciseness can be used in the reforming of ourselves, the abuses of our own clergy, church-livings, or discipline; nor that the truth of the Gospel can with too great vehemency or industry be set forward in all places and by all ordinary means most proper unto itself that was first set forth and spread in meekness; nor that I think any corporal persecution or punishment can be too severe for such as shall be found seditious instruments of foreign or inward practices, not that I think it fit that any principal magistrates should be chosen without taking the oath of obedience, nor tolerated in absenting themselves from public divine service; but that we may be advised how we do punish in their bodies or goods any such only for religion as do profess to be faithful subjects to her Majesty; and against whom the contrary cannot be proved.

The policy that was being pursued at the time the All Hallows lands were conveyed to Trinity College by the Catholic Corporation of Dublin would inevitably have commended itself to men far less wise than those who represented England in Ireland. If the inhabitants of the principal cities and ports were driven into revolt the task of dealing with O'Neill, O'Donnell, Desmond, and

other greater territorial chieftains, would become immeasurably more difficult than it already was. Meantime, the burghers everywhere were making money through the expenditure in their midst necessitated by the prosecution of the war, while the majority of them being of English birth or blood had no inclination to stick at trifles, so long as they were able to persuade themselves that they were steering clear of actual heresy. That many of them did not succeed in effecting this latter purpose is, unfortunately, only too certain.

That, when the Corporation of Dublin voted the lands of All Hallows as an endowment for Trinity College, they fully expected the new seat of learning would be as freely open to Catholics as to Protestants seems quite certain. Ten years after Elizabeth had ascended the throne and eight years after the oath of supremacy had been enjoined by Act of Parliament—on “the fourth Friday after the 25 December, 1568”—the records of the Common Council show it was resolved “that no person nor persons from henceforth shall eat flesh within the City of Dublin or suburbs of the same on Friday or Saturday on pain of £5 lawful money of Ireland, the half thereof to be to the finder and presenter, the other half to the city works.”¹³ That this municipal enactment was one directed against the followers of the new religion is incontestable. Moreover, however the fact may be explained, it seems certain that the application of the oath excluded no one from the office of chief magistrate or mayor of Dublin until the case arose of Alderman John Shelton, in 1604. The records of the Corporation still attest in the following words what then occurred :—

The twentieth day of November in the second year of the reign of our Sovereign Lord King James the First, the Sheriffs, Commons, and Citizens, being assembled together for establishing of certain necessary matters for the utility of this city, it was signified unto them by the Right Honorable the Lord Deputy, Judges, and Council, that Mr. John Shelton, late elected Mayor of this city, has peremptorily refused to swear the oath of his Highness’s supremacy, limited and expressed in the Statute of the second year of the reign of the late

¹³ *Calendar of Ancient Record of the City of Dublin*, by Sir John T. Gilbert, Vol. II. Dublin: Joseph Doillard. 1891. P. 54.

Queen Elizabeth of famous memory, and that by such his refusal the place is void ; whereupon his Lordship hath given them commandment to elect another Mayor in his place : it is therefore agreed by virtue of this assembly that Robert Ball of Dublin, alderman, shall be the man that shall supply that place from this day forward to Michaelmas.¹⁴

There is ample evidence that the Corporation of Dublin remained nearly entirely, if not entirely, Catholic up to the period of the reign of James I, and that its members were but slightly interfered with for their individual religious beliefs during the life of Elizabeth, although her officers showed but small mercy to the Celtic Catholic population outside the limits of the walled town. One proof to this effect is available in the form of a decree of the Star Chamber at Dublin Castle, dated 22 November, 1605, made against John Elliott, John Shelton, Thomas Plunkett, Robert Kennedy, Walter Segrave, Edmund Purcell, aldermen, Thomas Carroll, Edmund Malone, merchants, and Philip Bassett, gentleman, all of the said city, because of their refusal to take the oath of supremacy.¹⁵ On 8 December, 1605, Sir John Davies, Attorney General for Ireland, wrote to Lord Salisbury telling him that "if this one Corporation of Dublin were reformed, the rest would

¹⁴ *Ancient Records of Dublin*, Vol. II, p. 430. The terms of the oath were as follows : "I, A. B., do utterly testify and declare in my conscience that the Queen's Highness is the only supreme governor of this realm; of all other her Highness's dominions and countries, as well as in all spiritual or ecclesiastical things or causes as temporal, and that no foreign prince, parson, prelate, state, or potentate hath or ought to have any jurisdiction, power, superiority, preëminence, or authority, ecclesiastical or spiritual, within this realm, and therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true allegiance to the Queen's Highness, her heirs and successors, and to my power shall assist and defend all jurisdictions, privileges, preëminences, and authorities granted or belonging to the Queen's Highness, her heirs and successors, or united and annexed to the Imperial crown of this realm, so help me God and by the contents of this book." (Statutes of Ireland, p. 262. Dublin. 1621.) No Catholic, of course, could accept this oath which I think I have shown was not very diligently enforced in cases where enforcement would have bred dangerous popular tumult, during the reign of Elizabeth. At any rate, John Shelton was the first Mayor of Dublin who lost his office because he refused to swear to it.

¹⁵ Calendar of State Papers, Ireland, James I, 1603-1606. London: Her Majesty's Stationery Office. 1872. P. 373.

follow ; and if those gentlemen that are now in the Castle were reduced, the whole Pale would be brought to conformity.”¹⁶ It would seem, however, that the successive Mayors of Dublin, however they reconciled it to their consciences, did accept the oath of supremacy, thus purchasing toleration at the cost of a grave dereliction of duty, although they had probably persuaded themselves that they were fulfilling a mere legal formality. At any rate, there is a previous letter from Davies to Salisbury, dated 8 December, 1604,¹⁷ in which he described what occurred in the case of Shelton, in the following words :—

One Shelton, being elected Mayor for this year, ought, by the ancient custom, to have taken the oath, both of his office and of supremacy, in the Exchequer at Dublin ; but by reason of the contagion the Barons of the Exchequer were absent at the usual time of election. Therefore he took the oath of his office only before his predecessor and the aldermen. Whereupon the Priests who swarm in this town, and others, gave out that the Mayor was the only champion of the Catholic religion, for he alone had refused to take the oath which all his predecessors had yielded to take.

It will be observed, whatever may be thought of the morality of their conduct, that by going through the form of accepting the oath of supremacy Shelton’s predecessors had managed to retain in Catholic hands the government of the Irish capital. As a result the city “swarmed” with priests. All this, no doubt, is somewhat of a digression from the immediate purpose of the present article, but really needful in order to show that when the Corporation of Dublin granted the lands of All Hallows for the endowment of Trinity College they had reasonable ground for hoping that the new institution might be made a suitable place of education for Catholic youths. As we have seen, the Mayor for the time being was to be one of the Visitors of the College. The actual entry in the minutes of the proceedings of the Corporation, so far as it can still be deciphered, reads as follows :—

Fourth Friday after 25 December, 1590.

Forasmoch as there is in this assembly by certayne well disposed persons petition preferred, declaring many good and effectual per-

¹⁶ *Ibid.*, p. 372.

¹⁷ *Ibid.*, p. 211.

suasions to move our furtherance for setting upp and erecting a collage for the bringing upp of yeouth in lerning, whereof we, having a good lyking, do, so farr as in us lyeth, herby agree and order that the scite of Alhallowes and the parkes therof shalbe wholly gyven for the ereccion of a collage there ; and withall we require that we may have conference with the preferrers of the said peticion to conclude how the same shalbe fynished.

That the conference demanded must have resulted in the giving of something in the nature of satisfactory assurance, may be inferred from the fact that we again read in the minutes as follows :—

Fourth Friday after 24 June, 1592.

Whereas the Provost, fellowes, and scollers of the newe erected colledge in the presynct of Alhallowes made suite in this assembly that certayne of the cittezens myght be appoynted to joyne with others by them to be lyckwyse nomynated to collect and receve the benevolence of the cittezens towards the fynishing of the bylding now in doinge : it is therfore agreed, by the aucthorytie aforesaid, that Mr. Gyles Allen, Mr. Walter Ball, Mr. James Bellewe, John Terrell, Mathewe Handcok, John Marshall, and Ralfe Sancky, shall joyne with such others as shalbe appoynted by the said Provost, fellowes, and scollers for the purpose aforesaid, and the same to be employed towards the erection of the said colledge.¹⁸

One at least of these Corporation collectors, John Terrell, was sentenced to heavy fine by the Star Chamber shortly after the accession of James I, for refusing to attend the Protestant service in his parish church. Obviously, when he tramped Dublin to raise funds for Trinity College, he never imagined that it was to be utilized as an instrument of perversion of Catholic youth.

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(To be concluded.)

THE DEVOTION TO THE SACRED HEART OF JESUS.

II.

THE devotion to the Sacred Heart of Jesus has successfully undergone the test of Gamaliel, doctor of the law : “ if this work be of men, it will come to naught ; but if it be of God, you

¹⁸ Gilbert's *Callendar Ancient Records of Dublin*, Vol II, p. 253.

cannot overthrow it." Its enemies have been "found even to fight against God." Not only the test of time and experience, but also that of strict investigation by ecclesiastical authorities and theological experts has been applied, and the devotion has come triumphantly through all. The establishment of the Feast of the Sacred Heart, with Mass and Office; the process of Beatification of Margaret Mary; the various grants of indulgences for practices in honor of the Heart of the Divine Redeemer—all these involved a trial which nothing out of harmony with the apostolical and ecclesiastical traditions of the Catholic faith and system could have survived. As regards the theological aspect of the devotion, M. Bainvel¹ remarks upon the wonderful clearness with which the complex theological questions involved are treated in the original documents in which the devotion, as it was revealed by our Blessed Lord to His lowly servant, is set forth. Many of the difficulties, indeed, whether raised by enemies of the devotion, or by the *Promotor Fidei* in the exercise of his office, find their solution in great measure in the writings of the *Beata* herself, and of those to whom reluctantly and under obedience she made known the revelations she had received.

Protestants have misunderstood, and Jansenists, for their own particular purposes, have misrepresented the devotion to the Sacred Heart. Blessed Margaret Mary herself has been denounced as an hysterical nun, and her revelations have been proclaimed to be the outcome of unhealthy imaginations, fostered by indiscreet austerities; while the system which is supposed to encourage such indiscretions, and to make capital out of the hallucinations of those who commit them, has often enough been held up for execration. A respectable English firm has recently published a book² in which the author thus delivers himself: "This" (the devotion to the Sacred Heart) "is emphatically one of the devotions of this century, although founded upon a vision stated to have been granted two hundred years ago. It is to be noticed that most of Rome's modern devotions are received upon the authority of reputed saintly women, especially nuns, who, through neglect of the ordinary rules of health, become emaciated and emotional, being in that state of mental and bodily prostra-

¹ *Op. cit.*, Col. 275.

² *Modern Romanism Examined*.

tion which renders the person liable to illusions, and to mistake the visionary for the real." In a footnote, after describing the austerities of another religious, he writes: "Poor woman, it was enough to make her delirious; but what about the system which commended this infatuation, and brought her to premature death?" This writer quite evidently knows nothing of the inside of a convent, nor of the life of its inmates; he is altogether ignorant of the supernatural side of the lives of saints; he has, apparently, never heard of the severe process of investigation to which alleged revelations and claims to sanctity are subjected; of the slowness of authority to admit either the one or the other; of the unexceptionable proofs required before such admission is ever made. As for the history of the origin and development of great devotional movements in the Church, and the wonderful harmony and interdependence already alluded to, which are invariably found to exist between the devotional and theological elements of the Church's life—of these things he has not a notion.

Dr. Littledale shows equal ignorance of the history of devotion to the Sacred Heart when he states (in his *Plain Reasons*) that the Venerable Claude de la Colombière, "the inventor [*sic*] of the cult of the Sacred Heart, borrowed it from a book he met during his two years' stay in England, namely 'The Heart of Christ in Heaven towards Sinners on Earth,' by Thomas Goodwin, an Independent divine, who had been Cromwell's chaplain." As a matter of fact, Father de la Colombière was at Paray-le-Monial in 1675, the year of the fourth and most remarkable of the visions granted to Blessed Margaret Mary. He knew of it very soon after its occurrence; he consecrated himself to the Sacred Heart on 21 June of the same year, and did not leave Paray for London until September of 1676. Whilst he was in London, he wrote an account of the apparition of 1675, transcribed from a writing of Margaret Mary herself; which account was afterwards published in his *Journal of Spiritual Retreats*. He died on 15 February, 1682; and the story of his having borrowed the idea of devotion to the Sacred Heart from Goodwin, and afterwards persuaded Margaret Mary to take it up, was not circulated till the eighteenth century.³ Littledale roundly asserts

³ See Bainvel, *op. cit.*, and "Records of the English Province S. J., by Brother Foley," Vol. V, Series XII, p. 867.

that the devotion to the Sacred Heart is heretical. "The modern worship of the Sacred Heart," he writes, "is sheer heresy, condemned beforehand by the two General Councils of Ephesus and Chalcedon, which forbade any worship being paid to a divided Christ—even the separate adoration of our Lord's Sacred Humanity apart from His Godhead being heretical—and taught that the *whole Christ* alone is the object of worship." It seems strange to us that this author should not have been aware of the obvious answer to his charge; the answer, indeed, made long ago by Pius VI in the constitution "Auctorem Fidei" to the very same stricture passed upon the devotion by the pseudo-synod of Pistoia—namely, that such "divided adoration" is in no way involved in the worship of the Sacred Heart, nor has the Catholic Church ever countenanced anything of the kind. The former of the two Protestant writers whom I have quoted tries to console himself and his readers a little with the persuasion that modern, and in particular English, "Romanists" give a purely metaphorical meaning to the expression "the Sacred Heart of Jesus," making Christ's love alone, and not in any way the bodily organ, the object of their worship. This was, indeed, the theory in which the Jansenists took refuge, relying upon a false interpretation of pontifical utterances; but the author in question gives no satisfactory proof—nor can he—to support his attribution of this error to Catholics. He assumes, like Littledale, that the Sacred Heart is commonly separated, as an object of worship, from the Person of the Eternal Word, but gives at least to some Catholics the credit for avoiding this mistake, although at the same time he supposes them to run to the other extreme. "Happily," he writes, "even on the Continent many do not limit their devotion exclusively to the material 'heart.' They give the rite [*sic*] a figurative significance, and turn from the material heart to the honor and contemplation of the love of Christ, of the affection and kindness of God our Saviour, and of the heart's love which His children owe to Him. In England this figurative and frequent use of the word 'heart' to denote affection and devotedness at present *virtually supplants* the worship of the material 'heart' amongst the educated classes. In a book called the 'Manual of the Sacred Heart,' the vision of Mary Alacoque [*sic*] does not

appear. In it there are chapters in which the reader breathes a true Protestant atmosphere. The Lord Jesus is spoken of as possessing an unchanged love to sinners, and prayers are addressed to Him without seeking access by saint or angel. . . . But, alas! this personal love of Christ, as unchanged and accessible as He was by the Galilean lake, is already being *obscured*" [sic].

Then follows an indication of the means by which the personal love of Christ is becoming obscured; namely by the inculcation of what the author calls the "worship of the Very Sacred Heart of Mary."

Our author will have it that the latter devotion was introduced as an antidote to the tendency of the cult of the Sacred Heart of Jesus to encourage "direct access" to the Saviour of mankind—a practice which "would ultimately destroy Mariolatry and the Invocation of Saints." Against this it may be noted that the Venerable Père Eudes had already propagated devotion to the Sacred Hearts of Jesus and Mary, together and separately, before Blessed Margaret Mary had received her revelations. Père Eudes, as he himself said, "regarded these two Hearts as but one Heart in unity of mind, sentiment, will, and affection."⁴

For this holy priest, M. Bainvel tells us, the devotion to the Heart of Jesus blossomed out, as it were, from the devotion to the Heart of Mary; the one devotion involved the other, by reason, not of any supposed substantial identity between these two Hearts, but because of the intimate relationship, the close moral union of will and love, and the entire conformity of all their life and affections existent between the Blessed Mother and her Divine Son. The devotion to the Sacred Heart of Jesus, as revealed to and propagated by Blessed Margaret Mary, while it by no means excludes from its object the interior affections and sentiments of the Divine Redeemer which were chiefly envisaged by Père Eudes, at the same time determines its object with so much more precision, and presents the Sacred Heart to the worship of the faithful in an aspect so special as entirely to make good the view which regards the holy nun of the Visitation as the specially chosen and specially inspired apostle of the Sacred Heart. Père Eudes,

⁴ Bainvel.

like others before him, was an instrument of God in preparing the way ; he might be called, indeed, the St. John the Baptist to Blessed Margaret Mary ; but it was through her that our Lord revealed the devotion in all its fulness, thus most efficaciously recalling to men of these latter days the richness of the treasures of His adorable love and mercy. A notable feature of the history of Père Eudes and his devotion is found in the circumstance that men were guided to the worship of the Sacred Heart of Jesus by way of devotion to the Heart of Mary. Here, as always, love of the Mother led to love of the Son ; and once again Mary was as the Morning Star, heralding the fuller glory of the day which followed. The contention, therefore, of the Protestant writer quoted above, which would make devotion to the Heart of Mary a kind of trick by which " Romanism " has endeavored to prevent people from loving and worshipping their Redeemer too much, is wholly irreconcilable with fact. There is this to be said for the author, that he admits the efficacy of the worship of the Sacred Heart of Jesus—at least in what he considers to be the more refined and enlightened form of the devotion—as a means of leading us to the personal love of our Divine Lord.

Looking back upon the history which has been roughly sketched so far in these pages, and considering the humble instruments of whom God has made chief use in spreading devotion to the Sacred Heart ; recalling also to mind the opposition which the devotion at first aroused even on the part of some who bore the Catholic name, and which it still arouses amongst those outside the Church, one is forcibly reminded of those words of our Blessed Lord : " I give thanks to Thee, O Father, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones." The " wise and prudent "—those who weigh all things in the uncertain balance of human calculation and human wisdom—have none to thank but themselves for putting obstacles in the way of God's revelation to their hearts. The " little ones," the " poor in spirit," even though they may be at the same time learned in mind, are yet ready to be " taught of God." Hence we find that while Divine Providence, emphasizing the lesson of the Gospel, frequently gives to simple and unlettered persons the first place in the carrying out of His designs,

yet He does not disdain to make use afterwards of the acquisitions and talents of learned men who are pious as well as learned. Devotion to the Sacred Heart soon found able defenders of this class, particularly amongst members of the great Society of Jesus. The most determined opposition came from a party whose misuse of their intellectual gifts eventually carried them outside the Church Catholic.

There is another sense in which the words of the Gospel quoted above may be taken. Without any suggestion of blame or censure we may apply them to those sincere and learned men whose very learning may cause them to feel difficulties and see objections which would never come into the minds of their less instructed brethren. It will always be possible to raise such objections against new devotions and practices, just as it is possible to do the same with regard to new theological or philosophical theories and explanations. This possibility, which usually becomes a fact, is providentially overruled for the triumphant vindication of all that is good and true, whether in devotion or in theology. The theory or practice which seemed at first to be stamped with the character of dangerous novelty, is shown by the test of adverse criticism to be new, after all, in form only, and to be simply an unfolding and developing of the ancient traditional elements of the Catholic religion which can never substantially change, but are ever subject to an evolving process brought about by various means. Thus it was with the devotion to the Sacred Heart. Learned men who were truly pious and sincere found difficulties which needed solution and objections which had to be met.

The simple, enviable faith of the lowly and unlearned children of the Church carries them directly to the heart of things. The Catholic peasant, the humble religious, the innocent child, or the devout man of action, who does not concern himself with high matters—each and all of these, kneeling before an image of the Divine Redeemer, with the Sacred Heart exposed to their gaze, a Heart all-burning with the flames of love, pierced by the lance, encircled by the crown of thorns, surmounted by the cross, will doubtless apprehend with the unerring instinct of faith, though unable to express in words, the strictly necessary bond which

indissolubly unites, in one and the same act of supreme worship, the adorable Heart and the sacred Humanity to the Divine Person of the Word-made-Flesh, in whom and because of whom they are adorable and adored. But when the mind of man addresses itself to the task of analyzing this or any other Catholic devotion in order to defend it from attack, and to give to it its theological justification, then there is room for discussion, due to the fact that the human intelligence cannot grasp as a whole the great unity in which the mysteries of faith in actuality exist, but must needs take part by part and follow up the lines of connexion.

In the matter of the devotion to the Sacred Heart we are faced, as soon as we touch upon it, with the whole marvellous theology of the Incarnation, built up in storm and stress in the course of centuries. It was inevitable, then, that the devotion should have its theological aspect and its theological history. Theologians who were contemporary with the rise of the devotion could not do otherwise than discuss it from their own proper point of view; and so long as they carried on the discussion in a proper spirit, remembering that with God all things are possible, they did no wrong. Theologians who have lived since the devotion has fully made known its claim to acknowledgment as a work of the Holy Spirit, will still discuss it; not, it is needless to say, by way of putting it any more upon its trial, but in order to edification, and to bring out the marvellous symmetry with which every part of the Catholic religion is bound up with every other part in the perfect unity of the great whole—one, in truth, because God, its object, is one; whom, nevertheless, His own revelation of Himself, by reason of our weak faculties, must needs make known to us by showing to us now one aspect of the vision of faith, and now another.

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(To be concluded.)

CATECHETICAL INSTRUCTION IN THE FOURTH CENTURY.

THE Sovereign Pontiff Pius X in the letter addressed last year "to the Sacred Bishops of the Universal Church, on the Teaching of Christian Doctrine," attributes, it will be remembered, "the remissness, or rather the intellectual debility of our times, chiefly to ignorance of divine things." Faith is weak and love is cold largely because Catholics do not clearly understand what the Church of Christ commands them to believe and do. As a remedy for this great evil, His Holiness commands the shepherds of the faithful to take care that frequent, plain, and systematic catechetical instruction be given to the young and old of every parish. This is merely one detail, no doubt, as the recent decree on Daily Communion is another, of our Chief Pastor's resolution "to renew all things in Christ" by making Catholics but realize what a rich and ready source of life and strength the Saviour of the world designed His Church to be for every human soul.

In our endeavor to answer the call of our Chief Pastor and to supply the need of Christian Doctrine for our people it may be of use to recall the methods of a former period in the history of the Church, when the need of such instruction seems to have been even greater than to-day. Such a period we find in the age when the stream of pagan converts, which began to pour into the Church after Constantine the Great in 321 had made Christianity the established religion of the Roman Empire, thus rendering schools of catechetical instruction an imperative necessity.

The purpose of this paper is to give the reader some idea of what the character and needs were of these catechumens, in what order the tenets of the Catholic Creed were taught them by the ancient catechist, and with what caution and deliberation they were made familiar with their duties and their rights as Christians.

As would be inferred, the school for catechumens of the fourth century differed widely from a modern Sunday-school not only in the age, character, and condition of the pupils, but also in the manner the eternal truths were taught. The school had been developing for some three hundred years. As long as the

Apostles lived, catechetical instruction, properly so-called, was hardly needed. For so abundant then was the outpouring of the Holy Spirit that those who were inspired by the Apostles' preaching to confess Christ Jesus, were baptized at once. Thus St. Peter on the day of Pentecost received into the Church, after a short sermon, three thousand of his hearers; St. Paul, in like manner, kept the repentant jailer of Philippi a catechumen but one hour, "then himself was baptized and all his house;" while the Apostle Philip prepared the chamberlain of Queen Candace to be a Christian as they swung along together in a glittering chariot—a manner of conducting Sunday-school which would be popular, no doubt, *mutatis mutandis*, with our modern catechists.

With the opening, however, of the sub-apostolic age, the requirements both of catechists and catechumens are defined with some detail. In the "Epistle of Clement to James," for example, a document—be its author who he may—which many scholars date as early as the second century, it is enjoined that the "catechists be learned, unblamable, much experienced, and approved;"¹ while in that "ancient manual for bishops," the "Apostolic Constitutions" (a collection of decrees and canons which indicates the practices prevailing in the Church of probably the third century) there is abundant evidence of the existence then of schools for catechumens, for we find in this book various instructions given, some bearing on the dispositions to be looked for in the catechumen,² others on the matter to be taught him.³ Indeed such schools became in time an absolute necessity. Otherwise the proselytes from paganism—full of goodwill, to be sure, but densely ignorant of Christian practices—could not be properly instructed. By the middle of the third century, at any rate, as is proved beyond all doubt by the writings of Eusebius, Origen, and the Alexandrine Clement, a school for catechetical instruction was so vigorously flourishing at Alexandria that it rivalled in éclat the neighboring pagan seats of learning and throughout the East became the model of all schools for catechumens.

As the institute in Egypt, made famous by the learned Clement and the keen-witted Origen as a nursery of bishops and of

¹ Chap. XIII.

² Bk. 8, Chap. XXXII.

³ Bk. 7, Chap. XXXIX.

martyrs, became in its palmiest days a sort of Christian university, an inquiry into its character hardly falls within the scope of this short essay. But as regards the nature of the catechetical instructions given to the ordinary converts to the faith in early times, it is our good fortune to have to-day two documents from which facts can be learned and inferences drawn, which permit us to behold an ancient "Sunday-school" in actual session. These are St. Augustine's treatise "On Instructing the Unlearned," and the catechetical lectures of St. Cyril of Jerusalem.

The former was composed during the year 400 or thereabouts at the request of Deo Gratias, a deacon of Carthage, while the admirable "Lectures" were probably delivered during the Lent of the year 348, before St. Cyril had become a bishop. From these two works, the one by a Latin Father, the other by a Greek; the first showing the practice of the Western Church, and the second that of the Eastern; from the fact too that St. Augustine in his treatise tells what should be taught those only just made catechumens, while St. Cyril is addressing catechumens soon to be baptized; and from the circumstance, moreover, of both works being written within the last half of the fourth century after the great Council of Nicea had crystallized in the celebrated ὁμοούσιον (homoūsion) the dogma of our Lord's Divinity and had framed so many salutary canons relating to Church discipline, we can get a fairly accurate idea of how the catechetical instructions of the period were conducted.

Although it is for a deacon that St. Augustine writes his treatise, and although St. Cyril was perhaps a deacon when he gave his famous lectures, we know from other sources that in the early Church catechizing was a work by no means proper to deacons only, or indeed to any distinct order of clergy. Priests and bishops often taught the catechumens; nay, laymen even, like the youthful Origen, with the approbation of the ordinary, used to undertake the holy work. The catechist of early times represented, as he does to-day, a function rather than an order.

THE CHARACTER AND NEEDS OF FOURTH CENTURY "HEARERS."

The pupils taught by ancient catechists, however, were not children, but adults; not Christians, as a rule, but Jews and

pagans. They were largely men and women of the poor or servile classes—those who had the least to hope for from this world—though of course in the fourth century, as Christianity had become in a certain sense a “fashionable religion,” there were also numerous catechumens from the higher walks of life. Some there were, we may be sure, who, weary of the din and discord of the pagan schools, came as earnest seekers after truth to hear what Christians had to offer as an answer to life’s riddle; others, heart-sick at the world’s corruption and disgusted with the vileness and deception of the temple service, hoped to realize in Christianity some vague ideal, or to find therein a purer worship. Or perhaps some zealous convert, in his eagerness to share with kith or kin the treasure he had found, would shepherd a small flock of suspicious and reluctant pagans to the catechetical instructions. Or else the influence exerted by the daily beauty in the lives of Catholics, the wondrous meekness, chastity, or temperance, for instance, of a Christian slave, perhaps made many a groping heathen cast himself before the bishop’s feet and beg with tears to learn the secret of that poor slave’s peace of soul and self-command.

Let the motive bringing pagans to the catechist be what it may, on their showing a sincere desire to be instructed they are led before the bishop who imposes hands on them and signs them with the symbol of salvation. They are “hearers” now, or catechumens on their first probation. During this trying period, whose length at different times and places used to vary, though the Apostolic Constitutions say “three years,” those aspiring to be enrolled one day among the faithful are expected to forswear idolatry and all uncleanness, to hear the bishop’s homily each Sunday at the catechumen’s Mass, and to be regular in their attendance at the catechetical instructions.

For the latter exercise the “hearers” of the time of Origen would gather either at the catechist’s own house or in some public hall to which the curious were also free to come with questions for the lecturer; but in the following century our deacon, Deo Gratias, was apparently accustomed to go into his church and give an instruction whenever there was any one to hear him; while St. Cyril’s lectures were prepared discourses delivered on fixed days in Lent in a cathedral church.

Now in respect to the nature and the scope of the lessons that the catechist first taught the catechumens, it is obvious that a man who entered from a pagan world the Christian church had first of all a great deal to unlearn. For he had been living in an "atmosphere," to quote the "Pilgrim to Hippo,"⁴ "where scarcely anything was thought sinful if it were not illegal; where even the most shameful immoralities were sanctified by the example of the gods; where the curse of slavery introduced immorality into every household; where the idea of sins of thought was entirely unknown; where pride, hatred, and revenge were considered virtues; where gods were actually worshipped by drunken orgies and unnamable obscenities; where, in fine, the moral sense was blunted and in many cases quite obliterated by the habits and the thought of centuries." He was as ignorant, moreover, as he well could be of the nature of those motives, of those springs of action, nay, of the very names of virtues which to-day are commonplaces to the child of Christian parents.

Of such a character, no doubt, were many of the catechumens with whom Deo Gratias, the Carthaginian deacon, had to deal. This worthy clergyman, however, though complimented by Augustine on being "gifted with a rich power of catechizing, the result both of knowledge in the faith and sweetness of speech,"⁵ had himself a low opinion, as it seems, of his own abilities. Many came, to be sure, to learn from him the rudiments of Christian doctrine, but the catechist so often found it hard to make truth striking and attractive to his hearers, and grew at length so weary of uttering commonplaces, so tired of listening to the prosy forms his own discourses, notwithstanding the high thoughts he had, were wont to take, that at last he wrote for counsel and encouragement to his learned and experienced friend Augustine. Whereupon the saintly bishop indites for Deo Gratias's comfort and instruction the treatise "De Catechizandis Rudibus," the substance of which follows.

⁴ "St. Augustine : A Historical Study." By a Priest of the Congregation of the Mission. Page 164.

⁵ In citing the Fathers in this essay, the Oxford translations, duly collated with the texts of Migne, have been followed.

HOW ST. AUGUSTINE WOULD TEACH CATECHISM.

Your lectures, *Deo Gratias*, are probably much more effective than you think. Language, after all, is such a weak, imperfect medium of thought, what wonder, if the truths you realize yourself most keenly often fall quite flat when put into words. Remember, also, that those Christian verities which seem so commonplace to you are quite novel to your hearers. A lively sympathy, moreover, with those whom your discourse is turning into Christians, should make old truths seem new to you. If the catechumens, notwithstanding, do sometimes yawn and gape, shift uneasily from one leg to the other, or look with longing toward the door, that means, of course, your little talk is growing dull and heavy. Then the catechist needs waking up. Tell a story, or interrupt your sermon by asking or inviting questions; or let your hearers listen seated, as is permitted in the churches over the sea. Then you must keep cheerful and sweet-tempered, "for feeble indeed and unpleasing will that discourse be which has passed through the channel of a chafing and reeking heart;" and be very careful, *Deo Gratias*, not to talk above your hearers' heads.

Now suppose an ordinary citizen of Carthage has come to you to be instructed, what will be your method of procedure? Congratulate him, first of all, on his desire to be a Christian. You can then learn by some well-directed questions if the hope of worldly gain or the fear of human losses has brought him to the Church. If such should be the case, endeavor then and there to purify his motives by showing him the dignity and splendor of the life of sacrifice the Christian's calling means. If the applicant now seems properly disposed, deliver your first lecture. Show "how God in the beginning made all things very good," and come down in orderly narration even to the present times of the Church, being careful to avoid digressions into points difficult of discussion, but so discoursing that the very truth of the reasons you employ "may be, as it were, gold linking together a chain of jewels, and yet not disturbing, by any excess of itself, the series and order of the ornament."

That *Deo Gratias*, however, may not fail to grasp just what

the scope should be of this first instruction to the catechumens, the latter half of St. Augustine's treatise is devoted to the setting forth of two model lectures, covering like ground, indeed, but one much richer than the other in detail, which let us see quite clearly just how much a heathen of St. Augustine's time, standing at the threshold of the Church, was expected to believe and do.

Beginning with the book of Genesis, the great Doctor of the West sketches rapidly the story of God's people, and His loving mercy toward them, notwithstanding all their faithlessness, dwelling on the types and prophecies especially which pointed out the character and office of "Him who was to come." The five prophetic ages being passed, the Saint proves that we are now enjoying the sixth age, namely, that of man's new creation by the Baptism of Christ. The life of Jesus is then vividly narrated and His Divinity demonstrated in that brilliant, antithetical style of writing St. Augustine was so fond of using. The wonders of Pentecost and the beginnings of the Church are then depicted, after which the dogmas of the Resurrection of the Body and the nature of the final Judgment are carefully explained. Finally, the catechumens are well cautioned against heretics, and against the evil example of bad Catholics, "the chaff of the Lord's threshing floor," exhorted to resist temptation, fly uncleanness, idol worship and all superstition, avoid the games and theatre, and prepare themselves by godly living for worthily receiving Baptism.

Thus was the common run of men to be instructed. Should a well-read heretic, however, or a pagan quite familiar with the Sacred Writings, seek admission to the Church, the sometime rhetorician advises Deo Gratias to tickle a little the vanity of such men by touching on the deeper truths of faith and tactfully proposing "things unknown as things forgot." But if the would-be Christian is a proud and superficial sophist or grammarian, let him first be taught how necessary for a catechumen is a docile mind and lowly heart. He must learn "not to despise those whom he shall find more careful in avoiding faults in conduct than in language," and remember that "in the forum as it is the sound, in the Church it is the wish, that makes the *benedictio*."

It is of importance to observe that the foregoing sermon is chiefly apologetic and historical in character. In fact, the cate-

chumen has heard so far but little of the Creed in its details, nothing whatever of the Mass, the Blessed Trinity, the Lord's Prayer, or of any sacraments but Baptism. Instruction in these subjects is designedly deferred; for the *audientes* are not ready yet for such strong meat. Not until the catechumen is deemed fit to pass from the grade of "hearers" through that of the *prostrati* or "kneelers" into the ranks of the *competentes*, "seekers" or "elect," will he be given a precise, dogmatic exposition of the Creed. It was to these "seekers," while preparing during Lent to be baptized on Easter Sunday, that the first eighteen of St. Cyril's catechetical instructions were addressed.

AN EVENING WITH ST. CYRIL'S "PHOTIZOMENOI."

Now suppose we had been privileged to listen to that course of lectures, as the Saint first gave them more than fourteen hundred years ago in old Jerusalem, what should we have seen and heard? We should find ourselves entering toward evening on certain days in early spring the splendid marble basilica of the Holy Cross which the pious Emperor Constantine had erected on Golgotha, the scene of our Redeemer's Crucifixion, "and embellished," according to the rather florid description of Eusebius, "with innumerable gifts of unutterable splendor, with gold, silver, precious stones of every kind; of which the exquisite workmanship in particular, whether in size, number, or variety, does not admit of being recounted here." "The inner walls were covered with marble slabs of various colors, and the outside face of the walls, shining with polished stones closely fitted together, was a specimen of supernatural beauty not inferior to marble. The roof within was composed of carved fretwork, and, by means of compartments, stretched its vast expanse over the whole basilica, and was covered throughout with resplendent gold, so as to make the whole temple dazzling as with a blaze of light."⁶ Within the church there would be gathered groups of catechumens converted by St. Cyril from Judaism, heresy, or paganism, who have given such satisfaction while on trial as "hearers" and as "kneelers," that they are now considered worthy to be φωτιζόμενοι (phōtizomenoi), "those to be enlightened," as the

⁶ "Life of Constantine," Chapters XL and XXXVI.

"seekers" or "elect" were sometimes styled, for they are now to be prepared for holy Baptism by frequent exorcisms, by heart-searching "scrutinies," and by a thorough schooling in the Creed.

As they patiently await the opening of the exercises, the men on one side of the church, and the women on the other, we should observe them quietly praying, singing psalms, or listening to some man among them reading, or, according to the counsel of St. Cyril, even "speaking what would smack of godliness." After certain exorcisms have been finished, the saintly catechist robed in the flowing priestly alb or tunic of the period, seats himself, probably, in the ambo and begins forthwith an exhortation to his fervent hearers. What would perhaps most forcibly impress us in his opening address would be the earnestness with which St. Cyril begs the catechumens to prepare themselves to be baptized with worthiness. "Let hypocrites and man-pleasers beware!" he cries. "Sacrilege is a most heinous crime. Be instant in prayer and penance. Abide thou in the catechizings; though our discourse be long, let not thy mind be wearied out. Thou hast many enemies, take to thee many darts. Thou hast need to learn how to hurl them at the Greek, how to do battle against heretics, against Jews and Samaritans." You are the builders, I merely bring the stones. Tell no unbeliever, or even a "hearer" among the catechumens, what you learn at the catechizings. "Great indeed is the Baptism offered you. It is a ransom to captives, the garment of light, the chariot of Heaven." "I will behold each man's earnestness, each woman's reverence. Let your mind be refined as by fire; let your soul be forged as metal."

So this *procatechesis*, or introductory lecture, is more like a spiritual exhortation, evidently, than a dogmatic instruction. That Cyril's hearers may prepare with fervor for their Baptism, he tries to make them realize "how great is the dignity Jesus presents them with" when He calls them to the sacred font.

The three following lectures (which were delivered, very probably, during the first week of Lent) are in a strain somewhat like this opening discourse. In the first of these, St. Cyril shows in more detail the dispositions necessary for the due reception of the sacrament. "Wipe out from you every stain of earth," he

exhorts those "soon to be enlightened;" "thou art running for thy soul." In the next, "on the power of repentance for the remission of sins," the catechumen is first warned against the wiles of Satan; then, lest the remembrance of the mass of sins committed prior to conversion should come up so vividly before the mind as to cause a catechumen to despair of pardon, St. Cyril comforts him by recalling many instances in Holy Writ of sinners who repented and were pardoned. "God is loving to man, and that not a little." For say not, I have lived in vileness, "fearful things have been done by me, nor once only but often. Will He forgive? Will He forget?" Then by showing how mercifully the Eternal Father heard the repentance and the prayers of Rahab, David, Solomon, Manasses, and St. Peter, Cyril heartens and consoles the downcast and discouraged. This lecture is among the best of the series, and could be given effectively to-day almost as it stands.

Then comes a discourse on the nature and necessity of Baptism, followed by a rather singular instruction of the so-called "ten points of faith," "a short summary," as St. Cyril terms it, "of necessary doctrine, lest the multitude of things to be spoken and the lengthening out of the sacred season of Lent be too much for the memories of the more simple among you; and that having now strewn some seeds in a general way, we may retain the same when provided in a larger crop afterwards." In fact, this lecture is an excellent abridgment of the fourteen following discourses on the Creed; and for clearness and thoroughness, considering its brevity, is quite remarkable. This instruction closes with an enumeration of the canonical books of Holy Scripture, and with some very practical advice on shunning the occasions of sin.

ST. CYRIL'S WAY OF EXPOUNDING THE CREED.

Beginning with the "I believe," the Saint goes in order through the articles composing the Creed of the Church of Jerusalem. This resembles in its wording, as far as can be gathered from these lectures, the first part of the Nicene Symbol, and the latter part of our familiar Creed of the Apostles, though the words "in the Communion of Saints" do not seem to be expressly

quoted. Guided by the importance of the dogma or by the catechumens' needs, Cyril gives to each article, one, two, or even three lectures, heading each discourse with a text taken, as a rule, from the Prophets or Epistles.

The wealth of apposite and striking texts from Holy Scripture, the explanation given of their various meanings, and the multitude of theological arguments to be found in these lectures indicate that they are the productions of a close student of the Bible and a deep theologian. Cyril did not read his lectures, but delivered them like sermons, and extempore perhaps as regards the wording, for we owe the original text of these discourses, no doubt, to the stenographers or copyists who took down St. Cyril's words as they fell from his lips.

In each lecture there is always given a clear statement of the Catholic doctrine, followed by strong proofs from Holy Writ and also, when possible, from local tradition, from the extant "witnesses" and monuments in the Holy City itself, such as the True Cross, for example, "which has from hence been distributed piecemeal to all the world," and finally, if feasible, by demonstration based on reason. Then the objections of adversaries are proposed and answered, all closing with a little exhortation. This order, however, is not invariably observed.

The character and composition of St. Cyril's congregation are pretty clearly indicated by the very nature of the lectures. The numerous citations drawn by the catechist from the Old Testament to prove that Christ is the Messiah show that many of "those of the circumcision" were among the catechumens, while the excoriation at St. Cyril's hands heresiarchs receive, proves, perhaps, that several of their late adherents were listening to the lectures; and to appeal to the converted pagans who had reached the grade of "seekers" Cyril uses illustrations and analogies drawn from the world of sense. The exactness and diffuseness, too, with which the most profound dogmas are treated by St. Cyril, speak volumes for the keenness of his hearers' intellectual equipment. The average congregation of to-day would doubtless find these lectures much too recondite and dry. If St. Cyril's catechumens were all capable of following his arguments, of perceiving the full force of his quotations from the Holy Books, and

of understanding all his references to the beliefs of the pagans, Jews, and heretics of the day, they could be congratulated on having had a course of dogma and apologetics that should have enabled them to cope with any adversary—a valuable accomplishment, no doubt, in the troublous times that followed the Council of Nicea, when every Christian aspired, perhaps, to be a theologian. Cyril's motive, however, in making the "elect" familiar with the tenets of Samaritans, pagans, Jews, and heretics, was to keep them, no doubt, from falling, through ignorance, into like errors. Yet, notwithstanding the abundance of theology in these lectures, they are singularly free from many of its words and phrases. Terms like "essence" and "hypostasis" are not to be found. In treating of the Trinity, however, his avoidance of the "homoūsion" and his use of an inapt illustration⁷ are the main reasons why St. Cyril has been charged with being tainted by the heresy of Arius.⁸ But a Confessor of the Faith who was thrice driven from his see by Arian intriguers; and a Doctor of the Church, whose orthodoxy, therefore, is above suspicion, may be pardoned readily a little lack of theological precision on one point, and forgiven the avoidance of a term which, in spite of a conciliar decree, was still a word of bitter controversy and contention.

Cyril's fifth lecture, to resume our summary, is one on faith. "The ready champion of the Catholic dogmas," as the Greek menology calls our Saint, first shows that it is by natural faith that most affairs of men, such as marriage, husbandry, and commerce, hold together. Then by many holy texts and instances from sacred history he indicates the nature and necessity of supernatural faith. The following instruction on the "Unity of God" is rather long. For, after establishing the dogma, he deals exhaustively with the heresies concerning it then extant and gives short sketches of their founders' lives, using particularly vigorous language when recounting Manes's errors. "Thou must hate all heretics," cries Cyril, "but especially him who even in name is a Maniac!" St. Cyril, like the other Fathers, evidently had but

⁷ Lecture XI, Chap. 22.

⁸ See the able vindication of St. Cyril's orthodoxy by the learned Benedictine of St. Maur, —Fr. Toutaeus, in the Introduction to St. Cyril's works, *Dissertatio III, Migne, Patrol. Graeca, Vol. 33.*

little toleration for those who rend the seamless robe of Christian unity.

Following a lecture on "God the Father," wherein the various senses in which the word "Father" may be taken are fully explained, comes a short instruction on the epithet "Almighty." Our catechist in his next lecture, the ninth, on the "Creator of All Things," uses the argument from design in the visible world to demonstrate the existence of an all-wise Architect of the Universe; in the tenth and eleventh, he treats with admirable clearness of the eternal generation of the Son and His equality in all things with the Father.

ST. CYRIL ON THE INCARNATION.

In the three discourses that come next, opening with the exhortation: "Nurselings of purity, and disciples of soberness, let us with lips full of purity hymn the praises of God born of a Virgin," the catechumens hear an excellent instruction on the Incarnation, Death, and Resurrection of our Blessed Lord. In these three lectures the dual nature of the Son of Mary is demonstrated with an accuracy that no Arianizing catechist would care to use. Cyril is persuaded that every circumstance, even the most trivial, connected with our Saviour's life, the Prophets have foretold. And the multitude of texts from the Old Testament with which he balances details related by the four Evangelists, and the ingenuity with which he proves how every prophecy has been fulfilled, would make one think that this great Doctor must have known the Bible quite by heart, or at least studied it and meditated on its sacred truths for years and years.

St. Cyril in his lectures on the Christ surely leaves the unbelieving Jew but little ground to stand on. It is in these three discourses also that the catechist makes the most of the advantage he has in preaching to natives of Jerusalem on the very spot where Christ was crucified and buried. The appeal in the thirteenth lecture to the "witnesses" to the crucifixion is perhaps the most stirring in the book. At one point he so wrought upon his hearers by crying out: "Thou seest this spot of Golgotha!" that all the catechumens gave a shout. Certainly, those ancient Orientals were more accustomed to give free play to their emotions while

in church than we of the more tranquil West are now. Why, sometimes they would actually applaud the preacher's eloquence ! So great did this abuse become in time that in Constantinople, some fifty years later, St. Chrysostom considered it his duty to make against the indecorous practice an earnest protest⁹ wherein the "Golden-Mouthed" so far outdid himself that his enthusiastic hearers applauded to the echo.

In the ensuing lecture on the article, "He will come again with glory to judge the living and the dead," Cyril dwells especially upon the signs and portents that are to precede God's day of reckoning. He seems to think the strifes prevailing in his time among the churches owing to the spread of Arian doctrines an indication that not many years can pass before the Angel Gabriel trumpets to the world its summons to the final Judgment. The sixteenth and seventeenth lectures scarcely give the catechist sufficient space to tell his catechumen all he would about the Holy Ghost, of whose "continual activity in hallowing the souls of men" the Saint draws many instances from Holy Writ, and shows those soon to be baptized that the breath of God moving over the waters gives its cleansing virtue to the laver of regeneration.

The instructions to the "phōtizomenoi" end on Easter's vigil with a lecture on the "Resurrection of the Flesh, the Holy Catholic Church, and Life Everlasting." Before St. Cyril proves by means of Scripture the Resurrection of the Body he tries to show how reasonable the dogma is, from the consideration of God's justice and from analogies with what takes place year after year in the material world. But for a crushing rejoinder to an unbelieving Greek, he bids his hearers cite the example of the deathless phenix, which God, who knew men's scepticism, has provided expressly as an unanswerable argument whereby to prove how reasonable is the resurrection of the flesh. For at intervals of "five hundred years this bird shows forth the resurrection, and this not in desert places, lest the mystery which comes to pass should remain unknown, but in a notable city (Heliopolis), that men might even handle what they disbelieve." It is in this lecture also that St. Cyril of Jerusalem, like St. Pacian of Barcelona,¹⁰ teaches that the title "Catholic" is a practical

⁹ XXX Homily on Acts of the Apostles, Chap. XIII, v. 42.

¹⁰ Prima, Epist. ad Sympron., N. 3.

guide to the true Church. Just ask the whereabouts of the Catholic Church, and even heretics will instinctively direct you to it. The holy catechist then touches briefly—for the time is short—on the certainty of life eternal, directs the catechumens how to act during the ceremonies to take place immediately, and gives the subjects of some further lectures he will deliver, announcing in particular a practical instruction (on the kind of life becoming in a Christian), which St. Cyril either did not give at all or else the manuscript is lost. At any rate, no discourse of this description has come down to us.

BAPTISM AND COMMUNION 1400 YEARS AGO.

Lent is now practically over, for it is Easter eve. So the holy catechist is at last prepared to lead his fervent “*phōtizomenoi*” whom he has so zealously instructed to the baptistery that stood before the great basilica, that there Archbishop Maximus may confer on the “elect” the Sacrament of Baptism. After being anointed with the oil of exorcism, Cyril’s catechumens are thrice plunged beneath the cleansing waters to rid their souls of every stain of sin, and they then receive the Unction of the Holy Chrism to make them staunch confessors of their faith, thus being made, within an hour, perhaps, children of the Church and warriors of Christ.

Then the joyful neophytes, robed in snowy white, go in glad procession to the neighboring “Anastasis,” a church built upon the site of our Redeemer’s holy sepulchre. To reach this shrine, they solemnly advance, a deacon with the Paschal candle leading, up through the nave of the magnificent basilica, singing hymns of exultation as they move along, and bearing in their hands brightly burning tapers, the light of which gleams fitfully upon the marble walls and golden ceiling of the great cathedral, and for the expectant worshippers who fill the church is meant to be a radiant harbinger of Easter. The lights are also symbols of the faith those born of water and the Holy Ghost have just received. They are “*phōtizomenoi*” no longer. The light has come. They are “faithful” now—*πιστοί* (*pistoi*)—and this very morning they will make their First Communion.

The instruction of the neophytes, however, is not yet complete. The beautiful significance of all the rites connected with the catechumens' baptism and confirmation has still to be explained, while the "discipline of the secret" even yet veils from these new-made Christians precisely what is meant by Holy Mass, the Real Presence, and Communion. So their zealous catechist devotes the evenings of Easter week to giving "the enlightened" short instructions on these mysteries.

Accordingly, on Easter Monday and on Easter Tuesday, Cyril treats of Baptism, its ceremonies and effects; on Wednesday, of the Holy Chrism and the strength it gives the Christian soldier's soul. "For this holy ointment," he exclaims, "is the gift of Christ, and by the presence of His Godhead it causes in us the Holy Ghost. . . . And while thy body is anointed with visible ointment, thy soul is sanctified by the holy and life-giving Spirit." On Thursday, as is fitting, the Saint treats of Christ's Real Presence in the Blessed Sacrament in terms as unequivocal as those we use to-day. This striking fact was noted by the late Pope Leo in the new office which he gave us for St. Cyril's feast; for it reads: "He treated [of the dogmas of religion] in words so plain and definite that he overthrew not only heresies that had already risen but also refuted by a kind of prescience those destined to arise in time to come, as he evinced . . . by maintaining the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist."¹¹ The Pontiff doubtless had in mind passages in Cyril's twenty-second lecture like the following: "Contemplate, therefore, the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ," and "Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ."

In the twenty-third and last instruction in the series, where St. Cyril gives an explanation of the Mass, there can be read an excellent description of the "anaphora" or Canon of the Mass according to the liturgy of "James the brother of the Lord," in whose patriarchal chair St. Cyril sat as Bishop of Jerusalem. "Strong passages for Rome" abound so in these famous catechet-

¹¹ In II Nocturno, Lectio IV, Mart. 18.

ical instructions that Protestants in olden times used to deny the authenticity of Cyril's lectures or tried at least to prove the presence in them of interpolations. But as modern scholarship assigns the book just as it stands to Cyril of Jerusalem, the force of passages like the following in which is taught so "papistical" a practice as that of praying for the dead, is very great: "Then we commemorate . . . all who have fallen asleep among us, believing that it will be a very great advantage to the souls for whom the supplication is put up, while that most holy and most awful Sacrifice is presented."

Then follows a brief exposition of the Lord's Prayer, all concluding with the following instruction on the way of coming to the Holy Table: "After [the Our Father] the priest says 'Holy things to holy men.' . . . Then ye say, 'One is Holy, one is the Lord, Jesus Christ.' After this ye hear the chanter with the sacred melody inviting you to the Communion of the Holy Mysteries, and saying, 'O taste and see that the Lord is good.' Trust not the decision to your bodily palate, no, but to faith unfaltering: for when we taste, we are bidden to taste, not bread and wine, but the sign *ἀντιτύπου σώματος* (antitypou sōmatos) of the Body and Blood of Christ. Approaching therefore . . . and having hallowed thy palm, receive the Body of Christ, saying after it 'Amen.' Then after thou hast with carefulness hallowed thine eyes by the touch of the Holy Body, partake thereof. . . . Then . . . approach also to the cup of His Blood. . . . Bending and saying in the way of worship, 'Amen, be thou hallowed by partaking also of the Blood of Christ.' And while the moisture is still upon thy lips, touching it with thy hands, hallow thine eyes and brow and other senses. Then wait for the prayer and give thanks to God who hath accounted thee worthy of so great mysteries."

Thus the Christian catechist, centuries ago, would lead his catechumens, step by step, from the night of error to the day of truth, from the slavery of heathen superstition and uncleanness to the liberty of faith and purity. Nor did he cease to teach and train the objects of his zeal, till they had made their lives the mirrors of their creed, till they were capable of giving reasons for their faith; nay, he had instructions for them even after they

were made anew by Baptism, strengthened by the Unction of the Holy Ghost, and nourished with the Wine producing Virgins and the Bread of Sons.

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A MIRROR OF SHALOTT.¹

V.—FATHER BIANCHI'S STORY.

FATHER BIANCHI, as the days went on, seemed a little less dogmatic on the theory that miracles (except of course those of the saints) did not happen. He was warned by Monsignor Maxwell that his turn was approaching to contribute a story; and suddenly at supper he announced that he would prefer to get it over at once that evening.

"But I have nothing to tell," he cried, expostulating with hands and shoulders, "nothing to tell but the nonsense of an old peasant woman."

When we had taken our places upstairs, and the Italian had again apologized and remonstrated with raised eyebrows, he began at last; and I noticed that he spoke with a seriousness that I should not have expected.

"When I was first a priest," he said, "I was in the south of Italy, and said my first Mass in a church in the hills. The village was called Arripezza."

"Is that true?" asked Monsignor suddenly, smiling.

The Italian grinned brilliantly. "Well, no," he said, "but it is near enough, and I swear to you that the rest is true. It was a village in the hills, ten miles from Naples. They have many strange superstitions there; it is like Father Brent's Cornwall. All along the coast, as you know, they set lights in the windows on one night of the year; because they relate that Our Lady once came walking on the water with her Divine Child, and found none to give her shelter. Well, this village that we will call Arripezza

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was not on the coast. It was inland, but it had its own superstitions to compensate it—superstitions cursed by the Church.

"I knew little of all this when I went there. I had been in the seminary until then.

"The *párroco* was an old man, but old! He could say Mass sometimes on Sundays and feasts, but that was all, and I went to help him. There were many at my first Mass as the custom is, and they all came up to kiss my hands when it was done.

"When I came back from the sacristy again there was an old woman waiting for me, who told me that her name was Giovannina. I had seen her before, as she kissed my hands. She was as old as the *párroco* himself—I cannot tell how old—yellow and wrinkled as a monkey.

"She put five lire into my hands.

"'Five Masses, Father,' she said, 'for a soul in purgatory.'

"'And the name?'

"'That does not matter,' she said, 'and will you say them, Father, at the altar of S. Espedito?'

"I took the money and went off, and as I went down the church I saw her looking after me, as if she wished to speak, but she made no sign and I went home; and I had a dozen other Masses to say, some for my friends, and a couple that the *párroco* gave me, and those, therefore, I began to say first. When I had said the fifth of the twelve, Giovannina waited for me again at the door of the sacristy. I could see that she was troubled.

"'Have you not said them, Father?' she asked. 'He is here still.'

"I did not notice what she said, except the question, and I said 'No,' I had had others to say first. She blinked at me with her old eyes a moment, and I was going on, but she stopped me again.

"'Ah! say them at once, Father,' she said; 'he is waiting.'

"Then I remembered what she had said before, and I was angry.

"'Waiting!' I said; 'and so are thousands of poor souls.'

"'Ah, but he is so patient,' she said; 'he has waited so long.'

"I said something sharp, I forget what, but the *párroco* had told me not to hang about and talk nonsense to women, and I was going on, but she took me by the arm.

"‘Have you not seen him too, Father?’ she said.

“I looked at her, thinking she was mad, but she held me by the arm and blinked up at me, and seemed in her senses. I told her to tell me what she meant, but she would not. At last I promised to say the Masses at once. The next morning I began the Masses, and said four of them, and at each the old woman was there close to me, for I said them at the altar of S. Espedito, that was in the nave, as she had asked me, and I had a great devotion to him as well, and she was always at her chair just outside the altar-rails. I scarcely saw her, of course, for I was a young priest and had been taught not to lift my eyes when I turned round, but on the fourth day I looked at her at the *Orate fratres*, and she was staring not at me or the altar, but at the corner on the left. I looked there when I turned—there was nothing but the glass-case with the silver hearts in it to S. Espedito.

“That was on a Friday, and in the evening I went to the church again to hear confessions, and when I was done, the old woman was there again.

“‘They are nearly done, Father,’ she said, ‘and you will finish them to-morrow?’

“I told her ‘Yes,’ but she made me promise that whatever happened I would do so.

“Then she went on, ‘Then I will tell you, Father, what I would not before. I do not know the man’s name, but I see him each day during Mass at that altar. He is in the corner. I have seen him there ever since the church was built.’

“Well, I knew she was mad then, but I was curious about it, and asked her to describe him to me; and she did so. I expected a man in a sheet or in flames or something of the kind, but it was not so. She described to me a man in a dress she did not know—a tunic to the knees, bareheaded, with a short sword in his hand. Well, then I saw what she meant, she was thinking of S. Espedito himself. He was a Roman soldier, you remember, gentlemen?

“‘And a cuirass?’ I said. ‘A steel breast-plate and helmet?’

“Then she surprised me.

“‘Why, no, Father, he has nothing on his head or breast, and there is a bull beside him?’

"Well, gentlemen, I was taken aback by that. I did not know what to say."

Monsignor leaned swiftly forward.

"Mithras," he said abruptly.

The Italian smiled.

"Monsignor knows everything," he said.

Then I broke in, because I was more interested than I knew.

"Tell me, Monsignor, what was Mithras?"

The priest explained shortly. It was an Eastern worship, extraordinarily pure, introduced into Italy a little after the beginning of the Christian era. Mithras was a god, filling a position not unlike that of the Second Person of the Blessed Trinity. He offered a perpetual sacrifice, and through that sacrifice souls were enabled to rise from earthly things to heavenly, if they relied upon it and accompanied that faith by works of discipline and prayer.

"I beg your pardon, Father Bianchi," he ended.

The Italian smiled again.

"Yes, Monsignor," he said, "I know that now, but I did not know it for many years afterwards, and I know something else now that I did not know then. Well, to return.

"I told my old woman that she was dreaming, that it could not be so, that there was no room for a bull in the corner, that it was a picture of S. Espedito that she was thinking of.

"And why did you not get the Masses said before?" I asked.

"She smiled rather slyly at me then.

"I did get five said once before," she said, "in Naples, but they did him no good. And when once again I told the *párroco* here, he told me to be off: he would not say them."

"And she had waited for a young priest, it seemed, and had determined not to tell him the story till the Masses were said, and had saved up her money meanwhile.

"Well, I went home, and got to talking with the old priest, and led him on, so that he thought that he had introduced the subject, and presently he told me that when the foundation of the church had been laid forty years before, they had found an old cave in the hill, with heathen things in it. He knew no more than that about it, but he told me to fetch a bit of pottery from a cupboard, and he showed it me, and there was just the tail of a bull upon it, and an eagle."

Monsignor leaned forward again.

"Just so," he said, "and the bull was lying down."

The Italian nodded, and was silent.

We all looked at him. It seemed a tame ending I thought. Then Father Brent put our thoughts into words.

"That is not all?" he said.

Father Bianchi looked at him sharply, and at all of us, but said nothing.

"Ah! that is not all," said the other again, persistently.

"Bah!" cried the Italian suddenly. "It was not all, if you will have it so. But the rest is madness, as mad as Giovannina herself. What I saw, I saw because she made me expect it. It was nothing but the shadow, or the light in the glass-case."

A perceptible thrill ran through us all. The abrupt change from contempt to seriousness was very startling.

"Tell us, Father," said the English priest; "we shall think no worse of you for it. If it was only the shadow, what harm is there in telling it?"

"Indeed you must finish," went on Monsignor; "it is in the contract."

The Italian looked round again, frowned, smiled, and laughed uneasily.

"I have told it to no one till to-day," he said, "but you shall hear it. But it was only the shadow—you understand that?"

A chorus, obviously insincere, broke out from the room.

"It was only the shadow, Padre Bianchi."

Again the priest laughed shortly; the smile faded, and he went on.

"I went down early the next morning, before dawn, and I made my meditation before the Blessed Sacrament; but I could not help looking across once or twice at the corner by S. Espe-dito's altar; it was too dark to see anything clearly; but I could make out the silver hearts in the glass-case. When I had finished, Giovannina came in.

"I could not help stopping by her chair as I went to vest.

"'Is there anything there?'" I asked.

"She shook her head at me.

"'He is never there till Mass begins,'" she said.

"The sacristy door that opens out of doors was set wide as I came past it in my vestments; and the dawn was coming up across the hills, all purple."

Monsignor murmured something, and the priest stopped.

"I beg your pardon," said Monsignor, "but that was the time the sacrifice of Mithras was offered."

"When I came out into the church," went on the priest, "it was all grey in the light of the dawn, but the chapels were still dark. I went up the steps, not daring to look in the corner, and set the vessels down. As I was spreading the corporal, the server came up and lighted the candles. And still I dared not look. I turned by the right and came down, and stood waiting till he knelt beside me.

"Then I found I could not begin. I knew what folly it was, but I was terribly frightened. I heard the server whisper, '*In nomine Patris.*'"

"Then I shut my eyes tight; and began.

"Well, by the time I had finished the preparation, I felt certain that something was watching me from the corner. I told myself, as I tell myself now," snapped the Italian fiercely, "I told myself it was but what the woman had told me. And then at last I opened my eyes to go up the steps—but I kept them down; and only saw the dark corner out of the side of my eyes.

"Then I kissed the altar and began.

"Well, it was not until the Epistle that I understood that I should have to face the corner at the reading of the Gospel; but by then I do not think I could have faced it directly, even if I had wished.

"So when I was saying the *Munda cor* in the centre, I thought of a plan; and as I went to read the Gospel I put my left hand over my eyes, as if I was in pain, and read the Gospel like that. And so all through the Mass I went on; I always dropped my eyes when I had to turn that way at all; and I finished everything and gave the blessing.

"As I gave it, I looked at the old woman, and she was kneeling there, staring across at the corner; so I knew that she was still dreaming she saw something.

"Then I went to read the last Gospel."

The priest was plainly speaking with great difficulty ; he passed his hands over his lips once or twice. We were all quiet.

" Well, gentlemen—courage came to me then ; and as I signed the altar I looked straight into the corner."

He stopped again ; and began resolutely once more ; but his voice rang with hysteria.

" Well, gentlemen, you understand that my head was full of it now, and that the corner was dark, and that the shadows were very odd."

" Yes, yes, Padre Bianchi," said Monsignor, easily, " and what did the shadows look like ?"

The Italian gripped the arms of the chair, and screamed his answer :—

" I will not tell you, I will not tell you. It was but the shadow. My God, why have I told you the tale at all ?"

VI.—FATHER JENKS'S TALE.

I have not yet had occasion to describe Father Jenks, the Ontario priest; partly, I think, because he had not previously distinguished himself by anything but silence ; and partly because he was so true to his type that I had scarcely noticed even that.

It was not until the following evening, when he was seated in the central chair of the group, that I really observed him sufficiently to take in his characteristics with any definiteness and to see how wholly he was American. He was clean-shaven ; with a heavy mouth, square jaw, and an air of something that I must call dulness, relieved only by a spark of alertness in each of his eyes, as he leaned back and began his story. He spoke deliberately, in an even voice, and as he spoke looked steadily a little above the fire ; his hands lay together on his right knee which was crossed over his left ; and I noticed a large elastic-sided boot cocked toward the warmth. I knew that he had passed a great part of his early life in England ; and I was not surprised to observe that he spoke with hardly a trace of American accent or phraseology.

" I, too, am a man of one story," he said ; " and I daresay you may think it not worth the telling. But it impressed me."

He looked round with heavy, amused eyes as if to apologize.

"It was when I was in England in the 'eighties. I was in the Cotswolds. You know them perhaps?"

Again he looked round. Monsignor Maxwell jerked the ash off his cigarette impatiently. This American's air of leisure was a little tiresome.

"I lived in a cottage," went on the other, "at the edge of Minchester, not two hundred yards from the old church. My own schism shop, as the parson called it once or twice in the local paper, was a tin building behind my house—it was not beautiful. It was a kind of outlandish stranger beside the church; and the parson made the most of that. I never was able to understand."

He broke off again, and pressed his lips in a reminiscent smile.

"Now all that part of the Cotswolds is like a table: it is flat at the top with steep sides sloping down into the valleys. The great houses stand mostly half-way down these slopes. It is too windy on the top for their trees and gardens. The Dominicans have a house a few miles from Minchester, up one of the opposite hills, and I would go across there to my confession Saturday, and stay an hour or two over tea, talking to one of them. It was there that I heard the tale of the house I am going to speak about.

"This was a house that stood not two miles from my own village—a great place, built half-way down one of the slopes. It had been a Benedictine house once, though there was little enough of that part left; most of it was red-brick with twisted chimneys, but on the lawn that sloped down toward the wood and the stream at the bottom of the valley there was the west arch of the nave still standing with the doorway beneath and a couple of chapels on either side. Mrs. —er—Arbuthnot we will call her, if you please—had laid it out with a rockery beneath; and once I saw her, from the hill behind, drinking tea with her friends in one of the chapels.

"Then the dining-room, I heard from the Dominicans, had been the abbot's chapel. This, too, was what they told me. The house had been shut up for forty years, and had a bad name.

It had once been a farm; but things had happened there: the sons had died; a famous horse bred there had broken its neck somehow on the lawn. Then another family had taken it from the owner; and the only son of the lot too had died; and then folks began to talk about a curse; and the oldest inhabitant was trotted out as usual to make mischief and gossip; and the end was the house was shut up.

"Then the owner had built on to it. He pulled down a bit more of the ruins, meaning to live in it himself; and then his son went up."

The Canadian smiled with one corner of his mouth.

"This is what I heard from the Dominicans, you know."

Father Brent looked up swiftly.

"They are right though," he said. "I know the house and others like it."

"Yes, Father," said the other priest. "Your island has its points."

He recrossed his legs and drew out his pipe and pouch.

"Well, as this priest says, there are other houses like it. Otherwise I could scarcely tell this tale. It's too ancient a feudal to happen in my country."

He paused so long to fill his pipe that Father Maxwell sighed aloud.

"Yes, Monsignor," said the priest without looking up. "I am going on immediately."

He put his pipe into the corner of his mouth, took out his matches, and went on.

"Well, Mrs. Arbuthnot had taken the house a year before I came to Minchester. She was what the Dominicans called a frivolous woman; but I called her real solid before the end. What they meant was that she had parties down there and tea in the chapel, and a dresser with blue plates where the altar used to stand in the abbot's place, and a vestment for her fire-screen, and all that; and a couple of chestnuts that she used to drive about the country with, and a groom in boots, and a couple of fellows with powdered hair to help her in and out.

"Well, I saw all that at a garden party she gave; and I must say we got on very well. I had seen her before once or twice

out of my window on Sunday morning going along with a morocco prayer-book with a cross on it, and a bonnet on the back of her head. Then I showed her round the old church one day with some visitors of hers, and she left a card on me next day.

"On the day of the garden party I saw the house, and the blue china and the rest, and she asked me what I thought of it all, and I said it was very nice; and she asked me whether I thought it wrong, with a sort of cackle; and I told her she had better follow her own religious principles and let me follow mine, and not have any exchanges. She told me then I was a sensible man, and she called up her son to introduce us. He was a fellow of twenty or so, a bright lad, up at Oxford. He was just engaged to be married, too; that was why they had the party; and when I saw his girl, I thought things looked pretty unwholesome for the old house; and I think I said so to the old lady. She thought me more sensible than ever after that, and I heard her telling another old body what I had said."

The Canadian paused again to strike a match; and I saw the corners of his mouth twitching, either with the effort to draw, or with amusement—I scarcely knew which. When the pipe was well alight, he went on:—

"It was on the last Sunday of September that year that I heard the young man was ill and that the marriage was put off. I remember it well, partly because they were having a high time at the church, decorating it all for Michaelmas, which was next day, with the parson pretending it was for Harvest Festival, as they always do. I had seen the pumpkins go in the day before, and wondered where they put them all. I went up to the church-yard after Mass to have a look, and was nearly knocked down by the parson. I began to say something or other, but he ran past me, through from the vicarage, with his coat-tails flying and his man after him. But I stopped the man, and got out of him that Archie was ill; and that the parson was sent for.

"Well, then I went back home and sat down."

The priest drew upon his pipe in silence a moment or two.

I felt rather impressed. His airy manner of talking was shot now with a kind of seriousness; and I wondered what was coming next.

He went on almost immediately.

"I heard a bit more as the day wore on. One of my people stayed after Catechism to tell me that the young man was worse, that a doctor had come from Stroud, and another had been wired for from London.

"Well, I waited. I thought I knew what would happen. I thought I had seen a bit more in the old lady than the Dominicans had seen; but what I was going to say to her I knew no more than the dead.

"Then, that night as I was going to bed—I had just said matins and lauds for Michaelmas day—the message came.

"I was half-way upstairs when I heard a knocking at the door; and I went down again and opened it. There was one of the fellows there I had seen on the box of the carriage; and he was out of breath with running. He had a lantern in his hand; because there was a thick mist that night, up from the valley.

"He gave me the lady's compliments; and would I step down? Master Archie was ill. That was all."

"Well, in a minute we were off into the thick of the mist. I took nothing with me but my stole, for it was not a proper sick-call. We said little or nothing to one another. He just told me that Master Archie had been taken ill about ten o'clock, quite suddenly. He didn't know what it was."

The priest paused again for a moment. Then he went on, almost apologetically:

"You know how it is, gentlemen, when something runs in your head. It may be a tune or a sentence. And I don't know if you've noticed how strong it is sometimes when you have something on your mind.

"Well, what ran in my head was a bit of the Office I had just said. It was this—I have never forgotten it since—*Stetit Angelus juxta oram templi habens thuribulum aureum in manu sua.*"

He said it again; and then added:—

"It comes frequently in the Office, you remember. It was very natural to remember it."

"Well, in half an hour we were at the top of the hill above the house. I think there must have been a moon, because we could see the mist round us like smoke; but nothing of the house,

not even the lights in the top floors below us. It was all white and misty.

"Then we started down through the iron gate and the plantation. I could have lost my way again and again but for the fellow with me ; and still we saw nothing of the house till we were close to it on one side ; and then I looked up and saw a window like a great yellow door overhead.

"We came round to the front of the house ; and there was a carriage there drawn up, with the lamps smoking in the mist, and as we came up I saw that the horses were steaming and blowing. He had just brought the London doctor from Stroud and was waiting for orders, I suppose."

The Canadian paused again.

I was more interested than ever. His descriptions had become queerly particular ; and I wondered why. I did not understand yet. The rest too were very quiet.

"We went in through the hall past the stuffed bear that held the calling cards and all that, you know ; and then turned in to the left to the big dining-room that had been the abbot's chapel. Some fool had left the window open—I suppose they were too flurried to think of it. At any rate, the mist had got in, and made the gas-jets overhead look high up like great stars.

"There was a door open upstairs somewhere, and I could hear whispering.

"Well, we went up the staircase that opened on one side below the gallery that they had put up above the eastern end. The footpad was still there, you know, below the gallery, and the side-board stood there.

"We came out onto the gallery presently, and my man stopped.

"Then some one came out with Mrs. Arbuthnot, and the door closed. She saw me standing there and I thought she was going to scream ; but the fellow with her in the fur coat—he was the London doctor I heard afterwards—took her by the arm.

"Well, she was quiet enough then, but as white as death. She had her bonnet on still, just as she must have put it on to go to church with in the morning when the young man was taken ill. She beckoned me along and I went.

"As I was going past the doctor he first shook his head at me and then whispered, as I went on, to keep her quiet. I knew there was no hope then for Archie, and I was sorry, very sorry, gentlemen."

The priest shook his own head meditatively once or twice, leaned forward and spat accurately into the heart of the fire.

"Well, it was a big room that I went into and, to tell the truth, I left the door open this time, because I was startled by the screen at the bed and all that.

"The screen stood in the corner by the window to keep off the draught, and the bed to one side of it. I could just catch a glimpse of the lad's face on the pillow and the local doctor close by him. There was a woman or two there as well.

"But the worst was that the lad was talking and moaning out loud; but I didn't attend to him then, and, besides, Mrs. Arbuthnot had gone through by another door and I went after her.

"It was a kind of dressing-room—Archie's perhaps. There was a tall glass and silver things on the table by the window, and a candle or two burning. She turned round there and faced me, and she looked so deathly that I forgot all about the lad for the present. I just looked out to catch her when she fell. I had seen a woman like that once or twice before.

"Well, she said all that I expected—all about the curse and that, and the sins of the fathers, and it was all her fault for taking the beastly place, and how she would swear to clear out—I couldn't get a word in—and at last she said she'd become a Catholic if the boy lived.

"I did get a word in then and told her not to talk nonsense. The Church didn't want people like that. They must believe first, and so on—and all the while I was looking out to catch her.

"Well she didn't hear a word I said, but she sat down all of a sudden, and I sat down too, opposite her, and all the while the boy's voice grew louder and louder from the next room.

"Then she started again, but she hadn't been under way a minute before I had given over attending to her. I was listening to the lad."

The priest stopped again abruptly. His pipe had gone out,

but he sucked at it hard and seemed not to notice it. His eyes were oddly alert.

—“As I was listening I looked toward the door into the next room. Both that and the one with the gallery over the hall were open, and I saw the mist coming in like smoke.

“I couldn’t catch every word the lad said. He was talking in a high droning voice, but I caught enough. It was about a face looking at him through smoke.

“‘His eyes are like flames,’ he said, ‘smoky flames—yellow hair—Are you a priest? . . . What is that red dress?’—things like that. Well, it seemed pretty tolerable nonsense, and then I——”

Monsignor Maxwell sat up suddenly.

“Good Lord!” he said.

“Yes,” drawled the Canadian, “*stetit Angelus habens thuribulum aureum.*”

He spoke so placidly that I was almost shocked. It seemed astonishing that a man—— Then he went on again:—

“Well, I stood up when I heard that, and I faced the old lady.

“‘What’s the dedication of the chapel?’ I said, ‘What’s the saint? Tell me, woman, tell me!’ There! I said it like that.

“Well, she didn’t know what I meant, of course, but I got it out of her at last. Of course, it was St. Michael’s.

“I sat down then and let her chatter on. I suppose I must have looked a fool, because she took me by the shoulder directly.

“‘You aren’t listening, Father Jenks,’ she said.

“I attended to her then. It seemed as if she wanted me to do something to save him, but I don’t think she knew what it was herself, and I’m sure I didn’t, not at first at least.

“Then she began again, and all the while the boy was crying out. She wanted to know if her becoming a Catholic would do any good, and to tell the truth I wasn’t so sure then myself as I had been before. Then she said she’d give up the house to Catholics, and then at last she said this:—

“‘Will you take it off, Father? I know you can. Priests can do anything.’

"Well, I stiffened myself up at that. I was sensible enough not to make a fool of myself, and I said something like this."

He stopped again; sucked vigorously at his cold pipe.

"I said something like this: 'Mind you keep your promise,' I said, 'but as far as I am concerned, I'd let him off.'"

A curious rustle passed round the room, and the priest caught the sound.

"Yes, gentlemen, I said that. I did indeed, and I guess most of you gentlemen would have done the same in my circumstances.

"And this is what happened.

"First the lad's voice stopped, then there was a whispering, then a footstep in the other room, and the next moment Mrs. Arbuthnot was on her feet, with her mouth opened to scream. I had her down again though in time, and, when I turned, a woman was at the door and I could see she had closed the outer door through which the mist came.

"Well, her face told us. The lad had taken the right turn. It was something on the brain, I think, that had dispersed or broken, or something—I forget now—but it seemed to come in pat enough, didn't it, gentlemen?"

The Canadian stopped and leaned back. Was that the end, then?

Father Brent put my question into words.

"And what happened?"

"Well," added the other, drawling more than ever, "Mrs. Arbuthnot did not keep her promise. She's there still, for all I know, and attends the Harvest Festivals as regular as ever. That spoils the story, doesn't it?"

"And the son?" put in the English priest swiftly.

"Well, the son was a bit better. That marriage did not take place. The girl broke it off."

"Well?"

"And Archie's at the English College at this moment studying for the priesthood. I had tea with him at — yesterday."

R. H. BENSON.

Cambridge, England.

[Father Martin's Tale follows.]

A FACETIOUS APOLOGIST.¹

THERE are many methods of combating or of convincing an intellectual adversary that are more effective than Aristotle's *solutio recta* or the *argumentum ad judicium* which appeals to universal truths of fact and to probability. With most men the argument *ad crumenam*—the appeal to the almighty dollar which, as in the Horatian line

Et mundus victus non deficiente crumena,

often stands alike for a clean life and a conquered world—is said to be a sure attraction, although there are some natures whose assent is moved only by what lawyers call the *argumentum baculinum*, better known, in Delaware, as the argument of the whipping-post, or, in its less circumstantial form further South, as Lynch-law.

In matters of religious controversy or polemics the *argumentum ad concessa* is more effective than that *ad invidiam*, because it equalizes, so to speak, the distance and the weapons of the contestants, and leaves upon the beaten party the impression of fairness, which eventually helps to convince him. Catholics who lack theological education or training in logical ways of discussion frequently find means to silence an adversary by a species of *argumentum ad hominem*, or by that subtle sense of humor which knows how to seize the ridiculous element of a situation and force the opponent to discard learned or documentary evidence that would put the defender at an unfair disadvantage. But it is a comparatively rare thing to find wit and humor brought into the service of scientific apologetics, especially when this is done without sacrifice of reverence. In English literature we have a few examples of this style of defence, though not always unmixed with the satire that makes books like the "Comedy of Convocation" or "The Prig's" series irritating to sensitive minds outside the Church. In French much more has been done by those who render religion ridiculous through a humorous presentation of the doctrines and the practices of the Church, than by those who

¹ "Les Cousins de Matutinaud." Par E. Duplessy, Vicaire de S. François de Sales, Paris. P. Téqui, 29 rue de Tournon, Paris. 1906. Pp. 272.

might defend it by using the same means to show forth the inconsistency of infidelity.

Some years ago, the Abbé Duplessy, a Paris vicar, wrote a volume entitled "Lay Apologists in the Nineteenth Century."² In noting the impression which this work made upon the public, the author became aware that there were many popular objections which laymen were obliged to meet, and which could not be refuted alone by appeals to history or science, because those who were to be convinced had either not the necessary knowledge and appreciation of such elements in argument, or their half-educated, prejudiced minds made them underestimate the force of the conclusions. The abbé therefore set to work analyzing some of these objections so as to furnish the answers in popular fashion. His aim was to avoid both that testy method of controversy which causes religious antipathies, and that vague appeal to religious sympathy which neglects reason and deals only in the language of sentiment. With this purpose he wrote a book, "*Les Idées de Matutinaud*," in which he refuted or rather dissolved the principal apparent difficulties that make against the reasonableness of the Catholic faith. He avoided the conventional arguments, or rather spiced them with good-natured humor and illustration calculated at once to attract the reader and to disarm malice on the part of those contentiously inclined. The volume appeared in 1903 and has run into several editions.

Foreseeing that there might be a wide field for this sort of writing, the author planned a series of volumes in line with what the publisher calls these "*essais d'apologétique de bonne humeur*." There was to be a volume for soldiers, another for fathers of family and of the commune, and so on. Matutinaud was, of course, a fictitious name and would lend itself to all kinds of characters and so would form a "*collection du foyer*." An accident, however, has interrupted the original design of this projected series. A reader of the first volume sent to the author some further objections kindred to those answered. These objections are styled "cousins" to those refuted in "*Les Idées de Matutinaud*," and M. Duplessy here takes them up, under the title of "*Les*

² "*Les Apologistes laïques au dix-neuvième siècle*." Paris : P. Téqui, 29 rue de Tournon.

Cousins de Matutinaud." These essays he proposes to follow up with "Les Neveux de Matutinaud." His endeavor is to show that the objections raised against the Catholic faith spring commonly from misconceptions; that trifling incidents come to be viewed as important essentials, and that plausible theorizings are taken for logical arguments. He reminds his readers that the prick of a needle will burst the biggest bubble.

In the spirit of pleasantry, yet with a serious purpose, the author takes up the suggested difficulties for cursory examination. He starts with a statement, from the letter of his correspondent, who had said: "I question whether your converted Christian, even though you induce him 'to make his Easter,' becomes really a better man. Indeed, I think not, for I have seen your Christians, and can assure you they are no better than other people." To this our apologist replies:—

Sir, I do not know what you are in Bordeaux, but I can tell you how people act in Paris, and I believe men are pretty much alike the world over. You say: "I know Christians who are no better than other people," and you promptly draw the conclusion: "therefore the Christian religion is no good." How fast you reason, my dear sir! You must be a votary of the automobile. Will you kindly stop a minute and let me say that your assertion is untrue, and that I can prove it to you, despite the fact that you may have seen it printed in the *National Gazette* or in the *Phenix*. Do you know, it strikes me that your assertion contains three distinct charges against Christians which are somewhat unjust to them. In the first place you exaggerate a fact; then you generalize a large number of phenomena as though they were one; and when finally you draw your conclusion you confuse your terms of comparison—and all this to the disadvantage of the Christian religion upon which you pronounce judgment. Don't be angry with me, sir; but listen. You say: "Christians are no better than other people"; and you forthwith prove it by saying: "I know right here under my nose, in Bordeaux, some old maids who are quite devout in church, but who have a temper, oh, as sour as vinegar." Just so; and is the sour temper of these elderly maidens the only quality you have noticed in their conduct? Are they not perhaps also thrifty and good to the sick, and clean and pure-minded, and faithful in their domestic relations, and may be, despite their

temper, generous to the needy? These things you do not notice; they go without saying, and you are satisfied to judge your Christian old maids by their one apparent fault. They are no good, you say. That, I think, is not just to them; at least it does not follow from your premises; it is an exaggeration.

In the second place you generalize in a way that alters the force of your conclusion, "Christians are no better than other people." You have seen, and you know whereof you affirm. They tell a story of an Englishman who set sail to Boulogne in our country. You know where Boulogne is? No? Well, no matter. The Englishman was glad to be in France. He went to an inn kept by a good-natured old sailor who wore little gold rings in his ears, as is the fashion with mariners. The sailor's wife—well, she was very like him except that she had red hair and was easily roused to excitement. After spending two hours in this inn the Englishman found leisure to write a letter to his friends at home, in which he gave his first impressions of travel in foreign countries. "In France," he wrote, "the women have red hair and a hot temper, and the men wear rings in their ears." You see, this son of Albion generalized, and so went considerably wrong in his judgment about us Frenchmen.

Perhaps, you will say: "O, but he was an Englishman." Well I have known people like him in France. A clever Parisian, travelling in our country, one evening arrived in your own city of Bordeaux, where he meant to stop over night. Going out to look for a hotel near the railroad station he encountered a man in his cups who annoyed him. Disgruntled he turned back to wait at the *gare* for the next train, telling his friends afterwards that the people of Bordeaux were drunkards. This Parisian did not believe exactly what he said; but it suited his humor to generalize, and that made him ignore the fine sober people of your city who might have impressed him very differently. And you, sir, do not you generalize in similar fashion? You know some old maids who are devout Christians, but disagreeable in manner. And you say: "Christian women are cranks." You forget that there are thousands who would edify you by their modesty, sweetness of temper, and charity, if you fixed your eye on them as representatives of Christian virtue.

Last of all, your comparison is partial and inconsistent. You discover some fault in some particular Christian, and then you select some non-Christian who is without that fault, to show how much better one can be without Christianity. It is as though one compared

a cook who burns the dinner and goes to church, with a stable boy who spends his time in the tavern, and then concluded that the latter makes the better cook because he neither burns roasts nor goes to church.

But M. Boivin, against whom the abbé thus argues as inconsistent, is not satisfied. He admits that Monsieur l'abbé is right in showing that Christians may have their faults, and yet be no worse than others who have not the same faults. But he still contends that the abbé has not proved that Christians are better than other people, and that religion is responsible for that fact. So our author goes on to demonstrate the positive side of the proposition, by pointing out that *Christians are better than other people*. The two, like good friends, go arm in arm to the prison. Why are there more men in these cells than women? the abbé asks the warden of the jail. Because there are more women than men in our churches, is the reply. They ask the condemned criminals one after another: Was it the practice of your religious duties that brought you here? The answer is in all cases the same. If you had kept up the practice of your religion as you learnt it in childhood, would you be here? The same answer. The abbé then tells a story of M. Renaud, who in 1871 came to Paris to attend the National Assembly. He engaged rooms at 150 francs a month to be paid in advance. When the landlord offered to write a receipt for the sum, Renaud said: "There is no need for it; we are both honest men, I take it; and it suffices that God has witnessed the transaction."—"Oh," said the proprietor smilingly, "I see you believe in God."—"And do not you?" queried Renaud.—"No, I have given that up long ago."—"Then please give me a receipt for the payment of my lodgings," naïvely replied the deputy from Bordeaux.

The discussion takes soon another turn. Somebody takes up an old number of the *Revue des Deux Mondes* (15 October, 1863) wherein M. Renan maintains that the world came into existence by the continuous agglutination of at first imperceptible molecules which took on matter and form, and in course of time shaped themselves through a gradual development, until the infinitesimal particles approximating nothingness combined into

solid substances. Our author in serio-comic fashion demonstrates how "almost nothing" when agglutinated to "almost nothing" makes two "almost nothings," but the "almost" is essential. Without it infinite agglutinations of nothings make as surely nothing as $o + o = o$.

The process of reasoning adopted by M. Renan and his ilk recalls an algebraical puzzle which is meant to demonstrate that $o + o = 1$. Probably some of our readers are familiar with it. The author does not give it, but it is quite apropos here. It starts out with the following equation:—

$$a + b = c.$$

Multiplying this by 2 we get

$$2a + 2b = 2c$$

again multiplying the original by 3

$$3a + 3b = 3c;$$

adding these quantities (2 + 3) on opposite sides we have

$$2a + 2b + 3c = 3a + 3b + 2c;$$

subtracting equal quantities (5c) from each side

$$\begin{aligned} 2a + 2b + 3c &= 3a + 3b + 2c \\ -5c &= -5c \end{aligned}$$

we get

$$2a + 2b - 2c = 3a + 3b - 3c$$

which, contracted, gives

$$2(a + b - c) = 3(a + b - c);$$

and, cancelling the equal factors on both sides we get

$$2 = 3$$

or

$$o + o = 1$$

The fallacy is hidden in the assumption of a definite quantity for o in the original equation; and so it is with the argument of a creatorless creation.

Matutinaud does not limit his apologetic excursions to the field of philosophy. We find him in the graveyard where he explains the problem of death; in the school, in the church, in the museum of antiquities, even in the police courts, demonstrating the inconsistency of those who charge the world's miseries to the score of religion, whilst they pretend to accept as a pledge of truthfulness the oath that calls God to witness. Thus, such

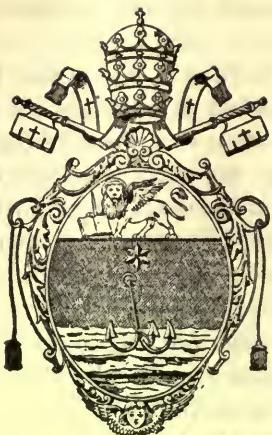
topics as the unity of the human race, Original Sin, the Immaculate Conception, the devotion to the Sacred Heart, Confession, etc., are discussed in that good-natured way which employs the *argumentum ad hominem* and everyday illustration to drive home religious truth.

The reader will no doubt readily divine the reason why we thus prominently direct attention to a volume which might otherwise come in for an ordinary share of book notice or literary chat. It is this kind of apologetics that does the most good in view of the present conditions of intellectual life. American readers above all, who are not easily drawn into the consideration and study of serious themes, require that you interest them by demonstrating that such study is really profitable. Now the best and most effective method of showing a thing to be profitable is to employ an attractive advertisement. There are many ways of advertising the necessity of saving one's soul and of seeking the right directions for that purpose in the Catholic Church. St. Francis of Assisi showed us one way. It was a new way; at least it had not been much in vogue since the days of St. John the Baptist. St. Francis Xavier pointed out another when he made the children walk, Salvation-Army-fashion, through the streets, singing Christian hymns. They were both good business men; they knew how to advertise their wares, and these they brought all the more to the attention of the public because they kept their own personality hidden. It was the one great but essential difference between the methods of the modern business man of the world, and the man who pleads for the purchase of eternal goods. Our habit is to reverse the process: to advertise our gospel wares in costly stores called churches, and costly offices for the "clerks" called parish houses, with personal popularity as a bait to the stray Christian that passes our shop. And when we are told that this is not "Apostolic," we answer that the Apostles also advertised, and that if they lived to-day they would use new methods in harmony with the prudence of the world. Truly so. Their methods would be modern in order that they might reach the modern mind, but they would hardly be different from what they were. In other words, the weapons of defence must ever be altered and shaped to suit the foe whom we meet; but the truth and the

moral precepts that make modesty and humility and self-sacrifice the standard qualities by which we recognize the followers of Christ are never replaced by the noisome popularity of the preacher.

In respect to the method of advertising the means of salvation and piety, and therefore of defending the Catholic faith, there is one way how *not* to do it — at least where there is question of attracting and engaging the great multitude of busy people who are immersed in worldly pursuits, or ordinarily listless of true values. That way is to offer them for their information long essays and books on moral and dogmatic truths, or to urge them to read smart refutations of Protestant error in which the Bible is misrepresented, and heretics are denounced as if people were still within reach of their alluring and plausible craftiness. There is no way to truth unless it be through charity; and a large part of the literature hostile to the Church is due to the bad humor with which we look upon and treat Protestants both in writing and in preaching.

H. J. H.



Hnalecta.

EX ACTIS SUMMI PONTIFICIS.

SACRAE CONGREGATIONES SUPER DISCIPLINA REGULARI ET DE
STATU REGULARIUM ORDINUM ABOLENTUR.

PIUS PP. X.

MOTU PROPRIO.

Sacrae Congregationi super negotiis Episcoporum et Regularium providentissime constitutae duplēcē aliam Romani Pontifices, decessores Nostri, congruenter necessitatibus temporum, adiecerunt. Nam Innocentius XII, ad tuendam in religiosis Italiae familiis sancti instituti integratatem, die XVIII Iulii an. MDCXCV Const. *Sanctissimus*, Congregationem instituit *super Disciplina Regulari*; quae quidem Congregatio, praeter propriam provinciam, conservandi scilicet inviolatam in Italia disciplinam religiosorum Ordinum internam, propositum habuit, opportuna Summo Pontifici concilia suggerere quae ad fovendam et reparandam eam ipsam disciplinam etiam extra Italiam pertinerent. Pius autem IX fel. rec. Congregationem *de Statu Regularium Ordinum*, quam

ab Innocentio X fundatam Innocentius XII sustulerat, decreto die VII Septembris an. MDCCCXLVI edito tamquam extraordinariam restituit, eiusque hoc voluit esse munus, quod memoratae modo Congregationis partim fuerat, disciplinam in religiosis Ordinibus per universam Ecclesiam instaurare *novisque fovere decretis*.

At vero, mutatis hodie adiunctis rerum ac temporum, iam non satis esse causae videtur, cur hae duae Congregationes a Congregatione Episcoporum et Regularium distinctae permaneant; multum esse, cur ipsae cum illa coalescant, nempe ut religiosorum negotia melius et facilius, servato rerum ordine ac similitudine, expediantur. Eo magis, quod Congregatio super Disciplina regulari iamdiu communii utitur Cardinali Praefecto, et communis cum Congregatione Episcoporum et Regularium est utriusque Secretarius: Congregatio autem de Statu Regularium Ordinum munus sibi demandatum iam magna ex parte ad exitum feliciter adduxit. Itaque hisce omnibus mature perpensis, Nos Motu proprio Congregationem tum super Disciplina Regulari tum de Statu Regularium Ordinum penitus abolemus, abolitasque esse declaramus, ac facultates ipsarum omnes in Sacram Congregationem Episcoporum et Regularium perpetuo transferimus. Quod autem his litteris decretum est, ratum firmumque auctoritate Nostra Apostolica iubemus esse, contrariis quibusvis minime obstantibus.

Datum Romae apud S. Petrum die 26 Maii anno millesimo noningentesimo sexto, Pontificatus Nostri tertio.

E S. CONGREGATIONE RITUUM.

I.

DE ABSOLUTIONE AD TUMULUM, ET DE CANTU RESPONSORII “LIBERA ME” POST MISSAS DE DIE.

Hodiernus R.mus Episcopus Samogitiensis a Sacrorum Rituum Congregatione humiliiter expetivit, ut, ad devotionem populi pro animabus defunctorum fovendam et secundum antiquam ac vigentem in dioecesi Samogitiensi consuetudinem, licite possit post Missas de die et non de Requie, cantatas vel lectas, in medio ecclesiae extendi pannus niger, et, posito prope et extra

illum crucifixo, cantari a sacerdote induito pluviali nigro et a cantoribus *Libera* cum aspersoribus et incensationibus, quae fieri solent ad tumulum.

Et Sacra eadem Congregatio, exquisito voto Commissionis liturgicae, omnibusque accurate perpensis, rescribendum censuit:

Servetur Decretum n. 3780 *Romana* 12 Iulii 1892 ad VIII; et si dicatur Officium defunctorum, fiat in casu Absolutio immediate post ipsum et ante Missam.

Atque ita rescrispsit, die 17 Martii 1906.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

II.

ADDITIONE MARTYROLOGIO ORDINIS S. BENEDICTI INSERENDA QUINTO IDUS IULIAS (DIE 12).

In Rhaetiae superioris monasterio Disertinensi, Sanctorum Fundatorum Sigisberti Hiberni, primi eiusdem Coenobii Abbatis, et Placidi Martyris, nobilis Rhaeti et primi ipsius discipuli: qui vitae sanctitate et miraculorum gloria monasticam disciplinam et Ecclesiam Dei illustrarunt: quorum cultum ex sacrorum Rituum Congregationis consulto Pius Papa X ratum habuit et confirmavit.

Romae, beati Pii etc.

Sanctissimus Dominus Noster Pius Papa X, referente infra scripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto, suprascriptam Additionem rite revisam Martyrologio Ordinis S. Benedicti inserendam, instantibus Rev.mis DD. Benedicto Prevost Abate Disertinensi, et Hildebrando de Hemptinne Abbe Primate totius Ordinis Benedictini, benigne approbare dignatus est. Contrariis non obstantibus quibuscumque.

Die 9 Maii 1906.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. CONCEDUNTUR ARCHICONFR. A CORDE IESU EUCHARISTICO
Beatissime Pater:

Mathias Raus, Congregationis SS. Redemptoris Superior generalis, nec non Archisodalitatis SS.mi Cordis Iesu Eucharistici supremus Moderator, ad pedes Sanctitatis Vestrae provolutus, suppliciter petit, ut Christifidelibus eidem Archisodalitati addictis, sequentes plenarias indulgentias, defunctis quoque applicabiles, Sanctitas Vestra benigne concedere dignetur, nempe :

I. Quo die SS. Sacramentum in tabernaculo reclusum, in ecclesia Archisodalitatis vel in ecclesiis seu oratoriis ubi aliqua sodalitas Archisodalitati legitime aggregata reperitur, saltem per dimidium horae adoraverint.

II. Prima dominica vel prima feria quinta cuiusvis mensis.

III. In festis et diebus infra descriptis, scilicet : 1. Epiphaniae Domini N. Iesu Christi; 2. Die anniversaria erectionis primae sodalitatis (22 Ian.); 3. S. Tarcisii Mart. (27 Ian.); 4. Purificationis B. M. V. (2 Febr.); 5. S. Thomae Aquinatis (7 Mart.); 6. S. Joseph, Sponsi B. M. V. (19 Mart.); 7. S. Benedicti J. Labre (16 April.); 8. S. Paschalis Baylon (16 Maii); 9. S. Antonii Patavini (13 Iunii); 10. B. M. V. de Perpetuo Succursu (dominica ante festum S. Ioannis Bapt.); 11. Pretiosissimi Sanguinis D. N. I. Ch. (dominica prima mensis Iulii); 12. SS.mi Redemptoris (dominica tertia mensis Iulii); 13. S. Alphonsi M. de Ligorio (2 Aug.); 14. S. Joachim, patris B. M. V. (dominica infra octavam Assumptionis); 15. Nativitatis B. M. V. (8 Sept.); 16. S. Therese Virg. (15 Oct.); 17. S. Gerardi Majella (16 Oct.); 18. Omnia Sanctorum; 19. Commemorationis Fidelium defunctorum; 20. Immaculatae Conceptionis B. M. V. (8 Dec.); 21. S. Ioannis Ap. et Evang. (27 Dec.).

Dummodo praefatis diebus iidem sodales confessi ac sacra Synaxi refecti ecclesiam Sodalitatis devote visitaverint, et inibi ad mentem Sanctitatis Vestrae pias preces fuderint.

Et Deus, etc.

Ex audience SS.mi diei 22 Novembris 1905.

SS.mus D.nus Noster Pius PP. X benigne annuit pro gratia in omnibus iuxta preces, in perpetuum, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 29 Novembris 1905.

A. Card. TRIPEPI, Praef.

L. † S.

† D. PANICI, Archiep. Laodicen., Secr.

II.

INDULG. 300 DIERUM CONCEDITUR RECITANTIBUS INFRAScriptAM IACULATORIAM.

Cunctis invocantibus B.mam Virginem per iaculatoriam *Notre Dame des Bonnes Etudes, priez pour nous semel* in die Indulgentiam tercentorum dierum in Domino concedimus.

Die 16 Maii 1906.

PIUS PP. X.

Praesentis rescripti authenticum exemplar exhibitum fuit huic Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem . . .

Datum Romae, ex eadem Secretaria, die 22 Maii 1906.

† D. PANICI, Archiep. Laodicen., Secr.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are :—

THE SOVEREIGN PONTIFF abolishes the two Congregations of the Roman curia, known respectively as "Super Disciplina Regulari" and "De Statu Regularium Ordinum." The business heretofore assigned to these Congregations will be transacted by the Congregation of Bishops and Regulars.

S. CONGREGATION OF RITES: 1. Decides upon the observance of the decree that permits the "absolutio pro defunctis" daily after the canonical hours, except on doubles of the first class, where such a concession has been introduced.

2. Permits the insertion in the Benedictine Martyrology of the names of St. Sigisbert of Ireland, and St. Placid, Martyr.

S. CONGREGATION OF INDULGENCES: 1. Grants a number of indulgences to the Archconfraternity of the S. Eucharistic Heart of Jesus, established in Rome (care of the Redemptorist Fathers).

2. Also an indulgence of 300 days for reciting the ejaculation "Our Lady of Good Studies, pray for us."

THE PLAN OF A CLERICAL ACADEMIA.

One occasionally hears complaints that the American clergy, especially in populous districts, are too much absorbed by externals; that their culture is superficial; that whilst they administer the Sacraments and perform parochial duties they do so in a mechanical fashion; that they lack seriousness; that as a class they read little except the popular magazines, newspapers, and modern novels; in short, that they are not the solid material which furnishes intellectual and moral leaders whose voices or writings command respect outside their own confessional or parochial section made up mainly of the uneducated or the half-educated middle class. There is some truth in these assertions, although the number of educated and cultured priests amongst

us is by no means small. It would be indeed a great gain to the clerical community if a systematic remedy could be found whereby priests as a class were recognized to be men no less capable of intellectual work of a high order, than they are supposed to be practical laborers in the mission field. The two are by no means incompatible. Our early missionaries, even bishops like England, Hughes, Spalding; the advance guards of the religious orders among our Indians, like De Smet; and that fine class of scholarly pioneers whom one meets so frequently among our Belgian immigrant clergy, prove sufficiently that a man of books and broad culture, who writes as well as preaches, builds schools and churches as well as he instructs in them, visits the sick as well as lectures at universities, and altogether does the work of Christ as did St. Paul or St. Luke, is neither an anomaly nor a genius, but simply what one would expect from priests in a mixed community, who, like most of us, have had a tolerably long course of professional preparation to appreciate the power and uses of varied knowledge.

Now the information as to the method adopted to bring about the condition which we have indicated as not merely desirable but also becoming, comes to us accidentally; and we offer a plea for it simply on the ground of its value, without wishing to sound any local or personal praises, although we point our reference by the mention of names for the reason that it will enable any reader to inform himself more in detail as to the ways and means of adopting similar methods redounding to the glory and efficiency of our common order.

Some years ago, the Bishop of Harrisburg proposed to his clergy the establishment of an organization or Academia, the members of which pledged themselves each to take up some special branch of ecclesiastical or pastoral reading to which they would devote their hours of leisure from parochial duties. About a dozen of the younger clergy declared themselves ready to pursue separate courses of reading in Old or New Testament exegesis, Dogmatic Theology, Moral Theology, Patrology, Church History, Apologetics, Archeology, Church Architecture, Sociology, or some branch of these respective sciences. It was easy enough to allow a certain freedom of choice to each member of the Academia accord-

ing to his taste or opportunities, since the results of individual activity were simply to strengthen in the first instance the habit of study and next to open sources of information to those who had no opportunities of cultivating some of the studies proposed. The members of the Academia would meet at intervals, and some one would give an informing talk on his particular topic, in which others might take part and all would reap some information.

But the more important feature which urged the individual to some literary exertion was the understanding that each of them would take notes of his studies as he went on, and at the end of the year would present in an essay some practical results of his work. He might state what the latest research had accomplished in confirming the Mosaic account of Creation ; or what available literature the student of the Reformation period in history would find it useful to add to his library ; or how the Pope's encyclical on Gregorian Music is to be understood and effectually carried out ; or whether reserved cases in the "Apostolicae Sedis" were actually reserved in the diocese ; or what the meaning of "Daily Communion for the Laity" importeth.

The accrued results, in whatever direction they might issue, carefully elaborated by a priest who had given attention to and shaped his reading in accordance with his subject, if embodied in a written paper, after a year's fairly earnest work, would necessarily have some value to others. A man forms his style by reading with a view to expressing in letters to others what he has read. Thus the habit of literary expression would be formed, together with that admirable power of observation which the student who also writes, unconsciously cultivates in his conversation and reading.

There is a third element that contributes to the efficiency of the Academia as outlined ; and that is the securing of an organ for publishing the more serious and able contributions of the members. To start a high-class magazine for such a purpose would be absurd, because the material supplied by the members of the Academia is necessarily unequal in character, and insufficient to furnish a pretentious periodical. The two ways naturally open to stimulate literary activity among the members are, either to publish the better material in the recognized organs of ecclesiastical scientific

or popular Catholic thought, or else to establish a publication that would combine various interests and offer an opportunity for the temporary or gradual circulation of the available literary material. Older writers, specialists for example like Dr. H. Ganss, who has selected "the History of the Reformation" as his particular subject of illustration in the work of the Academia, would easily find an entrée into the established Catholic periodicals of historic thought; but for one who has not already made a name it would be more difficult to find an opening at once honorable and remunerative in the pages of the established mediums. To give opportunity to these younger writers who must perfuse first try their wings in less higher regions of flight, the Bishop has urged the establishment of a modest monthly under the patronage of the Academia and managed by its president, Dr. Hassett, who has also undertaken the special Department of Archeology. In the number before us we have two articles, one on "Doctrinal Development" by Fr. Huegel; another, unsigned, on "Early Christian Churches." Besides these papers the monthly contains Diocesan News and a number of editorial notes and desultory items of more or less interest to the diocesan priest.

It is a modest attempt, but everything in nature begins in a small way; and in truth the efforts least to be trusted are those which begin with magniloquent announcements and grandiose expositions of flowers and fruits, before in ordinary course of time the seed hidden under the earth could have sent forth its germ. The magazine is likely to grow, first, because it originates in a plan that makes for esprit de corps among the clergy. Furthermore, it forces members of the Academia to get into print, and once they are in the way of writing and of seeing themselves in type, they, being human, will take a pleasure in putting their thoughts on paper. It is a plan that operates deeply and widely. It teaches good use of time, of thought, of a thousand opportunities that hinder evil and propagate good, and thereby aids in the accomplishment of the end of the Christian priesthood.

THE PRESENCE OF CATHOLIC STUDENTS AT OUR STATE UNIVERSITIES.

Some time ago there appeared in THE ECCLESIASTICAL REVIEW an article treating of the presence of Catholic students at our State Universities. The writer confined himself almost wholly to an exposition of that fact, merely calling attention to the problem that existed and suggesting that some action on their behalf was advisable.

Having been connected for six years with the Newman Club, the organization of the Catholic students at the University of California, I have thought that it might be of some little value if I should state briefly my experiences in that connexion. I feel the more induced to do so because of the valuable assistance which my experience has shown me can be rendered by the clergy in the furtherance of work of this character.

It should be recognized at the outset that the presence of these students in the State Universities is by no means to be regarded as an unmitigated evil. Provided their interest in their faith can be kept up, invaluable aid may be rendered to the Catholic cause by their attendance at these institutions. Because of daily association and a common discussion of the same problems in connexion with their work, a feeling of trust and confidence is engendered between the Catholics and Protestants which will continue and mark their whole subsequent relations in society. The difference in religious beliefs will continue, but each will have aroused in him a greater feeling of respect for the other because of this daily clashing of wits during four years. Each will appreciate that the other can adhere to a particular religious creed without any atrophy of his reasoning powers. Of course, persons of a certain turn of mind will object to this very tolerance, but undoubtedly the Catholic cause can be better promoted when a better understanding is brought about than when an uneasy feeling of distrust exists between the different denominations.

Without denying all the good that is being done by our Catholic colleges, the fact yet remains that in this respect they are wanting. The graduate of a Catholic college cannot look upon the graduate of a secular institution with the same feeling of trust and friendship as if they had pursued their college work together. The Catholic suspects and fears the possible atheistical tendencies of the other. The latter with his lack of knowledge of Catholic institutions, fostered by

his early prejudices, looks upon the Catholic graduate as altogether a "queer sort of fish."

The good that may thus be done by common attendance at the same institution may, however, be outweighed by the Catholics losing interest in their faith, or having aroused in them a distrust of Catholic principles.

It may be said at this time that nothing is to be feared in the work of our State institutions in the way of a positive attack on the doctrines of the Catholic Church. The writer remembers but one instance in years in which remarks of a derogatory nature were uttered. It is a fact, of course, that many questions are discussed from a purely materialistic basis. But experience has shown that not all the students take in unquestioningly all that is said on such subjects. Orthodox Protestants as well as Catholics usually make allowance for the personal equation on the part of the instructor. Doubtless, in a number of cases harm is done among the weaker ones by the inculcation of ideas tending to bring about a distrust of Catholic principles.

The problem of offsetting this tendency is the vital one that confronts us. Its solution has been attempted in many of our larger public institutions by the establishment of Catholic clubs. The organization with which the writer was connected has been established for some years, but its officers do not consider that the most satisfactory method of procedure has yet been found. For the first few years even its existence was a matter of serious doubt. And this notwithstanding the fact that the number of Catholics attending the University amounts to something over a hundred.

The principal trouble is found in the tendency of so many Catholics to hide their light under a bushel. This is seen at the outset in the neglect of many to fill out the question blanks given to them by the Young Men's Christian Association, merely asking for information about the student's religious affiliations. Such of the blanks as are filled out by Catholics are willingly turned over by the Association to the representatives of the Newman Club. But because of the refusal or neglect of so many to fill out these blanks the work of the Club in searching out the new Catholic students is much hindered. After they are finally run down many of them neglect to take an active interest in the work of the Club. Their excuses vary. A large number "forget" to come to meetings. The principal trouble lies in conflicts in college work. Many of the courses extend as late in the afternoon as five o'clock, and as the afternoon has proved the

most satisfactory time for meetings, the result is that the attendance is seriously interfered with.

At these meetings the plan was first tried of having the members prepare papers on religious subjects. This failed by reason of lack of time on the part of the members to prepare papers of sufficient interest to induce a satisfactory attendance. There was also a marked reluctance on the part of the "co-eds" (who form an important part of the organization) to play such a conspicuous rôle.

The plan was then adopted of having speakers from outside the University address the Club. This has proved the most satisfactory, but its success has been hindered by an inability to secure enough speakers to permit of very frequent meetings. This inability was not altogether due to a scarcity of material. The explanation lay rather in the fact that the officers of the Club could not spare the time to locate some one for every meeting. The time required is not inconsiderable, and moreover the officers of the Club on whom the burden falls are generally engaged in other lines of college activities which also require considerable attention.

The most successful meetings that are held are the socials. The attendance at these doubles that of the most successful regular meeting. The socials are of great value in making the members acquainted with each other and establishing an *esprit de corps*. But another obstacle hinders work along this line. The hiring of a hall and the furnishing of refreshments for the evening depletes the treasury so thoroughly that it takes many months to recuperate.

Notwithstanding all the trials and tribulations that the Newman Club has undergone, its value in the University has been amply proved. The work that has been done at the meetings is but of a secondary value. The Club has brought the Catholic students together and shown them their strength. It has given the weak ones the help that was necessary to keep them from drifting astray. The sight of from fifty to seventy-five Catholics attending Communion in a body annually, should alone show a sufficient *raison d'être* for the organization.

The moral of all this is that a similar organization is necessary in all our State Universities where the attendance will justify it. Moreover, the fact should be emphasized that the parish priest can do much to further this work. He can aid in the location of Catholic students. His advice in connexion with the establishment of such an organization would be of great value. Especially in the work subsequent to such establishment could he render invaluable service. He is usually

better acquainted in the vicinity than is the ordinary student. He is more apt to know of the arrival in the neighborhood of a Catholic of prominence who could be secured to address the club. He need not himself see the person, but he could put the students in touch with him.

The important thing is that an organization of some kind is necessary, in order to safeguard the interests of Catholicism in our State institutions. It is essential to the welfare of many of the students, in addition to being a great source of satisfaction to the others who might possibly be able to get along without its help.

R. L. McWILLIAMS.

Berkeley, California.

FAITH AND HUMOR.

Not long ago, in the course of a conversation, a person remarked to me: "But you Catholics are such gloomy persons." I tried to refute the charge by smiling largely—*probatur ridendo*. But my companion subsumed: "O! I don't mean universally and in every individual case. But your religion—you know—your attitude, your temper, is severe and forbidding and all that."

This saying seems typical. The days have gone by when Protestants believed that Catholic priests had horns and cloven feet; but the days will hardly come when Protestants will give up their notion that Catholicism and gloom are synonymous and that the outward badge of our religion is an abiding frown. Stripping the idea of all that is exaggerated in it, it does us honor, perhaps more honor than Catholics individually can in conscience accept; being a testimony to the serious and wise character of our lives. For obviously life is no jest to a man who believes in its purpose and its eternal duration; who reads its value in the Blood of Christ, as our Catholic Faith teaches us to do. Indeed there is none of us but can wish sincerely that we merited a little better the title to sombreness in the sense of Catholic seriousness and determination.

But what we are charged with, is not, of course, this right sincerity and purposefulness, but an excess of seriousness, a depressing solemnity and heaviness—in a word, a lack of humor. Moreover, the charge is distinctively put against us, not as men, but as Catholics. We are said to be gloomy by a necessity

flowing from our worship, from our belief. It would further seem that not Protestants only but even Catholics themselves occasionally entertain this notion of the harshness and narrowness and cheerless rigorism of our Faith. It may not be easy to show such as these that in truth our religion is in reality instinct with the subtlest, deepest, richest humor possible to men. Indeed so essential is great humor to Catholic Faith that the practical presence or absence of this humor is not a bad test of a man's vigor or weakness in Faith.

Humor is the just appreciation of the incongruous things of life. That is a part definition, at least; for humor is an elusive quality, existing in the concrete, dealing with the concrete, surrounding living things and entering into them, as the oxygen of the air enters into and vivifies our blood. Men feel its presence and recognize it and honor it and delight in it; but can no more analyze it than one can analyze life, which departs at the touch of the dissecting instrument. One takes up "Henry IV," or "Alice in Wonderland," or "The Frogs," or "Three Men in a Boat," or "Hudibras," or "Mr. Dooley's Philosophy"—and grows mellow with them, and wise, and says: "What humor may be in the categories, I know not; but they who wrote these things are humorists, children of comprehension and of wisdom." They compel us, not to laugh, but to smile. They widen our horizon and draw out our sympathies. In gentleness and with great pity and love, we look from end to end of the earth and are filled with kindly merriment at the misfits we see.

But we know this, that humor is built on truth and knowledge. A man who knows only a fraction of himself and others cannot have that plenitude of humor of one who knows the whole. The humor that is bounded by this world is feeble beside that humor which draws from earth and heaven, from time and eternity. As the field of humor broadens, so itself becomes larger, kindlier, more powerful, more soothing. That conceited fellow strutting before me, preening himself ridiculously—if he is a unit to me, a solitary specimen, I cannot smile at him with half the genial relish that comes from contemplating him as one of a multitude of his kind, a concretion of a folly that I know to be general, that I know to exist in myself also. This vexation, which I make light of because I know that to-morrow I shall not be troubled by it,

can make me merry if I put it with its million tiny fellows in the souls of all men and set the puny heap of littlenesses against the background of eternity.

So, also, humor grows in richness and subtle influence as its source in a man is less fitful, more steadfast and abiding. What is the momentary flash of pleasantry, in comparison of that strong persistent flood of humor that has become one with a man, that ebbs and flows like the sea, but like the sea never diminishes, never departs! In truth, those men only have real humor at all, whose humor is a part of their lives, pulsing in their every thought and action, flowing out of their deepest, most-enduring principles. For when we have gone into the consideration of humor as far as we dare do without losing our concept of it, we come to a very wonderful thought. Hilaire Belloc puts it thus: "For I know that we laughers have a gross cousinship with the Most High, and it is this contrast and perpetual quarrel which feeds a spring of merriment in the soul of a sane man."

Can one wonder then at our coupling "humor and Faith"? For Faith is the solution and interpretation of life, the bestower of knowledge and of wisdom more than knowledge. Faith widens our limited days here into endless days, and lays bare men's souls and the secrets of God, and gives us that mastery of life which is needed to laugh at life, and shows us the relation of all things and their harmony, and what preserves that harmony and is admirable, and what jars with that harmony and is laughable. Knowledge and power, wisdom and love, these are at the roots of all right humor and ring in every laugh that befits the soul of a man.

"Credo in unum Deum, Patrem omnipotentem"—can bring smiles where tears were, and light where darkness was, and courage and saneness of view where all was gloomy and distorted by sadness. "The fashion of this world passeth away"—and we alone who know this are the truly light-hearted of the world. "You shall take none of these things with you"—says Saint Paul; and I have seen a man smile through his tears beside the grave of his son, because he knew that afterwards he himself would leave in another grave the heartache begun at this one.

No, our Faith does not lack humor. It abounds in humor, it is humor; the tenderest, most cheery, most lasting humor; so

tender, so great, so subtile, that only those who have it can know it for such. In common occurrence, the drollest remarks are lost on men who have no drollery in them: so is the humor of Faith an unknown thing to all who do not possess it.

Saint Lawrence, directing the roasting of his own body with the nicety of a cook; our Irish peasant who says, "Thanks be to God, my rheumatism is much worse to-day"; our nuns who can be merry in the abode of death;—these are some instances of the humor of Faith. In its fulness, perhaps only the Saints have it—those serene, large beings, beneath whose awe-inspiring calmness runs an unbroken ripple of laughter at the follies and pettinesses that surround them; whom no adversity disheartens and no sufferings sour; whose eyes are bright with eternal merriment looking on the fashion of this world which passeth away.

I have before me while writing, the picture of a young man clad in cassock and surplice; a man of lean ascetic face; who holds in his hand a crucifix, and stands by a table on which rest a discarded coronet and a penitential scourge. Beneath the picture are the words, "Quid hoc ad aeternitatem?" The picture is familiar to all of us, and represents that great Saint and universal patron of Catholic youth, Aloysius Gonzaga. The legend under it is a pet saying of Aloysius, a pertinent question applied by him to the thousand and one minutiae of daily life—"How does this look in the light of eternity?" We can imagine this boy-Saint, as he passed through the streets of Rome on his way to or from school, or to some hospital or church. An unbeliever would be chilled at his constraint and austerity. "Another example of monkish, Catholic gloom—a zealot, a fanatic; a man bereft of all sanity or humaneness, looking at life in warped, crabbed manner!" Yet the unbeliever would be the fanatic, the narrow-minded man; and Aloysius the humorist. For if the gorge of our spectator-friend rose; if he gave expression to his scorn in words; if even he spat upon this Jesuit bigot, Aloysius would have said to himself, "Quid hoc ad aeternitatem?" and would have gone on his way with a smile, making merry in his heart.

Fancy a man who all day long, in every varying circumstance, was asking himself, "Quid hoc ad aeternitatem?" What an infinity of laughable things he would see! What a wide, kindly, smiling view of life he would acquire! Think of the countless occurrences

that fret and annoy, that drive a man into himself and shut up his outlook over the world which the good God has given him, that make him petty and irritable and sour—how they would go down before such a question, as rank weeds before a scythe; how they would be lost sight of, as a swarm of gnats becomes invisible under the full light of an unclouded noon!

Whatever be the definition of humor—and it matters exactly nothing what it be—the essence of it is saneness, balance, breadth; and complete saneness, undisturbed balance, infinite breadth, are the gifts of Faith and of Faith only. Knowledge stops at the edge of the earth. Faith goes on beyond the stars, illimitable, calm, all-comprehending. The wisdom of the world is a surface wisdom and breeds only a surface humor. The wisdom of Faith reaches from heaven to hell, into the heart of all living; and when it smiles, the angels of God smile with it. The humor of men may be on the lips and in the mind only. The humor of Faith must come from the heart, from the “understanding heart.”

Saint Paul bids us “rejoice in the Lord always; again, I say, rejoice.” For ours is the heritage of joy; since it is given us to know what God knows, and to love all that He loves, to feel the presence of His angels round about us, to consider life in its completeness, and to look forward unavertedly, beholding the brightness of eternal peace and the sea which is about the Throne of God, where the world looks out upon only chaos and the night. Our Faith has a higher purpose than merely to make us wise and patient and kindly. The humor of life is not its object; but it is its true and certain concomitant; growing as it grows, waning as it wanes. If it can with truth be said of us that we lack humor, we must blame the lack of it not upon our religion, our Faith, but upon our unfaith and our irreligion.

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THE SACRIFICE OF THE NEW LAW.

(Communicated.)

Under this heading, in the June REVIEW, “P. McK.” puts two searching questions, to which he solicits an answer. This, in default of a more competent person, I venture to supply. Let me observe at the outset that both questions rest on the assump-

tion that the Mass is really other than the Sacrifice of the Cross. On this assumption, it is little wonder that the matter is and ever has been to many "an insoluble theological mystery." But the assumption runs counter to the whole tradition of the Church, according to which the Mass is essentially the same as the Sacrifice of Calvary. In the light of this age-long tradition and belief of Christians, the solution of the difficulties proposed by "P. McK." is an easy one.

In the first place, we must distinguish his proposition, "The Sacrifice of the Last Supper was the first Mass." The Last Supper, viewed by itself and apart from the bloody immolation on Calvary, was not the first Mass, for the reason that the Mass is a sacrifice and the Last Supper, independently of what took place on Calvary, was not a sacrifice at all. The Last Supper was the first Christian Passover, and the Lamb offered therein had to be slain before the type was fulfilled and the Christian Passover existed in act. Consequently the Last Supper cannot be considered the commemoration, application, and perpetuation of the Sacrifice of the Cross, but only the ceremonial offering of that Sacrifice by the High Priest in visible form and without ministers.

We must, in like manner, distinguish his second proposition, "One Mass would suffice to redeem the world, even if our Saviour had not died on Calvary." Hypothetically and in an abstract point of view, this may well be so; speaking absolutely and in point of fact, it is not so. The least suffering, the least self-abasement, on the part of Christ, as being the suffering or self-abasement of a Divine Person "found in fashion as a man," would have sufficed to redeem the world, had this been the fore-appointed way of redeeming the world. As a matter of fact, in view of the actual divine decree, nothing short of the death of Christ, by the shedding of His Blood on Calvary, did or would suffice. And so the Lamb is "slain from the foundation of the world," and "without the shedding of blood there is no remission" of sin. It follows that the redemption of the world was not effected on Maundy Thursday, because the Last Supper, whatever it might have been, was not, in matter of fact, a finished sacrifice before our Divine Lord actually expired on the Cross.

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Criticisms and Notes.

MEDICINA PASTORALIS in usum confessariorum et curiarum ecclesiasticarum. Accedunt "Tabulae Anatomicae" explicativaes. Auctore Joseph Antonelli sacerdote, naturalium scientiarum doctore ac professor. Vol. I (Editio altera aucta et emendata). Romae, Ratisbonae, Neo Eboraci, Cincinnati: Fridericus Pustet. 1906. Pp. 458, tabulae xxxv.

LA MORTE REALE E LA MORTE APPARENTE in relazione ai santi Sacramenti. Del R. P. G. B. Ferreres, S.J. Studio fisiologico-teologico. Traduzione Italiana fatta sulla 3 Ediz. Spagnuola per cura del Sac. Dott. G. B. Geniesse, con note dello stesso. Roma: Scula Tip. Salesiana. 1905. Pp. xii—72.

DEATH REAL AND APPARENT in relation to the Sacraments. A physiologically-theological Study. By the Rev. Juan B. Ferreres, S.J., Professor Moral Theology, etc. Translated at St. Louis University from the Spanish, and augmented by new matter. St. Louis, Mo., and Freiburg (Baden): B. Herder. 1906. Pp. 133.

THE CRUX OF PASTORAL MEDICINE. The Perils of Embryonic Man: Abortion, Craniotomy and the Cesarean Section: Myoma and the Porro Section. By the Rev. Andrew Klarmann, A.M. Second, revised, and enlarged edition. Permissu Ordinarii. New York and Cincinnati: Fr. Pustet & Co. 1905. Pp. 221.

MANUAL OF HEALTH FOR WOMEN. Plain Advice in Sickness and Health. By Peter J. Latz, M.D. Chicago: J. S. Hyland Co.; New York: J. Schaefer. 1906. Pp. 326.

Readers of THE ECCLESIASTICAL REVIEW will remember a discussion some years ago, carried on in these pages between leading moral theologians (Lehmkuhl, Aertnys, Sabetti, etc.) and some thirty of the principal obstetricians and gynecologists of our American and English medical schools (Drs. Lawson Tait, Lusk, Thomas, T. Addis Emmet, Goodell, etc.) on the ethical aspect of operations in certain cases of ectopic gestation. Later on, the question of sterility arising from artificial interference on the part of the surgeon caused a new discussion on the subject of "impotentia artificialis" in which P. Antonelli, an expert and professor in moral and physiological science, was made one of the principal referees. This gave him occasion for

a more detailed study of the practical difficulties which the confessor meets on account of the progress made in physiology and surgery; and as a result P. Antonelli undertook to trace the whole subject in a systematic way with a view to aiding priests who in their pastoral ministration might have to deal with such subjects in their moral aspects. It may be quite safely asserted that there has not been written, thus far, a book on Pastoral Medicine that proves to be more thorough and satisfactory to the student of morals, and especially of Pastoral Theology, than this work by P. Antonelli, the first volume of which is already in its second edition before the entire work is completed. A brief survey of the topics treated, in which the author goes back to the fundamentals of physiological, medical, and moral science, will suffice to show the usefulness of the treatise before us.

The first part of the present volume gives the reader, after some preliminaries about the necessity of the study of physiology in pastoral medicine, a detailed outline of the structure and functions of the human body. The vitality of cellular action; the nature of muscles, nerves, blood; the functions of the different organs of the human body, are explained in clear and simple terms. Thence the author passes over to the processes of nutrition, first explaining the operations of digestion, circulation of the blood, respiration, preservation of animal heat, the use of secretions, and then entering upon the methods of properly keeping these operations in action by feeding, locomotion, use of the different senses, the touch, taste, smell, hearing, sight. A separate chapter is devoted to indications for the proper use of the voice. After this P. Antonelli enters upon the activity of the nerve-system, the nature and office of the organs of generation, together with the results of fecundation. This portion covers several chapters, in which the characteristic elements of pregnancy, fetal life, and the manifold relations created by this life are discussed with discretion yet thoroughness. The section dealing with functional human action is completed by a chapter on the different dispositions, that is the nervous, which includes the erotic, bilious, melancholic, next the sanguine, and finally the lymphatic temperaments.

A second section of the volume is devoted to the treatment of the human organism, with its informing vital and psychical elements in their relation to the moral code established by the Decalogue. The first precept gives occasion to treat of Spiritism and Clinical Hypnotism. From this the author passes to the fifth precept in which the question of abortion and the lawfulness of certain surgical operations

are dealt with. Thence follows a discussion of the dangers of alcoholism, and the use and abuse of morphine. The occasional dangers of lactation, of bodily mortification, especially fasting, naturally fall in with this portion of the work. In the chapters that treat of the sixth precept of the Decalogue all that relates to carnal and venereal action is explained for the use of the priestly guide in the confessional, similar to the way in which we find it in textbooks of moral theology and, if possible, more fully. The Appendix contains a tract on ecclesiastical celibacy, in which the object, the history, and the beneficial influence of the Western Church discipline are set forth in a way that answers all the commonplace objections made against the practice.

It is hardly possible here to examine in detail the views of our author touching any of the crucial questions in pastoral medicine upon which opinions of moralists differ regarding what is strictly licit or not. It will suffice to know that P. Antonelli has no radical views to defend, and that, where he utters a verdict, it is generally based upon sound and explicit reasons. He is in line with the advance columns of the two sciences whose interrelations and mutual influence upon each other he proposes to explain. In the estimation of many the work may be supposed to contain details that are not necessary for everyone to whom the subject of pastoral medicine is supposed to appeal; but there is no harm in this redundancy, since the author has evidently no other object in view than to inform those who may justly require the knowledge here presented. There is no morbid insistence, for the mere sake of discussion, upon any one of the topics explained, and as a repertory of information for the priest who needs to be informed the book is both complete and reliable, in the sense that its statements are exact and put forth with discretion.

Death Real and Apparent has already appeared in these pages. The Italian version by Dr. Geniesse contains some important annotations, of which the English translator has taken due account. As to the importance of the work to the priest who is entrusted with the cure of souls, it is only necessary to resume here what we have already said on another occasion to point out the useful lesson which Fr. Ferreres conveys in his booklet, and which actually means the temporal and spiritual preservation of thousands of lives with whom the Catholic priest comes in contact during his pastoral ministrations. These lessons include briefly:—

1. The teaching of moral theology concerning fetal life and infant baptism.
2. The teaching of medical science regarding the continuation of vitality in the fetus and the infant when death has seemingly set in.
3. The practical conclusions to be drawn from this teaching in regard to the administration of baptism.

The same process of demonstration is applied to adults whose apparent death places them beyond the reach of salvation through the application of the Sacraments, when in reality life still remains to make sacramental ministration effective.

The fact that a patient, seemingly dead because there is actually no perceptible sign of respiration, or heart-beat, or pulse, may nevertheless for hours retain the vital principle, making it possible for him to use his internal organs of perception and at times to be restored to healthy action, is not only new to many, but of such wide-reaching consequences that a priest who neglects to avail himself of the information here given is guilty of serious injury to the people he has undertaken to aid spiritually.

The means of reviving a seemingly dead person are within the reach of simplest mechanism and care of those who attend the death-bed. To know them is to have life-saving power in many cases; and it requires only good sense, discretion, and a certain amount of considerateness for those who do not understand the position of the priest who would use these methods of revival, to bestow untold benefits upon the faithful in the priestly visitation of the sick.

The book is small and well printed, and altogether within the reach of every cleric, so that there can be no reason why our students as well as priests on the mission should not be well informed upon this vital topic.

A volume, already in its second edition since its appearance last year, and aptly styled the *Crux of Pastoral Medicine*, comes from the pen of a parish priest whose experience has taught him to emphasize the practical side of the problem dealing with life and generation in their moral aspects. The author deals with the questions of abortion, the "classical" perforation of the amnios, ectopic conceptions, myoma, hyperemesis, embryotomy, Cesarean section, Porro operation, and the "crimen nefandum." In an appendix the subject of heredity as a factor in propagation and morality is discussed. Fr. Klarmann's contribution to this subject is unquestionably of much value to priests,

and he treats his subject with the greatest delicacy though not always with such conciseness as one can desire. If we may suggest an improvement in a future edition of so useful a book, it would be that Father Klarmann might see his way to shorten some of his sentences. He might also eliminate some foreign words for which English equivalents can be found. The medical scholast may prefer to retain certain mysterious Greek and Latin forms and adjectives whose qualifying nature has a value for the scientist, but these may frequently be dispensed with by the practical lay reader who deals here only with results of scientific investigation.

Since the correct knowledge of the dangers that beset the moral and physical life of woman, and since a wholesome and modest direction how to safeguard that twofold life, is of great importance for the training of a pure-minded and vigorous Christian generation, it becomes pastors to welcome and recommend any work which offers this guidance in the form here presented. As Dr. Latz says, "most of the literature touching on this subject is either strictly professional, and thus intelligible only to medical men, or else it is the product of vile quacks and drug venders." He himself represents that earnest class of physicians who maintain a high ethical standard with uncompromising openness. He holds, for instance, that wilful abortion of the living fetus, whereby its life becomes directly extinct, is simply murder, under whatever name the act is performed. To advocate this and kindred principles in these days is to do missionary as well as humanitarian work of the noblest kind.

The work is divided into three parts. In the first the author explains the nature of various curative agencies, such as air, water, certain herbs, exercises, electricity, and hygienic nutrition. Next he explains the anatomy and physiology of the body, pointing out the logical conclusions of its action together with the causes, symptoms, and treatment of special diseases. In the third part the condition, duties, dangers, remedies of diseases to which wives and mothers are subject, are exhaustively dwelt upon. "The Mother as Nurse;" "Quick Help in Emergencies; " "The Proper Care and Nutrition of Infants;" "Treatment of Sick Children,"—are chapters full of sound and practical instruction not only for mothers but for all who have charge of young children.

The author, in conclusion, gives his reasons "for writing this book and why he used plain language;" and they are such as to commend

themselves to every thoughtful and virtue-loving educator of women who takes supernatural views of life and considers that sin destroys happiness on earth as well as in the after-life. There are numerous useful illustrations in the volume, and the type and general get-up of the book are such as to make it in every sense a valuable manual for women who require such guidance as the author offers—and there are few, we fancy, who can dispense with it.

IRISH CATHOLICS AND TRINITY COLLEGE. With Appendices.

By the Very Rev. J. F. Hogan, D.D., Canon of Killaloe, Professor St. Patrick's College, Maynooth. Dublin, Belfast, and Cork: Browne & Nolan. 1906. Pp. 141.

The question of Catholic rights in the matter of liberal education for the youth of Ireland has been hitherto somewhat obscured, not only by a diversity of opinions as to the measure of Catholic claims under existing circumstances, but also by a conscious lack of freedom in the discussion on the part of those who perhaps felt that the Bishops of Ireland had taken a definite stand and deemed it the duty of all concerned to cast their votes in the same direction. It is no doubt desirable that there should be perfect unanimity, nay such unanimity is an essential requisite to forceful action. But perfect harmony is not brought about by repression, either moral or physical. On the contrary, the open expression of opinion on the part of those who defend Catholic interests is likely to lead to the finding of some common dominant note which permits the coördination of the other and different notes, so as to produce a harmonious chord on which all unite as a practical expedient. Such expedient is generally the first step to actual success; and in course of progress the minor differences are eliminated by the fellowship of a united movement.

Whilst then open and free discussion on this subject is to be invited rather than avoided, clear statements of the difficulties on the one side and of the opportunities on the other can only serve to bring about a more just selection of means to attain the desired end, of equal recognition of rights for Irish Catholics and Protestants in the apportionment of educational facilities.

"There is, I believe," writes Dr. Hogan, "nothing that would contribute more to social peace and to goodwill and a tolerant spirit amongst all classes of Irishmen than the harmonious settlement of this question." No better temper than this could be desired in which to approach the intricate problem of university education in Ireland.

What Dr. Hogan would advocate is the establishment in Dublin of a second college which, under a governmental guarantee of equal academical rights and endowments, we presume, would win the confidence and attachment of Catholics as Trinity College has won the support and loyalty of Protestants. To such an establishment under the patronage and with the aid of the government Irish Catholics have assuredly a right, when it is remembered that Trinity College has been largely endowed from confiscations of Catholic property. The kindred proposition made some years ago by Mr. George Fottrell, of incorporating the Catholic College in Dublin University, retaining its own autonomy in collegiate matters, and entirely free of any interference from Trinity College, does not seem to him to meet all the requirements of the Catholic student, since the dominating influence of the Protestant mother institution would not thus be eliminated. He absolutely repudiates the suggestion that any good could be effected to the Catholic body by sending large numbers of Catholic students to Trinity in the hope that by their numbers they would exercise a commensurate influence upon the spirit and management of the institution. In this we entirely agree with Dr. Hogan. The Catholic students who under existing conditions would enter Trinity College would probably lose the power of exercising any influence for the maintenance of their religion, before the opportunity of doing so effectually presented itself. To point to the German system of Bonn and Breslau, the consideration of which has converted Mr. Fottrell from his former views, is to compare entirely unequal conditions, socially, politically, and above all temperamentally.

It is to show the utter hopelessness of any attempt at assimilating the spirit of Catholic studies and discipline to the spirit of Trinity College that Dr. Hogan writes. He demonstrates by a close and consistent process of examination that the Protestant influences pervading and enveloping Trinity College in every department of its teaching and educational activity are exclusive and destructive of Catholic religious life and thought. These influences work not only through the divinity school with all the governing body—Provost, Senior Fellows, Senate, Council, and Professors of the College, but likewise through the special courses in arts, philosophy, history, law, and medicine. Dr. Hogan enters upon a careful analysis of the different departments and of the personnel of the University, and leaves the impression that his argument, deprecating any amalgamation which might imply the opening of Protestant Trinity to Catholic

students, is based on sound reasoning, whatever may be said of the learning and tolerance of the individual professors whose lectures the Catholic student is expected to attend. The volume gives a clear intimation of the present conditions of Trinity College, and refers to the Catholic origin of the resources that sustain these conditions.

THE DEVOTION TO THE SACRED HEART OF JESUS. Intended specially for Priests and Candidates for the Priesthood. By the Rev. H. Noldin, S.J. Authorized Translation, revised by the Rev. W. H. Kent, O.S.C. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 272.

THE LOVER OF SOULS. Short Conferences on the Sacred Heart of Jesus. By the Rev. Henry Brinkmeyer. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 180.

THE DEVOTION TO THE SACRED HEART. By Earnest R. Hull, S.J. The Catholic Truth Society of Scotland. Edinburgh: Sands & Company. 1906. Pp. 48.

There is commonly a great difference in the manner in which books of meditation or spiritual reading appeal to different minds. This is particularly true of treatises that deal with the devotion to the Sacred Heart. Brownson could never find any work to give him a satisfactory presentation of this devotion so as to attract him toward it, although he was possessed of a mind that, one would suppose, might easily enter into the view of the theme as given in Fr. Dalgairns's classic on this subject.

It may be, however, that, as in those sciences and arts which require a certain *dégree* of penetration into their uses, arising from training and practice, before they exercise that habitual attraction which affords delight in their pursuit, in like manner there is needed in the devotions which are to bring us into closer contact with the inner life of the Incarnate Word some practical familiarity with their signification, before they beget in us a due appreciation of their beauty.

Fr. Noldin, who as a theological writer is well known to students, deemed it one of his most urgent duties as superior of the Innsbruck Seminary, to inspire in the young students of theology under his care a love for the devotion to the Sacred Heart, to whose propagation the members of the Jesuit Order are particularly pledged. The most effectual means, as he tells us in the preface to the volume under review, to this end appeared to him to be a constant and systematic

exposition of the excellence of the devotion and of the way by which it might be inculcated in the faithful through the medium of the Apostleship of Prayer and the Communion of Reparation. "And with no less certitude have I told myself," he goes on to write, "that the candidate for the priesthood who knows and practises this devotion will assuredly acquire the sacerdotal spirit and the virtues proper to a cleric preparing for Holy Orders, and that it will also furnish him with a sure means of maintaining and preserving the spirit of his sacred calling unto his life's end."

Accordingly Father Noldin, after giving an outline of the history or development of the devotion, lays down certain preliminary conditions for the practice of this devotion; he then explains its character or rather its object—the corporal and the supersensible Heart of the Man-God. The remainder of the volume deals with the motives for the practice of the devotion, its organization and propaganda.

Somewhat different from the foregoing work in its scope, yet similar in tendency is the series of nineteen Conferences by Father Brinkmeyer. He interprets, so to speak, the mind of the Church on the subject of devotion to the Sacred Heart, and he enters into the ways by which that devotion is made part of our ordinary lives in following the liturgy of the Church. The Love of God, the Reward exceeding Great, the Example of Humility, the Abiding Presence, the Sacrifice of Christ, Reparation—these and similar themes suggest a variety of applications of the devotion to the Sacred Heart, so as to enable us to enter into its spirit and practical utility.

Father Hull's booklet combines the characteristics of the two foregoing works. He explains the devotion, its relation to the dogmatic teaching of the Church, its practical and approved character which separates it alike from novelty, superstition, and poetic fancy, and gives it a utilitarian aspect with reference to the life of grace and supernatural beatitude. His keenly practical mind draws a sharp distinction between the exercise of the devotion as the result of a private revelation, and the sense of the Church which gives a sanction to the principles that interpret the revelations made to the devout Bl. Margaret Mary. He would have us steer clear equally of a dull literalism and a sceptic denial of the promises made to the holy nun, and pleads for common sense in the understanding and interpretation of the matter. Altogether Father Hull's argument seems to us to indicate a very fair process of

examination of the difficulties and objections raised against the Promises, especially the twelfth, which has given rise to much discussion, and we should recommend his tract, brief as it is, to all students and interpreters of the devotion.

L'AGONIE DU CATHOLICISME? Par Dr. Marcel Rifaux. Troisième édition. Paris, 8 Rue Garancière : Librairie Plon. 1905. Pp. 312.

LA TRANSCENDANCE DE JÉSUS-CHRIST. Par l'Abbé L. Picard, Preface de M. Ferd. Brunetièrre. Vol. I. La Vie et la Psychologie de Jesus-Christ. Pp. ix—568. Vol. II. Le Royaume de Dieug, l'Elise. La même librairie. Pp. 508.

LA PROVIDENCE ET LE MIRACLE DEVANT LA SCIENCE MODERNE. Par Gaston Sortais. Paris, 117 Rue de Rennes : Beauchesne et Cie. Pp. 190.

Amongst the *motifs d'espérer* wherefrom Catholic Frenchmen have recently been taking encouragement might well be enumerated the appearance of books such as are here presented. Surely a soil that can produce and sustain works so virile, so thoughtful, so timely, so Catholic in tone and spirit must contain within it an abundance of actual nutriment and latent energy that only awaits the quickening of charity to stir it to teeming fruitfulness. Surely indeed the *Agony of Catholicism* back of the sign of interrogation might just as well reveal the irony of the query by the point of exclamation, when the situation is viewed in the light shed upon it by the author of the little book bearing the questioning title. That Catholicism is far away from its agony, Dr. Rifaux proves by the unmistakable signs of vigor in the essential truths that constitute its intellectual life—the existence of God, the spirituality and immortality of the soul, the divinity of Christ. Nothing that recent physical and biological science or historical criticism have discovered or clarified militates in the slightest against any of these vital truths of Christianity or against any of the distinctive teachings of Catholicism. This the author establishes by a method which if not didactic or syllogistic is certainly none the less convincing and, at the same time, attractive from a literary point of view.

Besides, the line of thought pursued is potent with a personal element. The author has himself passed through "the alternatives of doubt and certitude and has cruelly suffered in the struggle for peace of mind," and so he can justly hope that the "reasons which soothed his own soul in the dark hours of doubt may be such as to quiet those who are passing through similar trials."

- And yet, if Catholicism is not perishing, if no science witnesses against it, if it stands in the way of no true progress or civilization, if it is the best auxiliary of social peace, how explain, Dr. Rifaux goes on to inquire, the terrible crisis through which it is now passing, especially in France? The adequate solution of this problem surpasses the limits of the present volume and therefore is in larger part reserved for a future work to be entitled *Le retour au Catholicisme*. Nevertheless, some suggestions toward a partial solution are here given and deserve citation no less for their candor than their truth. Though the hatred of her enemies is let loose against her, the Church in France, the author says, is suffering less from this side than from the routine, the mediocrity, and the narrow-mindedness of her own children. If Christ were to be reincarnate and again appear among men, the author goes on to presage, He would shed tears of blood at beholding His divine work so mutilated. Love, peace, humble joy, renouncement of riches, aversion from prejudice, limitless patience, contempt of foolish vanities, were the burden of His preaching, yet *malgré l'autorité de sa parole et le souffle libérateur de sa doctrine les haines ne s'apaisent point parmi ses propres enfants ; les rivalités de l'église, de clocher, de paroisse se dressent stériles et mesquines ; le luxe insolent et païen continue de couvrir comme d'une lépre certaines de nos basiliques, ironiques symboles de l'établ où est né le glorieux Rédempteur*. To the scandal of the ancient aristocracy Christ came to establish by His death on Golgotha supreme equality amongst all men, and twenty centuries after the sacrifice He could not enter one of our temples *sans rougir du sort réservé aux petits et aux pauvres, ses amis de prédilection*. *Le riche, en effet, n'était-t-il pas insolemment aux pieds des saints autels, dans des chaises louées, l'or de ses bijoux et la chaude caresse de ses fourrures, tandis que le pauvre si précieux aux yeux du Christ en raison même de sa pauvreté, grelotte derrière les bénitiers ou dans l'embrasure des portes*. Moreover, despite the spirit of charity wherewith Christ sought to animate all men, *Il surprendrait à chaque heure du jour sur les lèvres de ses lévites et sur les nôtres des paroles malveillantes pour le prochain, et Il s'étonnerait de nous voir, nous ses disciples, toujours si empressés à suspecter la bonne foi de ceux qui ne pensent point comme nous !*

Dr. Rifaux, guided by something like a professional instinct, does not hesitate to place his finger firmly, yet withal sympathetically, on other moral sores of his countrymen and concludes this part of his diagnosis with the characteristic exclamation, *comment n'avons nous*

pas la loyauté et la perspicacité de frapper tout d'abord notre poitrine au lieu de frapper celle des autres !

But the moral is only one side of the question. The other half is intellectual. If the conflict between science and faith appears to some so formidable and precipitates into unbelief or skepticism so many restless spirits, the responsibility for such a state of affairs is not hard to locate. *La compétence intellectuelle nous manque bien souvent, en effet, pour répondre à la critique rationaliste. Alors que tout progressait autour de nous nous restions dans une immobilité stérile, tant étaient grandes notre paresse et notre routine. 'Ce n'est point parce qu'ils savent, que les ennemis du Christianisme sont forts, disait déjà Lamennais en 1828, mais parce qu'ignorent ses défenseurs naturels.'* The author proceeds to indicate further signs of the intellectual imbecility which has at least occasioned the existing crisis, but immediately subjoins "les motifs d'espérer" which the recent revival in the domain of science and historical criticism among Catholic scholars in France holds out. His position as a layman enables him to speak from experience of the intellectual difficulties of his brethren, and his profession as a physician lends a certain authority to his criticism. The thoughtful clerical reader can hardly fail to find some useful suggestion in the following observations.

Speaking of Renan's lapse from faith the author observes how extremely hard it is to appreciate justly the motives that have led certain eminent men to unbelief. Moral guilt does not explain everything, since many retain their faith notwithstanding the immorality of their lives. On the other hand, it is undeniable that the obscurity and insufficiency of certain theological explanations have been effectual in destroying the faith of certain loyal minds. Hence the necessity that Catholic theologians and moralists should take into account the exigencies of contemporary thought. There is no objection that is not worth the weighing. A difficulty may appear trifling to one mind and insurmountable to another. The teacher should not judge by his own mind the mind of the taught. Oh ! exclaims this zealous layman, if all Catholic priests had realized their office as peacemakers of souls, with what ardor would they have set to work ! What bands of light would they not cast across the world if they made the effort and coöordinated their endeavors ! *Combien de curés de campagne ne savent comment employer leur temps. Le ministère paroissial les absorbe de moins en moins, puisque malheureusement la foi disparaît des campagnes. Leur messe le matin, quelques heures de breviaire par*

jour, un sermon souvent médiocre préparé en huit jours, deux ou trois malades à visiter et c'est là toute leur occupation. Un médecin occupé, un gros industriel font, en quinze jours, plus de travail que les trois quarts des prêtres pendant un an. C'est l'évidence même et nous le leur disons, sans la moindre intention de leur être désagréable, ils le reconnaîtront. Eh bien, pourquoi les prêtres ne mettent-ils pas à profit les heures considérables de loisir pour se créer une compétence, pour devenir un autorité ? How many amongst those whom we call rationalists employ their days and nights in intellectual production solely for the satisfaction of propagating their ideas or urged by ambition to make a name for themselves or to obtain a trinket to adorn the lapel of their coat ! Comment se fait-il que le souci et le désir de défendre et de glorifier sa foi n'engendre pas dans l'âme du Catholique et du prêtre la merveilleuse activité qu'engendre la misérable ambition humaine ou la mesquine affection du ruban rouge ou violet ? Problème !

Think of the influence and intellectual authority that three thousand priests would acquire, who laying upon themselves in the name of their faith the glad duty of losing no moment of their lives, and striving for the sole glory of God to attain a recognized proficiency in philosophy, in history, in the sciences ! Nor would the priestly ministration suffer thereby. *Ne voit-on pas tous les jours des médecins, des avocats, des ingénieurs, des professeurs trouver en marge de leurs occupations professionnelles, parfois très absorbantes, le temps de publier de nombreux travaux, tout en ne sacrifiant pas leurs devoirs familiaux. Ne craignons donc pas de le dire, une certaine partie de notre clergé vit, sinon dans la paresse, du moins dans la léthargie.*

Great is their responsibility, for certain troubled souls had perhaps not deviated from rectitude had they received the right kind of guidance. Even Renan might have remained one of the glories of the Church in France if his venerated masters had all been better informed and therefore more capable of soothing the fever of doubt that consumed his soul (p. 131).

There is obvious wisdom and wholesome counsel in all this and it is worth none the less in that it comes from a physician of the body to the doctor of the soul.

The Abbé Picard will doubtless be remembered by many readers of this REVIEW as the author of an opportune and stimulating work, *Chrétien ou Agnostique*. The book was reviewed in these pages some ten years ago. It has passed into an English, though a not too felicitous, translation. His recent work, *La Transcendance de Jésus-Christ*,

may be said to be a continuation and very full development of the second half of the preceding work. It opens with a general survey of the arguments for the authenticity of the Gospels (pp. 1-72), which is followed by an outline of the life of our Lord (pp. 73-257). The documents and history being thus authenticated, the argument rises from the facts to their speculative interpretation and manifests the activity of Christ as the master of nature and the prophet (pp. 259-381). The way is thus prepared for a study of the intellect and heart and will of our Lord, the result of which study is the further establishment of His divine nature (pp. 383-555).

The second volume develops the concept of the kingdom which Christ came to manifest and establish. It unfolds first His revelations on the invisible kingdom—God, the spirit-world, and the future life (pp. 1-111), and thence proceeds to consider His teachings concerning Himself—as Son of God, the Messiah, the Redeemer, and the Judge—declarations which leave room for but the one logical inference that He is God (113-211). The doctrine of Christ on morality—in general and in particular—is next expounded, occasion being here taken to compare it with non-Christian systems of Ethics (213-304).

The concluding and the largest section of the work—*on the post-existence of the King and the mystic life of His subjects*—sets forth the fruitage of the Saviour's life and work—the establishment of the Church, His union with the human soul, the organs of that union—faith, prayer and the sacraments—and its consummation in a life of holiness.

The rapid survey of the field of thought just given shows that the work embodies a historico-philosophical study of Christianity and a fairly complete Christian apology. Constructed on the analytico-synthetic method, the argument establishes that the facts of Christ's life and teaching logically postulate the doctrinal, moral, and ascetical system realized in Catholicism, and on the other hand it demonstrates that that system is meaningless and inexplicable save by its continuously actual as well as historically original connexion with Christ, the Incarnate Son of God. The present work, therefore, supplemented by the author's former volume mentioned above, constitutes a complete Christian apology and exemplifies a well-nigh perfect system of apologetics—a system which, while giving full range to the modern subjective method of immanence, lays at its foundation the principle of the objective method, that, namely, of the transcendence of Jesus Christ established by His deeds of supernatural power.

Such is the work viewed from a logical and didactic standpoint; but this were to give but a one-sided and mutilated conception of its character and value did we fail to note its fuller and more vital significance. The work, like its predecessor, is no mechanical dry-as-dust framework of argumentation. It is the expression not of a mere mind but of a soul. It is full of life and energy and beauty, instinct with feeling and spiritual power. The work of a heart as well as a head, it addresses the whole personality of the reader. Herein lie its value and its promise of fruitfulness.

The third book on our list, entitled *Providence and Miracle in the Light of Modern Science*, contains a critique of an essay of M. Gabriel Seailles in which the learned professor at the Sorbonne attempts to show that dogmatism is hopelessly defunct, that "dogmas answer to a science and philosophy that have been supplanted by a new science and a new philosophy." (*Les affirmations de la conscience moderne*, p. 6.) The professor's antipathy extends to "dogma," philosophical as well as religious. The author of the little book at hand has previously answered M. Seailles on theological grounds in a brochure entitled *Pourquoi les dogmes ne meurent pas*. The present critique contains a rejoinder from the standpoint of philosophy. Following step by step the objections of his opponent, the critic surveys the field of the natural sciences and shows that no facts or legitimate inferences are therein discoverable that in any way militate against the philosophy of Divine Providence or miracle. A special chapter on the miracles of Lourdes gives an additional value to a study which though brief is full of suggestiveness on a subject upon which is centred so much of recent speculation and criticism.

Literary Chat.

Among the recent documents issued by the Holy Father is a Letter addressed to the Archbishop of Milan, Cardinal Ferrari, in which the ecclesiastical discipline, right doctrine, and devotion to the Holy See maintained in the Theological Seminary of which St. Charles Borromeo was the founder, are commended by Pius X.

Another significant Papal Letter is that which the Pontiff writes to the president of the Bavarian Catholic Press Association. The distinctive feature of German movements for the defence of Catholic interests is the manner in which Catholic

leaders secure the *united* coöperation of the press. The principle of union is the first essential in the action of the Church Militant; its effect is subordination of all personal interests, parties, opinions, and secondary issues, however good in themselves, if they happen to obscure or delay the issue announced by the leader as paramount.

The question of athletics in school and college is sure to receive its generous share of discussion in the public press during the coming Fall, and there will doubtless be the usual exhibition of exaggerated and unverified statement. Jones will be quite certain that athletics should be abolished, because his Tommy played on a football team and then failed in his examination; while Smith will show the absurdity of such a view, because he knew a whole team that held first positions in their respective classes. Whatever may be said regarding the physical and moral effects of muscular education on the college student, the intellectual are subject to some computation. A writer in a recent number of *Science* (Vol. XXIV, No. 601) tabulates the results of considerable experience that ought to be helpful toward estimating the effects of college athletics on scholarship at least. At Bates College, Lewiston, Me., he examined the records of all studies for the past five years of the 132 men who played on the baseball and football teams. These records he compared with those of all the other male students (620) in all studies for the same period. The averages thus reached were drawn from 2,030 grades for athletes and 9,320 grades for others, the grades being made up by 25 instructors. The table shows that in no year was the difference of rank more than 8 per cent, or less than 4 per cent (average 5.6), always in favor of the students who took no part in the intercollegiate games. Or as tabulated:—

Grades, 2,030	9,320
Men, 132	620
Average : Athletes, . . 74 Non-athletes	79.6

A similar table was compiled for Bowdoin College, showing the ranks attained by all students in all courses for the past five years. The averages were secured from 18,750 individuals representing each year the records of 280 men. For the five years the average rank of all athletes in all studies was 77.57; that of all other students was 80.37. What is true of the colleges examined the writer found also true of the secondary and high schools—the athletes are found never to fall 5 per cent below other students.

Thus if we hold in mind that the writer's investigation extends to the records of about 2,000 students in six institutions for five years, and that the facts were gathered by 20 unbiased men, one may willingly accept the writer's conclusion that "they overthrow two-thirds of the a priori assumptions regarding the excessive injury of intercollegiate games to the scholarship of the men who play."

Before setting aside these statistical indications it may not be out of place to refer to a more eloquently arithmetical parable that one may take from the same number of *Science*. Thus we read that at a recent alumni meeting at Harvard University it was stated that during the year graduates had contributed \$1,801,539.89 to the productive funds of the institution, and that \$88,116.09 had been received for

immediate use, making a total of \$1,889,655.98. This sum does not include the more than \$113,000 placed by the class of '81 at the free disposal of the Harvard corporation, nor the \$60,000 contributed by an anonymous graduate to the laying out of a 100-foot-wide "boulevard with a forty-foot drive and broad park space and walks as an approach to the new Harvard Medical School buildings." Down at Yale the alumni fund has not indeed been nearly so generous. It amounted for the past year to only \$129,237, much more than doubling, however, the contribution of the year preceding.

It would of course be obviously unfair to hold up these examples of alumnial generosity to the graduates of Catholic institutions. Nevertheless the figures are eloquently suggestive in more than one direction. The children of light are not so wise!

The religious who under the name of the "Society of the Divine Word" conduct a Technical School at Techny (Shermerville), Illinois, are doing excellent work in the training of boys. Among the various industries which they teach is the art of book-making. This includes composition, printing, illustrating, and binding. They publish two monthlies, two annuals, and other reading matter, instructive, entertaining, and devotional. Among the most recent books from their press is a neat volume containing the story of St. John Nepomucene, martyr. It is adapted from the German, under the title *The Confessor at Court*.

The Month for July is a particularly interesting number. A scholarly article by Edward King demonstrates the frequent statements of the Fathers that daily Communion was the practice of the primitive Church. Father Herbert Thurston riddles the assumptions of the Protestant Bishop of Bristol, by which the latter sought to discredit the intelligence and honesty of the late Cardinal Vaughan. Several papers bear on education in our Convent schools. Miss Emily Hickey begins a new story which we had hoped at one time to secure for *THE DOLPHIN*. "Latin for Girls" and the famous *Credo quia impossibile*, or rather *certum quia impossibile*, serve to illustrate incidentally the value of thorough appreciation of the language which Providence has made the mother tongue of the Church.

La Communion Fréquente et Quotidienne, by P. Jules Lintelo, S.J., is an analysis of the Holy Father's exhortation to introduce among the faithful the practice of daily Communion. The author illustrates his theme by a special plea to the young men, in which he cites beautiful passages from Mgr. de Ségur, Ozanam, and others, to show how fruitful is the right appreciation of the frequent reception of the Blessed Eucharist.

The Princeton Theological Review (Philadelphia) for July contains an article by Geerhardus Vos on "Christian Faith and the Truthfulness of Bible History," which offers wholesome thought for those so-called Bible Christians who would eliminate dogma from religion under the plea that the sole object of the written Revelation is the nourishment of the spiritual sense which issues in justification through charity. "To join in the outcry against dogma and fact means to lower the ideal of what the Christian consciousness ought normally to be to the level of the spiritual depression of our own day and generation."

Books Received.

THEOLOGICAL AND DEVOTIONAL.

A MANUAL OF THEOLOGY FOR THE LAITY. Being a brief, clear, and systematic Exposition of the Reason and Authority of Religion, and a practical Guide Book for all of good-will. By the Rev. P. Geiermann, C.S.S.R. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 408. Price, \$0.60.

LA MORT RÉELE ET LA MORT APPARENTE et leurs rapports avec l'administration des sacrements. Incertitude des signes ordinaires de la mort; Persistance de la vie après le dernier soupir; Fréquence des inhumations préciptées; Moines à employer pour échapper au danger d'être enterré vivant. Par le R. P. J.-B. Ferreres, S.J. Etude Physiologico-théologique. Traduction française faite sur la 3me édition espagnole par le Rév. Doct. J. B. Genesse, avec notes et appendices du même. Paris, 117 rue de Rennes: Gabriel Beauchesne et Cie. 1906. Pp. 460—xvi. Prix, 3 francs.

DEATH, REAL AND APPARENT IN RELATION TO THE SACRAMENTS. A Physiologico-theological Study. By the Rev. Juan B. Ferreres, S.J. Translated at St. Louis University and augmented by new matter. St. Louis, Mo. (Freiburg Brisg.): B. Herder. 1906. Pp. 133. Price, \$0.75.

WHAT NEED IS THERE OF RELIGION? A plain statement of the reasons for religion and its practice. By the Rev. Bernard J. Otten, S.J., Professor of Philosophy, St. Louis University. St. Louis, Mo. and Freiburg Brisg.: B. Herder. 1906. Pp. 151. Price, \$0.15.

LA COSMOGONIA MOSAICA en sus relaciones con la ciencia y los descubrimientos históricos modernos. Por el P. Juan de Abadal, S.J. Gustavo Gili, Editor: Barcelona. 1906. Pp. 106.

LA COMMUNIONE FRÉQUENTE ET QUOTIDIENNE à la jeunesse chretienne. Par le Père Jules Lintello, S.J. Tournai, Paris, Leipzig: H. and L. Castermann. Pp. 51.

LES SOURCES DE LA CROYANCE EN BIEN. Par A.-D. Sertillanges, professeur de philosophie à l'Institut Catholique de Paris. Nouvelle édition. Paris, 35 quai des Grands Augustins: Perrin et Cie. 1906. Pp. 572. Prix, 3 francs. 50.

RELIGION, CRITIQUE, ET PHILOSOPHIE POSITIVE CHEZ PIERRE BAYLE. Par Jean Delvolve, docteur ès Lettres, agrégé de philosophie. Paris, 108 Boulevard Saint-Germain : Félix Alcan. 1906. Pp. 445. Prix, 7 francs. 50.

JESUS CRUCIFIED. Readings and Meditations on the Passion and Death of our Redeemer. By the Rev. Walter Scott, C.S.P. New York: The Columbus Press. 1906. Pp. viii—374. Price, \$1.00, net; by mail, \$1.10.

SHORT INSTRUCTIONS FOR THE SUNDAYS OF THE YEAR. By the Rev. P. Baker. Enlarged and Edited by the Rev. William T. Conklin. New York: Christian Press Association Publishing Company. 1906. Pp. 375. Price, \$1.00, net; by mail, \$1.10.

DIVINE AUTHORITY. By J. F. Scholfield, M.A., Trinity College, Cambridge, late Rector of St. Michael's, Edinburgh. New York and Bombay: Longmans, Green, & Co. 1906. Pp. 122. Price, \$0.90, net.

LA SOCIETE CONTEMPORAINE ET LES LEÇONS DU CALVAIRE. Conférences prêchées à Notre-Dame-des-Champs, à Paris, pendant le carême de 1906. Les Incrédules; les Ignorants; les Abstentionnistes; les Apathiques; les Hommes

d'argent; les Hommes de plaisir; les Indifférents; les Égoïstes; les Persécutés. Par l'Abbé P. Magaud, docteur en théologie et en philosophie, Missionnaire Diocésan de Clermont. Paris, 29 rue de Tournon : P. Téqui. 1906. Pp. viii—280. Prix, 2fr.

SALVATION AND SANCTIFICATION. Will Protestants be Saved? By the Rev. B. C. Thibault. New York : Christian Press Association Publishing Company. 1906. Pp. 232. Price, \$o.30, net; by mail, \$o.33.

LES COUSINS DE MATUTINAUD. 2^e Série des *Idées de Matutinaud*. Par E. Duplessy, Premier vicaire de Saint-François-de-Sales à Paris. Paris, 29 rue de Tournon : P. Téqui. 1906. Pp. 272. Prix, 2fr. 50.

PRATIQUE ET DOCTRINE DE LA DÉVOTION AU SACRÉ-CŒUR DE JÉSUS à l'usage du clergé et des fidèles. Par A. Vermeersch, S.J., Professeur de Théologie. Paris, 66 rue Bonaparte : H. and L. Casterman. 1906. Pp. 606.

VIE DU VENERABLE JUSTIN DE JACOBIS, de la Congrégation de la Mission (Dite des Lazaristes), Premier Vicaire Apostolique de l'Abyssinie. Par M. Demimuid, Proton. Apost. Chaonine Hon. de Paris, Doct. ès Lettres, Dir. Gén. de l'Œuvre de la Ste. Enfance. Deuxième Édition revue, corrigée et ornée de nouvelles illustrations et d'une carte de l'Abyssinie. Paris, 29 rue Tournon : P. Téqui. 1906. Pp. viii—417. Prix, 4fr.

SCEUR MARIE JOSEPHE KUMI, Religieuse Dominicaine, 1763—1817. Par A. L. Masson. Paris et Lyon : Emanuel Vitte. 1906. Pp. 276. Prix, 2fr. 50.

EDUCATIONAL AND HISTORICAL.

LA MENTALITÉ LAÏQUE ET L'ÉCOLE. Appel aux Pères de famille. Par L. Lescœur. Avec une Préface de M. Keller, Président de la Société d'Éducation et d'Enseignement. Paris, 29 rue de Tournon : P. Téqui. 1906. Pp. xiv—264. Prix, 3fr. 50.

FORMATION DE L'ORATEUR SACRE suivi d'une Lettre de S. Alphonse de Liguori, sur la prédication par le Père Fr. Bouchage. Méthode. Paris and Lyon : Emanuel Vitte. 1906. Pp. xvi—364. Prix, 3fr. 50.

LA SOCIETA' SAN RAFFAELE per la protezione degli immigranti Italiani in Boston. Monografia per l'esposizione di Milano in occasione dell' apertura del semiponte. New York, 89 Centre St.: Tipografia V. Ciocia. 1906. Pp. 10.

VIE ET DOCTRINE DU SILLON. Par Louis Cousin. Paris et Lyon : Emanuel Vitte. Première édition. 1906. Pp. viii—257. Prix 3fr. 50.

A SHEAF OF GOLDEN YEARS. 1856—1906. By Mary Constance Smith. New York, Cincinnati, Chicago : Benziger Bros. 1906. Pp. 191. Price, \$1.00.

PAULINE MARIE JARICOT. Foundress of the Association for the Propagation of the Faith, and of the Living Rosary. By M. J. Maurin. Translated by E. Sheppard. New York, Cincinnati, Chicago: Benziger Bros. Pp. 307. Price, \$1.35.

MISCELLANEOUS.

THE CONFESSOR AT COURT, or, The Martyrdom of St. John Nepomucene. Adapted from the German by Rev. L. A. Reudter. Techny, Ill.: Society of the Divine Word. 1906. Pp. 200.

IN HARD DAYS and ARDENT NATURES. By "Redeatis," and Mary von Radkersberg Radnicky. Translated from the German by Rev. L. A. Reudter. Techny, Ill.: The Society of the Divine Word. 1906. Pp. 184.

BRIDGET, or What's in a Name? By Will W. Whalen. Boston : Mayhew Publishing Co. 1906. Pp. 135. Price, \$1.00.

LE PARDON D'UN ANGE. Par Aymée Bourbon. Paris et Lyon: Emanuel Vitte. 1906. Pp. 88.

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ST. PAUL'S GIFT OF DARING.

"And I live, now not I; but Christ liveth in me."—Gal. 2 : 20.

EVEN if we had never heard these words before, we could at once ascribe them to St. Paul. Christ and Paul, Paul and Christ, and the wonders Christ had wrought in Paul and through Paul—this is the refrain that constantly recurs, with such insistence and such seraphic exultation, through everything he wrote. No man has ever taken us into his confidence as Paul has. He tells us about his youth, and his studies, and his travels, and his dangers: his imprisonments, stonings, shipwrecks, perils of robbers; how he was frightened, and anxious, and downcast, and lonely; the sins he committed, the temptations he fought with, the toil he had to endure to earn his daily bread; his hunger and thirst, his prayers and tears; how he loved, how he rejoiced, the friends he made, and all the marvels he accomplished. And we become interested; we follow him breathlessly; we wax into admiring enthusiasm over his successes; we gather about him and applaud, and once and forever we choose him as our leader. And just when we are won, our hearts still tremulous with the ecstasy of absolute devotion—like the men of Lystra who cried out to him, "The gods are come down to us, in the likeness of men!"—at the very moment when our souls are his to turn them as he listeth, suddenly Paul disappears, and we find ourselves alone with Jesus.

Everywhere, in his works as well as in his writings, we can trace this method, this "proper gift" of Paul; not only in their

general trend, but in each separate portion down to the smallest detail. Many of the sayings of his Epistles are famous principally for their condensed statements of his whole plan of life. "I can do all things," he tells us, but, "in Him who strengtheneth me." "I have labored more abundantly than all the rest—not I, assuredly, but the grace of God which is in me." "There is laid up for me a crown of justice—which the Lord will render to me." Always it is thus. It is Paul that comes forth with outstretched hands to meet us. We surrender ourselves to him, and we find it is his Master's arms that clasp us round.

And so, in what we may call the most characteristic of all the sayings of Paul, we find no deviation from his accustomed way. "With Christ I am nailed to the Cross," he exclaims; and when he has our attention riveted with this striking statement, he transfixes us with the cry, "But *I* live!" "What!" we exclaim, "you mightier than the Christ? You live upon the Cross whereon He died?" "Not I any longer," he rapturously replies, "but Christ liveth in me."

There is more than mere rhetoric in these soul-stirring words. They are the outpouring of a spirit full to overflowing with the grace of God, the loud cry of a soul that understands, that intimately feels what it means to love God; and throbbing with the ecstasy of his transfigured life, pierced with the blissful pain of the divine indwelling, and trembling with eager longing to manifest to his beloved Galatians the greatness of the love of Christ, he struggles with all the power that is in him to reveal to them his inmost soul; he breaks down all barriers of reserve and he bursts forth into the sublime words, "With Christ I am nailed to the Cross. And I live, now not I; but Christ liveth in me." It is as though he would say, "Behold me, my dear Galatians, even me, Paul, once a persecutor of the Church of Christ! Behold me now, nailed to His very Cross with Him, so great is my love for Him, so thoroughly am I one with Him. And still I live, for to be nailed to His Cross is truest life; and still I love Him above all things, for it is His Cross that gives me to love. Behold, therefore, the wonderful work of God in me! See how a great sinner, Paul, is loved, and see how he loves Christ! Do you, then, love Christ even as I, and even as mine shall be your reward."

High and daring as are these words of Paul, we feel, nevertheless, that even they have not told us all of him, have not yet unfolded to us the breadth and depth of that bold and masterful, and withal that tender and sympathetic spirit.

It is true that he threw himself forward into language, as no one save Paul could do—the short burning epithet; the rapid, searching phrase; the quick, nervous sentence, quivering with excess of energy, following one after the other swiftly, ruggedly, in hurried disorder, as though fearful lest some slight hesitancy might dim the clear light of his vision; in little gasps, as though panting to tell out the whole of that great heart; and, after all, consciously, and with a sense of sadness, falling short, as forever the mechanism of language must fall short of portraying the human soul. He explores the inmost recesses of his spirit with an insight given only to the friends of God. He goes to the very centre of its being, to the very principle of its supernatural life, to the very fountain-head of its wonderful and diversified energies. More clearly than with bodily eyes he sees its spiritual essence, its immortal nature, its glorious transformation through the presence of the Holy Ghost. He sees its consequent close union with God, its godlike power to do the works that win men to Christ, and merit an everlasting crown; he sees, finally, its destiny to be happy forever with the God who has created it, with the Christ who has redeemed it. And overwhelmed with the vivid realization of what life actually signifies, and still possessed by theinstancy of its appeal, he travails to pour forth the truth of all he sees and feels and knows; and he cries out: "With Christ I am nailed to the Cross. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered Himself for me. I cast not away the grace of God."

Life! He has found life! "I live," he sings triumphantly again and again. "I was indeed dead, but it was the old Paul that died; and now I truly live, but it is a new Paul that lives, for it is Christ that vivifies me. Life is a riddle no more. Let the monarch lay aside his crown, and bow his head to me; let the philosopher cease his search, and hear and learn my wisdom; let the warrior drop his mailed hand, and kneel before my feet; let

Dives close his greedy eyes, and put his hand in mine ; let the pleasure-lover leave his lusts, and look upon me ; let the poor, the worn and wayward, the sorrowful and neglected, the outcast and heartbroken, the bewildered and those groping in darkness, gather about me, and I shall tell them all my story—what life truly means, where it shall be found, that life they seek so piteously. I shall open to them my inmost heart ; I shall guide their steps as the steps of little children, and I shall lead them to the waters of life. For I live, I live ! In my very self I know the meaning of life, I am a witness to the life. Because I have drunk of the torrent of life ; I have found Him for whom my soul thirsted, and I will not let Him go ! ”

With this view of St. Paul’s spiritual attitude, of his close personal attachment to Christ, his remoteness from any yielding to flesh and blood, his total reliance on grace, his voluntary self-effacement, his contempt of whatsoever is less than Christ, it may seem strange to us at first to find in the outward manifestations of his interior spirit that extraordinary variety and exuberance of speech and action, that vital impress of a gigantic personality, which characterized his whole career. “ With Christ I am nailed to the Cross,” he tells us. “ I live no more.” Words we might expect from the secluded contemplative, whose days are spent hidden from the gaze of men, and whose presence in this world is felt only in those invisible gifts of grace won to mankind through silent and long-continued prayer. And yet, when we look upon Paul’s life as it was really lived in thought and word and deed, we find this foundation principle—“ I live no more”—translated into years crowded with events of mighty import, into labors involving the eternal destinies of nations, planned, carried forward, and completed by Paul, single-handed and all but alone. Nor do we ever find him throughout all this time, a mere passive instrument in the hands of God, tossed hither and thither by the winds of circumstance, waiting tremulously for some obvious and pressing impulse from without, and going only as fast and as far as that impulse carries him—a producer of work merely mechanical in its texture and efficiency ; work, as we say, that any one might do, timid, tentative, soulless, without originality, without inspiration, without personality. On the contrary, what astonishes us

in Paul, both in his life as we read it in the Acts and in his own Epistles, is his absolute freedom from dead formalism, his impressive power of initiative, his overmastering enthusiasm; enthusiasm not cramped within fixed and narrow lines, not sunk in sepulchral ruts, not wandering hopelessly about, and losing itself in the labyrinth of pathetic indecision, but a broad, a flexible, a many-sided enthusiasm, an enthusiasm lit up with the palpitating glow of an Oriental imagination; reaching out in every direction with splendid boundlessness, and withal as clean-cut in its purpose, and as direct in its aim, as the most relentless logic could require; capable at an instant's notice, and without a moment's loss of time, of shifting its point of attack, of varying its advance, of changing its weapons; always rapid, graceful, spontaneous, convincing; a wide, a sweeping enthusiasm, that none could resist, none could escape. Confident, unfaltering, directed by superb intelligence, and dominated by a resistless will, it had within itself that element of order and calm and impregnable stability that reassured, and inspired, and sustained, and carried away every soul that came within the circle of its spell.

It is not a sufficient explanation of this career of St. Paul, to say that it is simply the work of God's grace. We are often tempted to throw off the burden of our responsibility to imitate the Saints, by the superficial apology we make to ourselves, and perhaps to God, "Oh, yes, indeed," we say, "Paul *was* a great, a very great saint. But, then, what graces he received! Is it not wonderful what the grace of God can do in a poor mortal?" the intimation being, of course, that had we Paul's graces, we must certainly equal his achievements. But the Apostle himself will not have us so interpret his work. He constantly makes much of his watchfulness for God's inspirations, and of his ready obedience to God's grace, of his fighting a good fight, of his unwavering fidelity to the cause of Christ, of his *meriting* the crown of justice. Indeed, we may say that all his writings are but one masterful exposition of, and continuous insistence upon, the two great requisites for salvation—God's grace and man's free co-operation. Never does he admit himself a lifeless tool, following out the designs of God because it is his destiny, because he cannot help himself against what has been preordained. The glory of

his labors he yields to Christ, but he does not surrender his own identity. Everywhere he remains the intense, fiery, and untrammelled Paul. What, then, does he mean at the close of the first two chapters of the Epistle to the Galatians, wherein he recounts his life and deeds, and writes at last—"And I live, now not I; but Christ liveth in me"? He means to say that hitherto he was alone, he depended upon himself, upon his purely natural energies. He strove to acquire happiness while forgetting God. Such he deemed life, whereas it was death. But now he has found Christ, the fountain-head of life, and he has found Him upon the Cross, whence flowed the redeeming Blood. And now, at last, he lives, not the old Paul, though all his natural gifts are what they were, but the new Paul, alone no longer, but united with his Christ, the natural joined to the supernatural, Grace working through nature, strengthening, uplifting, directing, satisfying. It is not Christ in this one, or in that one. "Christ liveth in *me*," he says. It is Christ with Paul, Christ in Paul; each force a necessary condition for the full operation of the other, yet both forces moving harmoniously forward as one.

This is the key to the character and the work of St. Paul. He surrendered himself to Christ body and soul; he devoted time, labor, physical health; he wrote and spoke, planned and reasoned, prayed and wept, suffered and died, all in the cause of Christ. He identified his interests with Christ's more completely than any saint we know of. But throughout he insisted upon his individuality in ways that leave no room for doubt; he kept his own manner of doing things; he stamped upon his every deed the unmistakable image of his genius. In a word, he did no more and no less than what God asks of every one of us according to our gifts; he surrendered to Christ his person, but not his personality.

The more we read the Epistles of Paul, the more is this view confirmed. Only two characters stand forth in his Epistles, Christ and Paul. Christ the captain, Paul the soldier; Christ the foundation, Paul the architect; Christ the great King, Paul the ambassador. At every turn, and through every play of circumstance, we note this same recurrence of Paul's personality with Christ's grace, Paul winning souls to love himself first, leading them to Christ and giving them into his Master's hands.

If, now, we inquire into this personality of St. Paul, and seek to know further by what trait of character he has succeeded in thus impressing himself upon the human race for nineteen hundred years; if, scrutinizing the multitude of natural gifts he possessed, and disentangling them one from another as they rise before us closely interwoven in every action, which one of them all was his leading gift, unifying all his other gifts for the unimpeded work of grace within, and focusing them upon the labors that lay without, we must find, it seems to us, the characteristic gift of Paul to be the gift of daring.

The word fortitude does not quite name this quality of Paul. Fortitude implies power, it is true, difficult to be shaken; but it leaves upon us the idea of passivity, as of an oak, rooted deeper after a thousand storms. He was dauntless and unconquerable surely, but not as one who awaits the attack, and beats it off. He went forth to seek the enemy and to slay him. Restless, aggressive, unsatisfied always, searching about with eager eyes for hitherto untrodden paths, penetrating everywhere like a flame of fire. It is no exaggeration to say that had Paul not been converted, and had God allowed him to live on in the possession of his natural gifts, he would have proved the most deadly foe that Christianity could ever have encountered. Certainly no religion that was not divine could have withstood his onset. "I conceived the idea," he says, "that there was nothing I ought not to do against the name of Jesus of Nazareth;" and he calls his persecution "an outburst of fury." "Paul breathed out threatenings and slaughters against the disciples of the Lord" the Acts tell us. And again, "Paul made havoc of the Church." In fact, there seems to be no one whom the Christians so dreaded as Paul. Even long after his conversion many of the faithful refused to trust him. "And they were all afraid of him, not believing he was a disciple." In after years, Paul himself felt what he would have been, and shuddered to think of it.

But when his conversion was completed, and the scales had fallen from his eyes, when his passions were calmed and purified, and order began to reign in that tempestuous spirit, then again, rising like the day-star above all his other glorious natural gifts, appeared Paul's great gift of daring, no longer beating blindly

about, but purged from its olden madness, as splendid now as before it had been terrible. "But Paul increased much more in strength," say the Acts, after his confession. And we can imagine what he straightway dared for his new-found Master when we read that after some days his kinsmen and former allies, the Jews, were watching day and night at the city gates, that they might kill him. He escaped, and went to the Gentiles and the Greeks, who also sought to kill him, because he was "dealing confidently in the name of the Lord."

It is this strength, this "dealing confidently in the name of the Lord," as St. Luke styles it several times in the Acts, this magnificent daring, that first attracts us to St. Paul, and wins our admiration. He is like a hero of romance. He moves about in constant peril of his life and seems unconscious of the fact; he emerges from one danger, only to encounter another, even more thrilling than the last; his very escapes are often the issue of risks that make us tremble; the dangers he foresees and provides against are equalled only by those that come upon him completely unawares. It is a foregone conclusion that he must at last be killed; we wonder how he escapes so often; each adventure seems certain to be his last, and we follow him from one crisis to another in an agony of apprehension, which his calm daring seems only to accentuate. And all this is endured, we feel, not because he loves the danger, not because he affects the spectacular and the dramatic, but because he sees work that must be done, and he is determined to do it.

The first missionary journey undertaken by Paul gives ample evidence of this spirit. He did not immediately think of Rome, or Athens, or Jerusalem, cities we would suppose to have had great attractions for him with their large populations, their cultivated intelligences, and their natural desire to encounter genius. No; he planned to carry the tidings of salvation across the lofty chain of the Taurus Mountains, and out over the lonely steppes of Asia Minor, into a wild and dreary world, uncouth and unfamiliar, with inclement skies overhead, and waste and arid soil underfoot: a barren and gloomy landscape, that must have struck a chill into Paul's warm Eastern imagination; a few stray huts and scattered hamlets here and there along the desolate plain, inhabited

by uncivilized shepherds whose flocks scarce subsisted on the scanty pasturage. A missionary journey such as no man had yet undertaken! Over mountains whose treacherous defiles had all but baffled Alexander and Antiochus the Great in their marches, whose passes were infested with brigands notorious even in the time of Xenophon; crossing swollen torrents whose bridges had been swept away; climbing dizzy precipices along whose verge he was frequently forced to creep; with no certainty of food; no protection, other than the mountain caves, against the rigors of an unaccustomed climate. And as he emerged from this lofty mountain chain, he looked out upon his Promised Land—a flat, treeless, monotonous plain, silent, uninspiring, dead. This appalling undertaking tested even Paul's daring, and left such an impression upon his mind that more than twenty years later he tells the Corinthians of these first days of his Apostolate—"in perils from rivers, in perils from robbers, in perils from waste places, toil and weariness of every sort." Small wonder that Mark had to leave him! And though Barnabas went with him on this journey, it is providential that "there arose a dissension, so that they parted one from another," since Barnabas could not have endured the strain.

For Paul, however, this was but the beginning. These were, after all, but the crude and obvious dangers of earth and sky—physical terrors, to be overcome by physical energy. Soon, more subtle snares surrounded his feet, laid for him by shrewd and relentless intelligences, minds keen with hatred, desperate with ambition. To avoid these he must rouse every faculty of his soul to unremitting vigilance, he must have at instant command every resource of his versatile genius. And it is during this phase of his career that we find Paul altogether admirable. We follow him into the synagogue at Antioch, where the whole city flocked to hear him, until the envious Jews cast him "out of their coasts;" we find him then in Philippi, beaten with rods in the market-place, thrown into prison, his feet put into the stocks; in Thessalonica, attacked by a ferocious mob, the whole city in an uproar; in Athens, facing the sarcastic jeers and the cultivated mockery of the crowd in the agora; in Corinth, blasphemed by all the Jews; in Ephesus, the tumult of the silversmiths, lasting

over two hours; in Jerusalem, assaulted by the whole people, savagely beaten, and saved from death only by the opportune arrival of the Roman soldiers. So it went on, year after year, city after city, until for the last time he was scourged, and then met the death he had so often and so boldly courted, by having his head struck off, outside the walls of Rome.

It is not for Paul's ability thus to agitate the whole pagan world, that we are drawn to admire him. The unscrupulous charlatan, seeking instant notoriety; the rude bungler, who touches nothing that he does not mar—these disturb whole communities, and yet mankind dreads and despises them. The former aims only at disorder, and that attained, he has achieved his personal aim; the latter, no matter what his purpose, is certain never to fulfil it. With Paul it was exactly the reverse. We find in him no vulgar craving for popularity; we detect no blunders in his plan or in his methods. His one great ambition in life was to make known the truth, to preach Jesus Christ and Him crucified. That he became the most famous man in all Asia Minor, was entirely beside his main intent; that he was the man best loved by his friends, most hated by his foes, is a testimony to the power and directness with which he inflicted the truth upon the souls of friend and foe alike. Tumult must follow in his wake, perforce; but the tumult of passions that after centuries of undisturbed glut amid all foulness and degradation, gorged as they were with millions of human souls, had met their master at last; at last had turned upon them, full and fearless, the piercing light of Christ's Gospel, at last were forced to writhe from out their slime and defend their threatened supremacy. Envy at Antioch, avarice at Philippi, drunkenness and lust at Corinth, idolatry at Ephesus, ambition and angry pride at Jerusalem—Paul knew he had to face them all, the whole catalogue of deadly sins, not in the abstract, but in the terrible living reality; not in their beginnings, but in all their insulting audacity of full-fed arrogance; not as a secondary consideration with their votaries, but as dominating principles that had sunk fangs deep into their victims' hearts, that had inextricably tightened their coils around every moral fibre of their slaves, that directed conduct in every particular, gave the last reason for and the final impetus to every act;

that so identified themselves with the men and women who indulged them, that life meant the satisfaction of passion, and the luxury of passion meant life. To attack the passions of these people was to menace their very life. At these passions Paul aimed a deadly and well-directed blow, and instantly began the death-struggle for the mastery.

Such was the exuberant daring that characterized the work of St. Paul. But this is not all. His daring was further blessed with the rare attendant quality of a marvellously correct, swift and penetrating judgment. We frequently read of, perhaps we know, men who excel in daring, but who at the same time never allow us to repose in secure confidence that their daring will be tempered, and, as occasion demands, mastered, by prudence. Such men invariably produce in us an indefinable feeling of restlessness and disquiet; we are not sure of them ; we may trust their intentions, we may even approve their final end and purpose, but we have a lurking fear that in the progress of the work, all will not be well ; we instinctively anticipate a miscalculation, a false step, an ugly flaw that will be sure to mar the undertaking as a whole, to strain it from its proper end, and to produce ultimately an effect quite the opposite of that originally intended. The daring man who acts without judging is brother to the timid man who judges without acting. The one, by his tendency and rashness, unnerves those who were otherwise his strong and valuable allies, and dulls the keen edge of their devotion ; the other, with his skirmishing, parleying, hesitating, and retreating, emboldens those to start forward and lead whom nature never intended for leaders, but who should await the onflow of events, and move only with their moving. Both the rash and the timid man work havoc to their cause, for, under both, genuine initiative is strangled, enthusiasm quickly freezes, and that mutual trust which is always prerequisite for confident and vigorous coöperation crumbles away under their touch like a rope of sand.

St. Paul cannot fairly be accused of having transgressed in either direction. If we except his early quarrel with Barnabas and Mark, in which he seems to have been too uncompromising, and to have acted with too much temper, there is nothing in his whole public career to which an understanding critic could take

the least exception. He was indeed daring to a degree ; daring was the mainspring of his success. But the most wonderful thing about such daring as his was that his abundant success never urged him forward into rashness ; while, on the other hand, the distressing failures he frequently met with, never pushed him a hair's breadth back toward the degeneracy of timidity. In every case, a perfectly poised judgment was the attendant and the counsellor of deliberate yet lightning-like action. Quick, luminous, flexible, decisive, yet never headlong, never obstinate, he seemed always to be able to forecast with the nicest precision just to what extreme point of danger he could advance, and at the same time have at hand the means of a sure and speedy escape, sometimes by a retreat, sometimes by a battle ; now let down in a basket over the city wall, or stealing disguised through the gates in the darkness ; again standing and defying the mob, and compelling it to listen to him ; at one time, soothing the crowd by a timely apology ; at another, diverting them by a fervid appeal, and at still another, by a strategic argument, causing them to quarrel among themselves and to forget him entirely ; now, spirited off to a place of safety by a few devoted though terrified friends, and again, amid martial pomp and leisurely parade, moving out from the midst of his chagrined and helpless enemies, the central figure of a troop of Roman cavalry. Throughout all this bewildering succession of troubles, Paul went steadily on with his appointed work, picking it up instantly after each fresh interruption, and carrying it serenely forward. Even in his prison life he studied, taught, preached, wrote, converted souls. No time lost on plans for personal safety ; no worry, no shrinking, no hesitation. Fearlessly, insistently, with unruffled self-possession he preached Jesus Christ crucified, until again the death-stroke hovered above his head, when, quickly as the skilled swordsman parries the foeman's steel, Paul eluded the grasp of his enemies, and "forgetting the things that were behind, he pressed forward anew to those that lay before."

The single fact that, throughout his long career as a Christian, despite the daring of his deeds, and the constant closeness of deadly foes, he nevertheless preserved his life and even his bodily vigor, is the strongest proof that could be adduced of the breadth

and the infinite adaptability of Paul's extraordinary gift of judgment. If any man that ever lived has known how to sway large bodies of people, surely that man was St. Paul. He handled passion in the aggregate as surely and as skilfully as in the individual. To Paul the soul of the populace was an open book ; his fingers were on the pulse of the multitude ; he understood its whims and its notions, its foibles and its fancies ; he perceived when it was moody and vengeful, when forgiving and affectionate ; he followed its lights and its shadows, predicted its storms and calms ; and for thirty-five years he threaded his way amid its devious and treacherous fickleness, rising always above his surroundings, always the strong, dominating figure, no matter what stress of circumstances crowded in upon him.

It is at this point we feel the first stirrings of our love for St. Paul. We see him do so many things, and do them so well : we find him laboring so unsparingly, so unselfishly in the interests of such a diversity of peoples ; we are so sure of his love of God in it all, that we feel as though Paul must be our friend, too, that we almost unconsciously begin to trust in his strength, to confide in his ability, to take shelter under the protection of his mighty spirit. We observe him equally at home in the court of the Proconsul Sergius Paulus, as on the river-bank at Philippi, preaching to the women gathered there ; propounding the law to Stoics and Epicureans before the Athenian Areopagus, as in their stuffy little shop with Priscilla and Aquila, drudging away at his trade of tentmaker ; in the audience chamber of King Agrippa, surrounded by the splendor of royalty and the intricate conventionalities of an elaborate etiquette, as living with and loving his brother in the Lord, the fugitive slave Onesimus. Everywhere Paul's is the striking figure. Peasants, princes, magicians, soothsayers, jailers, magistrates, philosophers and tradesmen, soldiers and sailors, Greeks and barbarians, he towers above them all, and dominates them most when his resources seem the feeblest and his situation least secure. For this we have but to recollect the two superb pictures drawn by St. Luke in the Acts—that of the shipwreck off the coast of Malta, wherein Paul, though a state prisoner at the time, "standing forth in the midst of them," took precedence of all, pilot, shipmaster, sailors,

centurions, and soldiers, cheered on the men, directed the work, and saved every soul of the two hundred and seventy-six that were on board; and that other picture of the tumult in Jerusalem, wherein he was beaten and dragged about by the Jews, rescued by Roman soldiers, bound with two chains, and hurried off to the castle, the screaming multitude following after with the cry, "Away with him!" rending their garments in frenzy, and heaping dust upon their heads. About to be led into the castle, Paul suddenly halted, spoke a few words to the tribune, and then, quickly turning at the head of the stairs, faced the howling mob, and lifting up his manacled hands, he beckoned to the people—"and a great silence was made."

And in that silence, as we gaze upon the figure of St. Paul, upon that ideal Apostle before the threshold of his prison, a captive to the worshippers of Jupiter, a fugitive from the slayers of Christ, standing there with the chains hanging from his uplifted hands, holding that murderous multitude at bay, and compelling them to listen to the message of Jesus Christ, we cannot fail to behold in him the type of the Apostolic Church, as she has lived on through the centuries since that hour, standing forever raised above the earth, full in the view of mankind, with the shadows of the prison falling ever upon her, and the multitude of her enemies encompassing her about, serene in the certainty of her divine mission, confronting the foes who seek her life, stretching forth her fettered hands, and in the hush of passion that ensues, ringing her heavenly truth into their ears, or stamping it forever upon their hearts.

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THE DEVOTION TO THE SACRED HEART.

(Concluded.)

III.

PHILOSOPHERS have not failed to note, as a criterion of truth, those universal persuasions of men of all times and places which find their expression in certain modes of speech not

restricted to this or that language, but more or less commonly found in all. Such forms of expression reveal the intimate convictions of mankind; convictions which are the result of the experience of the race concerning things of the physical, metaphysical, and moral orders. These persuasions are not, indeed, the outcome of a scientific study of man and his surroundings, nor are they the exclusive property of persons who have given themselves up to research: they are the conclusions of that elementary but valuable philosophy which comes naturally to all who enjoy an average capacity of intellect and observation. Hence we must not look to them for the minute or ultimate analysis of the truths and facts to which they bear witness; nor would it be proper to test them by the latest dicta of science. They are reached by a natural process of reasoning which is anterior to scientific research, as "natural" logic is anterior to "acquired" logic, or language to a system of grammar. Truths, nevertheless, and facts they do express; vaguely, perhaps, but with sufficient fulness for the ordinary workaday purposes of human life; and these truths and facts are, indeed, a very valuable asset in the inheritance of common knowledge passed on from one generation to another in the form of sayings, proverbs, figures of speech, parables, and other vehicles of traditional lore.

One of the objections brought against the devotion to the Sacred Heart was grounded upon the supposition that the justification of the cult depended upon a false and antiquated, or at least a questionable, theory of the functions of the heart in relation to the moral, emotional, and effective life of man.¹

¹ Man's life and activities are divided into the (merely) "physical" or "vegetative," embracing the nutritive operations; the "animal" or "sensitive," characterized by sensation, and the "moral" or "human" as such, to which pertain the energies of reason, sentiment, and will. With the physical and sensitive or animal life we are not now concerned. The moral life, though psychologically one, is divided into the *cognitive* life, the *conative* life, and the life of *sensibility* or *feeling*, according to the three species of energies of which the soul is capable; namely, the activities of *intellect*, *will*, and the *feelings* or *emotions*. To account for these last it is not necessary to postulate a faculty distinct from intellect and will, since emotions can be reduced to "complex forms of cognitive and appetitive consciousness," (Fr. Maher, S.J., "Psychology"), although we do commonly speak of a Faculty of Feeling, and ascribe to it the various emotions, passions, sentiments, affections, and so on. Owing to the intimate natural union of body and soul as *materia* and *forma*

Under the heading "Philosophical Grounds of the Devotion to the Sacred Heart," M. Bainvel writes (Col. 294): "It cannot be denied that the theologians of the devotion have not always been in agreement upon this point, and that not all of them have come with credit out of the difficulties raised on this head; some, indeed, have given explanations that are not satisfactory and which we ought frankly to abandon. But others . . . have renounced former explanations in too free and easy a manner and have substituted others which are calculated, perhaps, to place in a somewhat awkward position the devotion as traditionally delivered to us." But these difficulties, he assures us, no longer exist, nor has it been necessary to wait for the progress of modern physiology to get rid of them. "We have left it to savants," he writes, "to substitute the brain and nervous system in general for the heart in their explanations of the phenomena of sensibility, . . . and we still continue to speak of the heart as suffering and loving, beating high with emotion, contracting under the chilling influence of sorrow; and we hold this language because current speech does not profess to give scientific explanations, but to express intelligibly that which everyone feels and experiences."

It is recognized in this, as in similar cases, that neither the doctrine nor the practice of the Church is dependent upon scientific opinions, which may change with the changing years. Her dogmas are carefully worded in language which, taken, as it is intended to be taken, in its obvious and current sense, sets forth her mind with wonderful simplicity and, in truly wonderful fashion, avoids on the one hand the vagueness and indefiniteness of mere declamation, and on the other the danger of introducing as belong-

substantialis, the states of the latter affect the former, often very profoundly, and vice versa. Hence, states of the soul will produce marked phenomena in the sensitive life, in the various organs of sense, and frequently in the heart, which is "a centre in which all our nervous sensitive impressions find an echo" (Claude Bernard : *apud Bainvel, op. cit.*). Particularly is this the case with regard to the emotions; thus Père Bainvel is able to cite Claude Bernard as saying that "the love which makes the heart beat is not . . . merely a poetic formula: it is also a physiological reality." This *rapport* between the moral and rational life, and especially between the life of sensibility and the bodily organ in question is a fact of experience expressed in common modes of speech such as are spoken of in the text.

ing to the substance of her teaching what is ephemeral only. The same is true of the language of approved Catholic devotion, expressing in another way the dogmas upon which all true devotion must be based. There is, then, and must be, a basis of physiological fact to the devotion to the Sacred Heart; but that basis is a wide and general one, not concerned with the minutiae of physiology, but with a well-known fact of sensible experience that will remain untouched whatever discoveries may be made, or whatever explanations surmised as to the precise rôle which the heart sustains in man's moral, affective, and emotional life. And this fact is enshrined in modes of speech such as have been alluded to above as a real criterion of truth and a witness to existent realities.

If we look up the word "heart" in the dictionaries of the chief civilized tongues, we shall find that, after its primary signification of the bodily organ of flesh and blood, the word has certain figurative or symbolical meanings which are similar in all those languages. The very phrases in which the various applications of the term "heart" occur will prove at once that there is, to men's minds, a close connexion between the organ itself and the moral and emotional life of man, particularly in regard to love and affection for others. Thus in English we have such expressions as "Give me your heart"; "His heart is better than his head"; "He is all heart."; "I have not the heart to do it"; "Sorrow fills his heart." In French: "Son cœur tressaillait de joie"; "La joie dilate le cœur, le chagrin le reserre"; "Le cœur d'un ami"; "un cœur de père." It is true that we do not find the same symbolisms precisely word for word in every language we may examine; and in the classical tongues the idea of *love* does not seem to be specially connected with the heart as its seat and symbol. Nevertheless the heart is recognized as having an intimate connexion with the interior man. "Aliis *cor ipsum* animus videtur"; writes Cicero,² "ex quo excordes, vecordes, concordes dicuntur; . . . alii in corde, alii in cerebro dixerunt animi esse sedem et locum"; and Horace:³ "Di me tuentur; dis pietas mea et Musa *cordi* est." But an absolute identity in all languages as to the details of this symbolism is, from the nature of the

² Disp. Tusc., I, 9.

³ Odes I, 17.

case, not to be looked for ; nor is it necessary for the proof of our point. It suffices that the heart is universally connected with the activities of the soul-life of man. Moreover the current speech of all civilized peoples of to-day, using expressions which have grown up with the growth of the languages themselves, is quite enough to testify to a persuasion which is practically universal and therefore a criterion of truth confirmed by the personal experience of everyone.

We may take it, then, as an established fact, that the heart is closely connected with, and powerfully and sensibly affected by the emotional element which accompanies love, hope, fear, hatred, sorrow, joy, and the like. These, while primarily states of the soul, involve also the bodily senses and the whole organism by reason of the complex action and reaction always going on between soul and body in their close and intimate personal union. This much is certain, whether or no we may rightly call the heart the actual "organ" of the emotions in the sense that the brain is the "organ" of thought. And this is amply sufficient to justify Catholic thought and Catholic speech concerning the Sacred Heart of the Word-made-Flesh. "The heart," says a writer in the first number of the *Fortnightly Review*, quoted by Fr. Dalgairns in his work "The Heart of Jesus,"⁴ "as the central organ of the circulation, is so indissolubly connected with every manifestation of sensibility, and is so delicately susceptible to all emotional agitations, that we may not improperly regard it, as the ancients regarded it, in the light of the chief centre of feeling."

From what has been said it will have been gathered that *love* is the emotion chiefly symbolized by the heart ; but not love only. As we have seen, all the varied activities of man's moral and affective life find their echo in the heart. Hence the heart is also a fitting and natural emblem of the whole interior life, of the whole character, the habits of vice or virtue which incline to action, and which we signify when we speak of a "good-hearted" or a "bad-hearted" man, or say of him that his "heart" is "right" or "wrong;" of the motives, too, which are the very springs of action, and, in a word, of the whole man. "C'est un grand cœur,"

⁴ Sixth Edition. London, 1892; p. 131. Note.

say the French ; while "Dear heart" is a common expression in English. "Not," writes M. Bainvel,⁵ "that the expression is indifferent, as if it were one and the same thing to say 'Jesus,' and to say 'The Sacred Heart,' using the latter here in signification of the Person. The use of the word 'heart' always implies that we are regarding the person as *loving*, and in his affective and moral life." Thus Blessed Margaret Mary often speaks of "this Sacred Heart—ce Sacré-Coeur," by which she means Jesus Himself, the Person, but regarded as loving, as suffering, as filled with all graces and all virtues of which He is for us the source and fountain-head.

It must always be borne in mind that this symbolism is not mere metaphor. To this the Jansenists endeavored to reduce it when they could no longer argue that the devotion was unapproved by the Church. They desired to evade the worship that is due to the Heart of Flesh and Blood Itself which the Divine Word has assumed as His own. To this end they declared that the Church approved of the worship of a metaphorical heart only ; that is, of the love of Jesus under the metaphor of His Heart, and *nothing more*. But, while it is true that we rightly take the Sacred Heart of Jesus, as He Himself presents It to us, as the most fitting symbol and emblem of His love, His affections, and the whole marvellous life and operations of His Most Blessed Soul ; nevertheless, on the one hand, by reason of the Hypostatic Union, divine adoration is strictly due to the actual Heart that beats within the Sacred Bosom of God-made-Man ; and, on the other hand, the symbolism by which that same Heart is to us the fittest and most natural sign imaginable of His love and of all else that It fitly represents, precisely because of a fact—the natural connexion, that is to say, which truly exists between that Heart and the moral, affective life It symbolizes.

In other words, the Heart of Jesus is not merely a conventional symbol, but a natural symbol ; worshipped in Itself by reason of the Person whose It is ; worshipped as the emblem of the love with which It truly and actually beats.

It is clear from the authoritative documents of the Church, and from the revelations made to Blessed Margaret Mary, that the

⁵ *Op. cit.*, Col. 273.

Sacred Heart is presented to men in a special light ; and it is this that gives to the devotion as propagated by her means the special character which has already been remarked upon as distinguishing the modern from all previous forms of devotion to the same sacred object. The modern devotion includes all that was in the ancient, so far as the latter is known to us ; and there is nothing to be found in the expressions of those holy souls who spoke or wrote in ancient times about the Heart of Jesus which is not also to be found in the devotion afterwards revealed to Blessed Margaret Mary. But there is added the idea of *love not loved*, of love met by coldness and ingratitude. "It was then," she says, speaking of one of the four great apparitions, "that He explained to me the unspeakable wonders of His love, and showed me its exceeding power, since it made Him love men from whom He received nothing but coldness and ingratitude. 'It is that,' He said to me, 'which cuts Me to the quick more than anything I have suffered in My Passion. If they would but return Me love for love, I should indeed think lightly of all that I have done for them. I would, if I could, do far more than I have done, but I receive from them nothing but coldness and affronts in return for all My efforts to do them good.' " Herein is a revelation, not only of love, but of love which suffered, of love meeting with repulse, of what Dr. Dalgairns calls the "vulnerable" part of our Lord's human nature.⁶ Not now, indeed, can He suffer any more ; but, in the days of His life on earth and in His Passion, the waters of bitterness flowed in upon His Sacred Heart and the ingratitude, then present to Him, of every child of Adam that ever has or ever will turn his back upon the love of Jesus smote with its chilling blast upon Him. It is, then, as loving now, as having loved and suffered then for what now is, that the Sacred Heart is made known to us in these latter days. Hence, amongst the affections proper to one who is truly devout to the Heart of Jesus will always be a loving, grateful recognition of His love and all that His love has moved Him to do and suffer for us, a keen sense of sorrow at the ingratitude shown by men in spite of such great love ; and a great desire, proving itself by acts to be an efficacious desire, to make all the reparation possible for a

⁶ *Op. cit.*, p. 170.

creature to make to that most Sacred Heart which has loved and still loves us with unspeakable tenderness of affection.

The question might be asked, Why should a particular part of the Sacred Humanity have been singled out as an object of special devotion and worship? Is it not enough that we adore our Lord's human nature as a whole, giving to it divine honor in virtue of the Hypostatic Union, worshipping it by one and the same act of adoration with which we adore that Person who assumed it? Is there not a danger of going too far, and, out of a spirit of fancifulness in devotion, of outrunning the bounds of discretion and, for devotional purposes, dividing up the Sacred Humanity indefinitely? To such questions we may reply that the Church has always been alive to the danger of abuse in this matter, and that, consequently, she does not encourage any and every form of devotion having for its object some particular part of the Humanity of Jesus Christ. In so acting, she has not merely in view the possible danger of introducing a separation of the Sacred Humanity from the Person in the act of worship: she has also in view the peril of novelty brought in for novelty's sake. In general, the Church will not authorize devotions of this kind unless it be shown that there is some special reason to be found in the particular sensible object of devotion justifying its selection for a special cult. That reason would seem invariably to include some natural and obvious symbolism attached to the object in question. Thus in every traditional and authorized public devotion to a particular part of the Sacred Humanity there is a twofold object—the one sensible, the other spiritual: the sensible object is such as to recall and fittingly symbolize, not merely as a conventional, but, in a sense already explained, as a natural symbol, the spiritual unseen object with which it has some obvious and natural connexion. Thus Père Bainvel⁷ points out that "whilst all and every part of the Sacred Humanity is adorable, the Church nevertheless does not set before us any part, however noble, to make it in itself and for itself and with nothing in view beyond itself the object of a special cult. She fears, as if by instinct, the indiscreet fervor which would invent special devotions, now to one part of the Sacred Humanity, now to another, and so

⁷ *Op. cit.*, Col. 274.

on without end or limit." And Père Gallifet⁸ writes: "In all the devotions and festivals connected with the Sacred Humanity of Jesus Christ there is always a double object, one sensible and corporal, the other spiritual and invisible, which are united, and which we honor because they are so united, the spiritual communicating its dignity to the corporal. . . ." And again: "The twofold object of the devotion to the Sacred Heart was clearly indicated by our Lord to Blessed Margaret Mary when, showing her His Heart, He said: 'Behold this Heart which has loved men so much.'" "In the cult given to the Sacred Heart," again writes this same author, "we have in view the divine love;" and, citing Père Terrien: "All the other feasts or devotions in honor of our Saviour doubtless have in some degree the charity of Christ for their object; but none of them takes for its object (i. e. the spiritual, invisible object) the charity of Christ in its whole extent: nay more—none of them honors that charity *in itself* and *for itself*. Each has for its object this or that mystery, and each mystery thus honored does, doubtless, proceed from the love of Christ, but they are not explicitly the love of Christ itself. On the other hand the feast and the devotion established in honor of the Sacred Heart do not present to us any particular grace or any particular mystery, but the very source of all the mysteries of the Life of the Incarnate Word."⁹

The devotion to the Sacred Heart essentially involves devotion also to those two great effects of our Lord's love—the Passion and the Holy Eucharist. It is, indeed, a devotion which goes to the very root of Christianity, bringing us to a fuller knowledge of and a more intimate union of heart with Jesus Christ Himself, "Auctor fidei et consummator." It embraces, as we have seen, in its object, all that He is, all that He has done and suffered; His virtues, His graces, His joys and sorrows, His obedience and zeal; the praise and worship—sublime beyond the spiritual understanding of the greatest saint—which He renders to God within the awful sanctuary of His Heart; it embraces all this because it looks to and honors that which is the spring and

⁸ "The Adorable Heart of Jesus." Translated from the French. Manresa Press. Roehampton, 1897, p. 41.

⁹ Vol. I, p. 78.

motive of all else, the love which is the very essential characteristic of Jesus and therefore of the Religion which is the following of Him. The Passion, then, and the Holy Eucharist, in which the living Heart of Jesus is present for our adoration in true substance and reality, are brought home to the faithful in this devotion with a peculiar efficacy as the outcome of the love of the Sacred Heart. These two objects of faith, the Passion and the Holy Eucharist, were, indeed, explicitly included in the devotion to His Sacred Heart by our Lord Himself in His revelations to Blessed Margaret Mary. They are inseparable from a devotion which honors that love from which they have proceeded.

A word must now be said upon a question which still affords matter for discussion among theologians. What is the love which we honor in the devotion to the Sacred Heart? Is it the eternal love of the Word for the Father and for His creatures; or is it only His human love for God and men? In the humble opinion of the present writer Père Bainvel, in his able exposition in the columns of the *Dictionnaire de Théologie*, has gone a long way toward settling the question. He appeals to the *sensus fidelium*. "The question is¹⁰ whether it is the human love only of God-made-Man [that we adore in this devotion], or whether it is also the Divine love; whether it is only the human love with which He has loved us with His human Heart and in His human nature, or whether also the love with which He loves us from all eternity in His Divine Nature by that simple act of love which is His infinite Essence. The faithful, if I mistake not, make no distinction [in the direction of their worship], although they rightly distinguish in Jesus the two natures, human and divine, and duly recognize in Him a love with which He loves us as Man, and a love with which He loves us as God. And the fact that they do not (in their worship) separate these two distinct loves is in favor of their non-separation in this devotion. It is the whole Christ they honor under the figure of His Heart of Flesh, all His love (human and divine) it would seem, as they do all His Person. To make a separation where the faithful do not, we must have good reasons. It is for theologians to discover whether such reasons exist." M. Bainve is able to appeal to the Hymn for Vespers of the feast of the

¹⁰ *Op. cit.*, Col. 290.

Sacred Heart, which clearly speaks of the eternal love of the Word—*Ille amor almus artifex Terrae marisque et siderum.*

. . . . *Non corde discedat tuo vis illa amoris inclyti.* He appeals also to the decree of the Sacred Congregation of Rites establishing the feast, in which it is stated that by the celebration of the new Mass and Office “non aliud agi quam ampliari cultum jam institutum et symbolice renovari memoriam illius divini amoris quo unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem praebere se dixit exemplum hominibus quod esset mitis et humilis corde.”

Father Billot, S.J.,¹¹ writes: “Cor est symbolum caritatis; et in Verbo quidem Incarnato symbolum tum increatae caritatis quae fuit causa descensus ejus in terras, tum etiam caritatis creatae quae fuit ei causa veniendi ad crucem.” Parallelism between these words and those of the decree just quoted is noticeable.

M. Bainvel puts Father Dalgairns amongst those who have held that the human love only of Jesus is in view in the devotion to the Sacred Heart; but it would seem that this devout and moving author, whilst certainly laying most stress upon the sweet human love and affections of Jesus, the thought of which is so great a consolation to those whose Brother He has become, like to us in all things, “sin apart,”—yet does not mean to exclude from the devotion the uncreated love of the Divine Word. For he gives considerable space to showing that the Divine love in no way neutralized the human love in our Lord, but, on the principle “*actus sunt suppositorum,*” intensified it to a “power of loving which no heart on earth ever possessed before.” “Since the heart is human,¹² its love is human too, but the intensity of it is ineffably increased by the power of the Person who elicits it.”¹³ And again: “Let us now fix our eyes upon the wonderful tenderness of the Heart of Jesus, remembering all the time who He is; and that if He be the most affectionate being that ever trod His own earth, it is because He is God.” It would scarcely seem

¹¹ *De Verbo Incarnato.* Ed. 1892. Thesis XXXVII Scholion.

¹² *Op. cit.*, p. 137.

¹³ Cf. S. Thomas, III, Art. XIX, corp. and ad. rūm; also Billot, *op. cit.* Thesis XXXI. “Quia nulla fuit humana Christi operatio in qua non communicaverit divinitas . . . sequitur omnem humanam operationem in Christo fuisse theandricam,” etc.

that the writer of these words would deny that the same Sacred Heart that beats with the human love of Jesus, of which It is primarily the symbol, may also be regarded by an obvious and one might say necessary transition of thought, as the symbol, not only of Its own human love, but also of the love Eternal and Uncreate which moved the Word of God to take a human heart throbbing with human love—a love which is the instrument of the Divine love which created it; a love of which every act “as it issues from the inmost depths” of the soul of Jesus “participat virtutem divinitatis,” as St. Thomas says, or, in the warmer language of Father Dalgairns, “has all the strength of God to heave it forth.”

“Père Vermeersch,” writes M. Bainvel, “combats the opinion which would extend the devotion to the Sacred Heart even to the uncreated charity of Jesus Christ. . . . A considerable number of authors do not explicitly propound the question. But they speak as if they had only in view the created charity of Christ. Margaret Mary, according to the author,¹⁴ sees only in the Sacred Heart the Heart of Flesh which has so loved men. But does that mean that she excludes the uncreated love? That does not follow, as we shall presently see. I would even ask does she not sometimes include the uncreated love—for example, when she speaks to P. Croiset of ‘the divine treasures of the Heart of God which . . . is the source’ of all good.” In his “Nouvelle Théologie Dogmatique,” P. Jules Souben writes:¹⁵ “As to the love of which this Divine Heart is the symbol . . . it is not the love of Jesus for His Father: it is His love for men, the boundless charity which moved our Saviour to give Himself up a prey to the sufferings of His Passion, to give Himself to us as food and drink under the species of bread and wine. . . . Further, taking things in their strict sense, the charity of Christ which we honor in the cult of the Sacred Heart is not the infinite love of the Word for men.” But at the same time he adds “*Not that this love is excluded from our worship;* but it is not and cannot be the thing primarily signified (*res signata*) by the Sacred Heart, . . . that which before all we venerate in this devotion is the human love of Christ for men . . . transfigured

¹⁴ P. Vermeersch.

¹⁵ Vol. IV, p. 70, second ed.

by the personal union (with the Divinity) which reacts upon all the acts of the humanity of Jesus. . . . Nevertheless the consideration of the infinite love of the Word is *not excluded*," and the author shows this by quoting the decree of the institution of the Feast to which M. Bainvel appeals.

The reasons given by M. Bainvel for including in the object of the devotion both the eternal love of the Word, and His human love not only for men but for His Father seem very cogent; and the doctrine of theandric operations would appear to lead the mind inevitably from the human to the divine love of Jesus Christ. Although undoubtedly the Sacred Human Heart of Jesus is the symbol primarily of His human love, since it is the *human* love that is in physical *rapport* with the bodily organ, it would surely be impossible that the idea of His divine love should be kept out of the symbolism; especially when we consider that the divine love created the human love, that all the Sacred Humanity is an instrument of the Divinity, and that the Eternal Word manifests and makes known to men His infinite eternal love *through* that human love which is its truest image amongst all created and finite things. The Sacred Heart is a symbol, and the proper action of a symbol is to suggest ideas of things other than itself. One would suppose, then, that the symbol which brings before our minds the human love of our Lord would not fail to suggest instantly, or rather simultaneously, the divine love also, since the two are so closely and indissolubly united in the same Divine Person. Devotion must indeed have the foundation of correct theology; but is it not somewhat arbitrary, where dealing with a devotion into which symbolism essentially enters, to draw a hard and fast line and say that the symbolism shall stop at a certain point, forgetting that one thing *will* suggest another in spite of any rules that may be laid down to prevent it, especially when the two things symbolized are so intimately connected as are the created and uncreated love in the Hypostatic Union? The suggestion might, indeed, be false, merely capricious or totally unfounded; and in such cases rules are useful and necessary to keep men's minds within bounds and to check the vagaries of imagination; but in the instance here under consideration there would seem to be the most ample justification in

the principles of the theology of the Incarnation for extending the symbolism of the Sacred Heart from the human love to the divine love which brought the Sacred Humanity into being.

But it is time to draw to a close. There can be no doubt, for we have it from our Lord Himself speaking to Blessed Margaret Mary, that the devotion to the Sacred Heart is specially suited to modern times. It is a mighty effort of the love of Jesus to draw the men of these latter days to Himself. As the attractiveness of the world grows greater with the increase of luxuries to be easily obtained by a far larger class than could formerly obtain them, so does Jesus present Himself in all the sweet attractiveness of His Sacred Heart, revealing to us in a special manner the emotional side of the Sacred Humanity at a period when men are more led by emotion and sentiment than formerly. There is undoubtedly a great and increasing danger in the emotionalism of the age. The devotion to the Sacred Heart leads this emotionalism in the way of salvation ; tempers it with the salutary lessons of self-denial and of the accomplishment of true perfection through pain and suffering. By the vision of His Sacred Heart He invites us to His love ; shows us how sweet that love is ; nerves us, therefore, to undertake the hardships of a life of virtue by the promise of the joy of loving Him and being loved by Him ; invites us also to make reparation to His wounded outraged Heart ; assures us that we can do so through His grace, and thus furnishes us with another and an engaging motive for faithful love and service.

Again, as toil and suffering and poverty become to a greater and greater degree the lot of increasing multitudes in spite of the increase of wealth and luxury, so does He put before the people for their solace that Heart which suffered so much for them and has met with that bitterest suffering of all—the coldness and the ingratitude of those for whom He died, of which He so bitterly complained to His humble spouse.

At a time, too, when belief in the Incarnation is fast becoming more vague and indefinite in the world, and is altogether dying out of many hearts, the Heart of Jesus comes before men to reassure their faith, to tell them that “ God so loved the world as to give His only-begotten Son,” revealing to them a wondrous

depth of love that needs must be divine since none but God-made-Man could have loved us as Jesus has loved us, with Divine and human love, and in His human nature have made manifest, by such great things as He has wrought for our salvation, that God indeed "loveth all things that are and hateth none of the things that He hath made."

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LITERARY WORK AND THE AMERICAN CLERGY.

BISHOP JOHN CUTHBERT HEDLEY, whose words, springing, as they manifestly do, from a deep realization of the needs of the priesthood in modern times, I propose to make largely my shield and authority for the plea of this paper, writes: "Bearing in mind what a pastor is intended to be and to do in this world, we cannot hesitate for a moment in deciding that unless he is what the ancients called a 'man of letters,' he can never be fully accomplished in his holy vocation."¹ The words quoted may seem to imply a strange depreciation of the essential qualification of the priesthood, in the minds at least of those who believe that the missionary pioneer of the Catholic Church should bear the character of his toilsome mission life stamped no less upon his ordinary taste and intellectual aspirations than upon his ruddy face and dust-covered garments. It is none the less true, as proved by experience, that the most efficient missionaries and those who best stand the test of trying conditions are more rarely to be found among the hardy, unintellectual, or so-called practical men in the priesthood than among men of intellectual resources gained by steady application to those studies that supply both discipline of the mind and knowledge. These gifts of an intellectual character are all the more enhanced—in so far as they serve as instruments to gain the hearts and minds of all classes alike—when there is in the missionary's soul that intimate conversance, through the study of spiritual things, with the strengthening influences begotten by supernatural motives and those powers of self-sacrifice

¹ *Lex Levitarum*, p. 103.

which are practically limitless, because they rest upon the Divine Omnipotence. This might easily be proved by statistics gathered from the accounts of our foreign missions; but it is not within the scope of these observations, however desultory, on the subject of literary study among the American clergy.

My purpose is briefly to point out the fact that we priests in America have a field to cultivate which has been hitherto somewhat neglected, probably because the producing qualities of its soil did not appear at a time when we were busy putting up our shacks and making our roads, and while the cry of the merchant along the highway diverted our attention to the passing traffic by which our needs could seemingly be supplied in all convenient directions.

I.

The field of which I speak is that of literary work—study, writing, propaganda of good books, consolidation of the Catholic press, systematic coöperation for the diffusion of literature—which really makes for the strengthening of public morals and private virtue and for the manifestation of the beauty of truth in practical life.

No doubt this work is done. Yet it is not done at all in a proportion adequate to our powers, our opportunities, and our calling. It is not done by the rank and file of the clergy as individuals, who are essentially leaders, that is to say not merely men who labor at their post, but men who move, and who help others to move, men who for the most part have the ability to do so by means of the studies and pursuits with which they may fill out the intervals of their missionary work.

If we view ourselves as we look at one another, without any appeal to poetry or pathos, or to that narrower sense of family feeling which exercises charity by a mutual exchange of exaggerated or superficial praise, we may come to the conclusion that there is something to do that has not been uniformly done.

In the matter of reading, the daily newspaper is probably the first literary work that claims our attention after we have paid our meed of gratitude at the altar in the daily celebration of Mass. The motive that prompts the perusal of one's local journals is to

obtain a view of the conditions around us; at least this is true of the morning paper, while the serious work of the day is still before us. But the information, though sometimes of a nature to serve the man of affairs in a practical way, is rarely such as cannot be dispensed with in the eyes of a thoughtful priest. Apart from the "news" that can be crowded into five minutes' useful reading, there is little of permanent benefit in the eight or ten pages of our best newspapers. Nay, in many ways the reading of the inane gossip, with captious headings and illustrations, and advertisements, exercises a weakening influence upon the mind and often destroys a healthy imagination by begetting meaningless, if not vulgar, habits of thought and speech. Even the best written editorials are too frequently mere repetitions of information we can well dispense with; and if they provoke our approbation or dissent, they rarely add anything new to that knowledge which is of vital importance. One of the most efficient bishops in the States, and one of the most cultured editors, whose opinions influence a large portion of our reading public, have told the writer that they seldom pick up a daily paper. They find that newspaper reading not merely consumes time that can be better spent in other ways, but also that it is a hindrance to solid work. On this point, however, I need not dwell.

The plea that one must be in touch with one's surroundings in order to benefit them, and that therefore one must read the daily newspapers, is utterly illogical. We get in proper touch with our surroundings in many other ways that are much more effective in their results. Indeed, an interesting question to examine into would be how much oftener the daily papers help on the animosities that divide social and political factions, and how much more frequently they frustrate justice, foster corruption, and mislead the public sentiment, than the contrary. They have naturally a similar effect upon the individual.

The reading of "recent" fiction, or of current magazines, is no doubt a mere complementary effect of the newspaper habit. It is only exceptionally that it profits anything to do so; and whilst a good magazine may inform a man in respect to topics that are calculated to be useful to him, it nevertheless fails in all that makes for original and active thinking, such as comes from the

systematic study of books that instruct as well as inform. Instruction means the study of fundamentals, of principles, and it differs from mere desultory though attentive reading in this that it acts upon the ordering and reasoning faculties of the mind, instead of merely engaging the memory and the imagination, which ought to be simply instruments of the reasoning powers. The man who reads much is not necessarily a teacher, though he may be a well-informed man; but he is never so well informed as the latest edition of "Chambers's Encyclopedia," to maintain which is much cheaper, more convenient, more patient, less intrusive, than a biped, walking eclectic who has his temper and his moods, besides the faculty of failing in statistics. But withal, the man who reads much is a more useful member as a rule in the priesthood than the man who does not read at all, and of course infinitely better than he who reads only the daily news and vapid stories.

But this sounds aggressive. It may, however, suggest what we can dispense with in our daily life, at least to a great extent.

II.

The positive and constructive element of the question deserves more serious attention on the part of any priest who honors his calling. And here I shall let the Bishop of Newport speak, not only because he has studied the subject of priestly duty and activity by the light of theory, but also because he is a missionary Bishop, and one who understands the signs of the times as well as the application of the unvarying principles that have proved effective in the past ages of the Church.

Speaking of the rules laid down for the education of the clergy in the *Regula Pastoralis* of St. Gregory, he points out that the holy pontiff deemed it a fundamental principle "that some kind of literary or grammatical preparation was absolutely necessary for the success of a pastor in the work committed to him." Nor can it be said that the seminary curriculum suffices to furnish this literary preparation. "No sensible man, as it seems to me, can fail to see that the modern scientific temperament possesses many valuable recommendations, and that it is our duty, as priests, not only in order to stand on a level with the leading minds of our

epoch, but also for the sake of our own mental culture, to welcome, to study, to adopt, some at least of the ways of modern science."

It is wholly unnecessary here to point out the subjects or particular studies that are to be cultivated from this point of view and in their relation to modern science. Leaving aside the systematic study of the philosophical and theological disciplines with the elements of which we are familiar, I take simply the study of Literature as such. Study is not reading simply; for us it is orderly training—with practice by way of testing the value and results of our efforts—of our powers of teaching and of persuading. These are the two main duties of our vocation, and they demand something in us quite apart from the commonplace ability to dispense the sacramental treasures. The priestly duties of teaching and persuading "demand intelligence, knowledge, memory, tact, and the power of speech."

But these endowments and qualifications, though some of them may be born with us, must be in great measure acquired, and in *every instance carefully cultivated*. They can best be cultivated by a training in literature. For in literature not only do we find facts, rules, systems, and mental exercise, but we also learn that appreciation of elevated and beautiful ideas which is called taste, that grasp of the ideal which is our only guide in the busy details of work, and that philosophy of human nature, with its passions, impulses, excellences, and weaknesses, without which mankind is a sealed book to men. The priest who is well read and cultivated, is a man of disciplined mind, who can direct his intelligence to a purpose and guide himself to its attainment. He is a man well informed in the history of human thought, who can recognize old truths under new shapes, and is not astonished when he meets in his own generation aberrations and fancies which are really as ancient as Thales or Zoroaster. He is a man with a distaste for violent, crude, noisy, repulsive methods—knowing that if such methods succeed here and there, yet, nevertheless, human nature is such that they must on the whole be ineffectual. He is a man who has studied and analyzed models of speech, of instruction, of exhortation, of proof, of persuasion, and seized some of the secrets of the great masters of the art. His views are wide; that is, he is never prematurely certain of cause and effect: he looks twice

and thrice at a phenomenon before he tries to decide its true nature ; he knows that ends and purposes may be reached by more roads than one ; he is not easily carried away by noise, glitter, boasting, and success ; whilst he knows how time, perseverance and incalculable accident may temper or efface imperfection and failure. It is not the least of his useful qualities that he has acquired for himself a new and wide universe to live in—the world of letters ; the realm of history, ethics, poetry, and romance. This realm is the antechamber of the spiritual life, for it has the power to keep at a distance what is gross, sensual, and mean. It affords a recreation which only the most perfect souls can afford to despise. It furnishes a pleasant intercourse with minds similarly cultivated. The tone and temper which literary culture breeds is liable to abuse, and those who live for its own sole sake are often disagreeably fastidious, and sometimes proud and without any love for souls ; yet there is no foundation on which grace builds more easily, just as it is the finest marbles which best answer to the sculptor's art. On the other hand, how often do we find that the unlettered priest, even if he knows his divinity, is coarse, inconsiderate, tactless, rude, empty in conversation, resourceless when face to face with a thinking man, and too ready to seek company and recreations which appeal to the less noble side of human nature.²

There is a large number of capable men who regret that they have not the taste above indicated for a more serious study of literature. They lack fundamental training, not through their own fault but as a result of superficial early school or college training. But, then, it is never quite impossible to repair the harm of this neglect, at least in certain directions. Bishop Hedley adverts to this condition in order to prevent it. But it is useful to touch upon the same even as a topic leading toward improvement. It is true that neglect of what are called "elements" has in most cases a permanent and disastrous influence upon a priest's success as theologian, director, or preacher.

A man is never comfortable when he knows he has never learnt to spell. A man is never accurate in calculation when he has never learnt the simple rules of arithmetic. A man is never safe or trustworthy as a teacher of religion who has left wide gaps in his acquisition of fundamental and primary knowledge. Such a man

² *Ibid.*, pp. 104, 105.

may have the sense to feel his own deficiency—then he is timid. If he has no such feeling of deficiency, it is much worse; for he makes mistakes, says foolish things, is carried away by half views and inadequate generalizations, misunderstands the more difficult questions, and not infrequently advocates what is erroneous in religion, or goes near to ruining souls by laxity or undue severity.

To most men it may be morally impossible to alter such conditions of mind, partly because they lack the inclination to reverse their course, partly because they lack the opportunities to do what they feel necessary. Nevertheless it is something to distrust oneself, and to be willing to learn when and so far as opportunity offers. And anything like thoughtful reading of really useful books and a review of fundamentals at any time, in place of listless and desultory reading of news, is a gain under such circumstances.

The question of what we can do for ourselves in the direction indicated is naturally supplemented by the further question: What can we do to encourage others in the pursuit and habit of earnest literary study so useful in our missionary work?

III.

There have already appeared in these pages, from time to time, suggestions as to the means by which priests might best coöperate with, or encourage, one another in systematic literary study productive of practical results for the salvation of souls. The most obvious method of effecting this coöperation is naturally the establishing of some local union in which members of the clergy meet for the purpose of reading and discussing such subjects of ecclesiastical or secular study as are likely to exercise some culture upon the individual priest who is actively interested in the work of the meeting.

The question as to the particular program to be followed in such work is really quite secondary to the main purpose. That purpose centres round the fact that a few earnest priests *set to work*, and that they are capable by systematic and persevering exercise in any one direction of literary study to attract other congenial minds to do likewise. Where a few priests meet for

discussion of serious topics—whether the meeting take on the form of an “Ecclesiastical Conference,” or of a “Clerical Reading Circle,” or of an “Academia,” such as was sketched in these pages a short time ago—there must be at least one man who has a clear idea of *what can be done* by those round about him, and to whose judgment the others are prepared to yield a certain right of direction or suggestion. This condition of the spirit of union being secured, nothing else is wanted aside of the really efficient disposition to do something according to one’s capabilities and opportunities. Such a disposition excludes, of course, punctiliose ness of a certain kind that stops at small difficulties—neglect of formalities, right of precedence, and the thousand other “littlenesses” which can defeat union of any kind. Every member must be active and interested; honorary members and patrons should be rigorously excluded from any pioneer work for mutual improvement of this sort. Drones are no good. A wise Providence has supplied animals with an instinct which kills the drones off from the first, because they hinder work. In the clerical beehive, the drones that should be excluded from the beginning, are all those who do not earnestly mean to work. They may become interested in time, when the results of the conferences point to success; but until then the meetings should be “exclusive,” making every man’s actual work the permanent title to membership.

What precise subjects a circle of this kind should take up, can, as has already been intimated, only be determined by the aptitude and inclination of the individuals. Nor would it serve the purpose permanently of such a union, to allow one or two men to supply the work and practically to monopolize the interest by their own zealous activity, however valuable and prolific it might be. *Each member* must do a proportionate share of work, all the time. For the rest, it ought to be well understood from the outset that there must be differences, and that there may be differences in all things, except the one purpose for which the members of the conference meet, and that one thing can have no personal side to it. All difficulties arising from a division of work should be settled by the moderator, and his decision should be taken without appeal. Only in this way can such conferences become permanent and strong; hence it is perhaps necessary to have small circles, and

not to make efforts tending to increased membership, unless there be an assurance of interest and congeniality in what concerns the object of the circle on the part of those whose coöperation is sought. These two points, it seems to me, should be considered as far more important than any program of studies or readings, because the latter will easily be managed by men familiar from their seminary life with the disciplining methods of ecclesiastical science and practice. Indeed, elaborate programs in which special tasks are assigned and exacted for special seasons from individual members of a clerical circle are on the whole apt to break the bond. A priest's duties on the mission force him frequently to work out of due season, and hence he cannot always do justice to his resolutions in the matter of study. I propose to suggest a simpler way which, carried out under the judicious direction of some one well-informed priest, would operate satisfactorily under any circumstances among men who read, and who in reading seek not merely the passing of time but also improvement of mind. Let me put it in the form of an illustration.

Fathers Able, Earnest, and Wiseman form a reading circle. Each of them selects from the "Recent Books" list a volume which he would be inclined to read and hence purchase—say *Lex Orandi*, or *By what Authority*, or *Early Christian Ireland*, or *Lex Levitarum*, or some pamphlet of the *Truth Society*, according to his bent or means. The three pledge themselves each to tell the others on some convenient afternoon what the book contains. A postal card: "Meet for a talk about *The Voyage of the Pax* by Dom Camm, next Thursday, at 5 P.M., and for supper," will shape a useful hour to a pleasant conclusion. The supper is not essential; but a thoughtful reading of the book, whatever its size or contents, is essential to satisfy the two other intelligent men of the circle. How is this reading to be done?

In order to give a review of the contents of a volume, even if it be small, it is necessary to take notes. But this note-taking in reading is precisely the guarantee of its usefulness. It secures accuracy of statement and a certain amount of analytical surveying. It prevents a man from superficial feeding of the mind. If he writes out his book review in a way which he expects to make useful to his two friends, as he should, he will have to

know who is the author of the volume, from what point of view he approaches his subject, how he divides his subject, and what he proposes to accomplish by the book. All this is mostly found in the title page, the table of contents, and in the preface, or introduction. The pages between these prefixes and suffixes of every volume tell us what the author has to say either to unfold or explain his subject or to defend certain aspects of it. In the unfolding we look for completeness and right proportion. In the defence we look for justice of principle and correctness of statement. To verify these elements in a volume, the reader may have to compare it with some other work which gives him a general idea of what is to be expected in a treatment that has for its primary purpose to inform the mind concerning a given topic. A volume which professes, for example, to treat of the "History of Preaching," yet which contains only brief accounts of the lives of great preachers from the time of St. John to that of Savonarola, is incomplete, inasmuch as it does not extend to the entire range of preachers, and furthermore in this that it deals only with the preachers and not with the development of preaching as a science or as an art. In like manner, a work that purports to defend a scientific or an historical position, or a religious belief, requires from the reviewer that he balance the arguments given in the book with such others as he may find in primary sources of information on the same subject.

In general, it is helpful to the intelligent reading of a book about whose contents and merits we wish to form some judgment, that the reader look into some standard encyclopedia, if he have no special library dealing with the subject of his new volume; and that he read the article under the head or heads of the same subject. This gives him a sort of survey and general preparation for judging intelligently the treatment proposed in the book before him. This method will allow him moreover to pass over easily and rapidly parts of the book in which the author simply repeats what the reader already knows; and it will suggest to him certain points that are controverted, and lead him to pay special attention to what the writer says upon these points.

To make brief note of such points as I have indicated, and of all others that may strike the reader as worthy of being remem-

bered for their truth or beauty, or as being suspected for their partiality and therefore to be corrected, constitutes the principal element of useful reading. The statement of Pliny the Elder,

Nulla dies sine linea,

was meant by him to apply to the care with which Apelles practised his art; but it may well be used as in the sense of the Pythagorean maxim,

Nunquam lege sine stylo.

When our notes about the book which we have read are fashioned into a carefully written analysis they make interesting reading, and aid a student to the acquisition not only of style but also of the habit of discrimination and of judging things and utterances by some intelligent standard. Even when they are not written out in full, they give facility of conversing well and informedly upon the topic discussed in the book. In either case the reader has something to present to his companions of the circle when he meets them. Possibly one or the other of them has read the same book and is able to supplement the review by fresh or at least differently formulated views concerning its contents.

It is easily seen that such a process of mutual entertainment by presenting the fruits of our ordinary reading, is subject to no strain; the meetings need not be severely formal. The duties imposed thereby upon each member are not onerous but usually agreeable because in harmony with the bent of him who selects his reading. On the other hand, those who hear the analysis or review get useful information without any labor on their part, even if the subject be not naturally such as would interest them or induce them to seek it. What is of greater advantage in our conditions of clerical life is perhaps the fact that by this simple method we get a supply of information which naturally turns into topics of conversation somewhat more dignified and useful than the "shop" talk about the amount of the collections, the efficiency or otherwise of our brothers, the local value of perquisites, the probabilities of promotion, and similar subjects that run habitually in the minds of weak-souled men of the cloth.

Such reviews of books as I have suggested might serve eventually as guides to readers of a wider circle by being sent to the papers or magazines.

Before concluding this paper let me indicate another means of promoting interest in literary activity among our clergy. It is even less exacting than the work of the Reading Circle, and partakes somewhat of the character of Clerical Conferences. It is simply a more extended use of letter-writing in the shape of correspondence and intercommunication on topics that come within the range of ecclesiastical or such secular studies as befit a priest. Our periodicals offer mediums for the expression and exchange of opinions on subjects in which the more experienced and enlightened will always have an opportunity of instructing their fellows as well as learning from them, even when the latter are merely presenting questions and difficulties. An example of how this is done effectively may be taken from such organs as the (London) *Tablet* and the (Liverpool) *Times*. THE ECCLESIASTICAL REVIEW has always opened its pages to the temperate expression of the views of priests and bishops, and sometimes of laymen, in the form of "Communications" in our *Conference* department. How far such communications promote a healthy discussion and act as a stimulus to useful interests must of course be left to the judgment of a moderator, but apart from this restriction which the good service of a magazine demands, the Conference department of the REVIEW should prove a welcome aid to development of literary activity among the clergy. This purpose is not served by merely asking questions. In truth, to make of the REVIEW merely an ecclesiastical intelligence bureau would be to frustrate its primary object as an arena for stimulating literary thought and expression. The only proper place to obtain authoritative answers to questions of practical administration is the Episcopal Curia or the Chancery, that is to say, the bishop's official sanctum; for the spirit, as well as the letter of diocesan ordinances, often gives a meaning or sense to the application of general Church laws, which varies with personal and local circumstances of which a stranger can form no just estimate, however well he may be versed in technicalities of law and precedent. Hence by correspondence I do not mean "asking for information," but rather mootng questions, making suggestions, expressing views upon current topics of particular interest to priests and pastors.

There are many other channels of literary activity which flow

out of the above suggestions. I have simply indicated their drift here because anything like an elaborate scheme for the establishment of literary work-centres among the pastoral clergy would be apt to be treated as something possible only in theory and under specially favorable circumstances. Will not some of my brethren make a trial and inaugurate such work as I have suggested? The plan is so simple no doubt it can be easily improved upon; and in that case the REVIEW would be glad to hear of the experiences and views of those who have something to say on the subject.

H. J. H.

PRINCIPLES OF LITERARY CRITICISM, OLD AND NEW.

“**T**HE world,” says Cardinal Newman, “was to have certain intellectual teachers, and no others; Homer and Aristotle, with the poets and philosophers who circle round them, were to be the schoolmasters of mankind.” The world, indeed, has never questioned the serene strength, exquisite polish, and reasoned harmony of Greek art, nor its dominant influence for good amongst all peoples. The literatures of Europe have been fashioned upon golden anvils in the schools of Athens, and our children are taught by Greek masters how to express with ease and grace the various elements of beauty. Perfect equipoise of intellectual and moral powers, predominance of the spiritual over the material, have made the Greeks past masters of subjective criticism. The laws, however, which govern the birth and evolution of literature were never analyzed or developed by them with the subtlety of modern thinkers. They judged with unerring precision, and expressed with consummate skill all forms and manifestations of the beautiful. Among modern critics, however, there are those who persistently ignore, if they do not, like Worsfeld or Saintsbury, deny that the Greek writers do or can furnish us with a philosophy of literature.

It will be of interest, especially to the lovers of classic letters, so largely represented among the clergy and the educators in our Catholic colleges, to examine the claim of the Greek thinkers as teachers of a philosophy of art, such as modern critics would have us recognize, and for which they establish canons assumed

to be new. Thus Addison, Victor Cousin, and Matthew Arnold are sometimes heralded as the chief writers who have not only contributed most to the evolution of criticism, but who are supposed to have actually discovered its principles. The assumption is altogether incorrect, and these writers have no more title to originality on the score of laying the foundation of literary criticism than have the great Sainte-Beuve, the master of Arnold, or of Hippolyte Taine, the wonderful magician who juggles with his golden balls—Time, Environment, Moment. Ferdinand Brunetière, the sanest of living French critics, and Jules Lemaître, the exquisite dilettante, with their respective theories of objective and subjective criticism, are ignored. It is indeed no exaggeration to say that the principles supposed to have been discovered by thet above mentioned writers are found in the works of Aristotle. Let us expose the system of the Greek philosopher as deduced from an analysis of esthetic sentiment.

A feeling of pleasure accompanies every energetic and spontaneous action of our faculties. It is the last perfection, the flower that blooms on every vital which is free and vigorous; for it is a law of nature that every object should rest in the attainment of its end. Now vital action is the end of human faculties, and their highest pleasure is caused by an object that stimulates them in a manner proportioned to their capacity. "Since every sense energizes," remarks Aristotle, "with reference to its object, and that energizes perfectly which is well disposed to the best of all objects that fall under it, . . . this must be the most perfect and the most pleasant; for pleasure is attendant upon every sense, as it is also upon every act of intellect or contemplation; but the most perfect is the most pleasant, and the most perfect is the energy which is well-disposed with reference to the best of all objects that fall under it. Pleasure, therefore, perfects the energy. But that there is a pleasure in every act of the perceptive faculty is evident; for we say that sight and sounds are pleasant; and it is also evident that this is most so when the perceptive faculty is in the most efficient condition and energizes in the most suitable object."¹ Two elements, therefore, enter into the genesis of pain or pleasure—the faculty and its object. The more perfect or

¹ Nic. Ethics, Bk. X, C. 4.

powerful the faculty, whether by nature or education, the more intense will be the pleasure. An intellect or imagination which is indolent, torpid, or undeveloped, cannot have that energetic sweep which takes in the whole diapason of artistic emotions. The object, also, must be proportioned to evoke without strain or violence a vigorous exercise of one or more faculties. An object can easily be too trivial or simple to stimulate the intellect, or too abstruse and subtle to allow it to grasp easily and fully its different aspects.

The primary end of all art is objectively the creation of the beautiful, and subjectively the creation of esthetic pleasure. What is the essence of this emotion or feeling? "Nor is it true," says Aristotle, "that in all pleasure there is an end distinct from the pleasures themselves; it is true only of such pleasures as occur to people in the process of being brought to the consummation or complete realization of their nature."² And in his treatise on Rhetoric we read: "Of possessions, those are useful which bear fruit; those liberal, which tend to enjoyment. By fruitful, I mean those that yield revenue; by enjoyable, where nothing accrues of consequence beyond the using."³ The characteristic, therefore, of esthetic pleasure is the quality of being independent and disinterested, of being self-centered and self-sufficient; it is a concomitant perfection of the activity purified of all egoistic and utilitarian elements.

This pleasure of beauty does not result as a rule from the activity of an isolated faculty. When the intellect discovers and assimilates some abstruse and subtle question, there is satisfaction; when the will overcomes carnal desires and attains its object, there is pleasurable contentment; but we do not call these emotions esthetic. In literature pleasure of beauty is always the effect of a complex operation of several forces. The intellectual and sensitive powers of man must act in perfect accord to produce this feeling. The faculties to which literature appeals in the genesis of esthetic pleasure are the intellect, the will, the imagination, the sensibility or emotional forces, and the ear.

The intellect has for object all the forms and manifestations of being with their different relations in God and man. It delights in

² Nic. Ethics, Bk. VII, C. 13.

³ Rhet. I, 5.

originality and depth of view, clearness and precision of ideas, mystery without obscurity, subtlety without violence, ease and naturalness without incoherence, fluidity, or negligence. "Ce que nous pressentons," said an old rhetorician, "fait en nous plus d'impression que ce qui s'offre sans voile à nos regards." As the object of the intellect is the True, the object of the will is the Good, especially the moral Good—*bonum honestum*. It banishes from the republic of letters whatever is low, vulgar, or immoral—whatever is not calculated to elevate and ennoble the reader. Delicacy of thought, generosity of purpose, nobility of aim come within the sphere of its activity. The imagination, which lies in the borderland between the spiritual and the material, evokes past images, separates them into their elements, and then associates them again into endless variety of color and form. Like a worker in mosaic the writer has a number of ideas and words from which some new and original design is to be wrought. "Analysis of past experiences and synthetic recombination of the elements" constitute the essential duties of the esthetic imagination; but we must ever bear in mind that idealization, the peculiar feature of creative art and literature, requires other faculties than the imagination.

Sensibility, as a force to which art and creative literature appeal, is sensitiveness to the influence of beautiful objects, susceptibility to esthetic pleasure. The intellect conceives a fine thought, passes and repasses it until it has received its full development and precision; then the imagination sets in imagery and color, and, as handmaid of the ear, assists at its evolution into harmonious words. The thought is next presented to the will, which is drawn to it or driven from it according as it is good or evil. The love or hatred of the will acts upon the sensibility, passes down the nerves and permeates the whole system both spiritual and material, stimulating that feeling which is called esthetic pleasure. The analysis and explanation which has been given of pleasure will show the reader that this sensibility or feeling-force is not a faculty distinct from those of cognition and appetency. "An emotion," says Father Maher, S.J., "is not a momentary, atomic conscious state of pure quality; but a complex form of mental excitement always lasting for some time, and

generally constituted of sundry elements both cognitive and appetitive, sensuous and spiritual, What we understand by an emotion of fear or anger is thus not a simple act of an ultimate faculty-feeling, but a process of consciousness comprising a cognition of some object, a resulting appetitive or impulsive state and a feeling of organic excitement."⁴ Sensibility is, therefore, a temperament which all men possess in a higher or less degree; but its sensuous elements are liable to be abnormally developed by education and physical constitution. Literature in the nineteenth century has been deeply marked by its influences—nay, its lower aspects have reached such a morbid state of development that we owe them the *maladie fin de siècle*.

The last and lowest faculty to which literature appeals is the ear; and it will, no doubt, appear to many superfluous to dwell upon its functions. Still, no writer to our knowledge has yet given to the world an adequate and philosophic explanation of the mysterious melody of words. Harmony, variety in the build of sentences, judicious succession of vowels and consonants, alliteration and assonance—all these please the ear; but the constituent elements of word-melody remain elusive and obscure. Robert Louis Stevenson once made the suggestive remark that "the beauty of a phrase or sentence depends implicitly upon alliteration and assonance." Frederic Harrison was evidently influenced by the theory when he examined and analyzed in the light of these two elements the gorgeous and music-breathing prose of Ruskin. Harmony in general is the subtle blending and regular recurrence of the same or cognate sounds; and the reader, if he has understood Aristotle's theory of pleasure, will easily see that its natural effect is the gratification of the ear. The spiritual and suggestive power of words, together with Bandelaire's theory of the correlation and correspondence of the senses, has been the basis of the Symbolist movement in French literature. Sounds and letters appeal to the writers of this school under the form of colors, so that Huysmans talks of "les sons presque verts des harmonicas," and Arthur Rimbaud asks us to believe "*A* noir, *E* bleu, *I* rouge, *U* vert, *O* bleu, *voyelles*." Though symbolism in its attempt to combine the fine arts in one supreme synthesis

⁴ Psychology, Ch. XI.

has far overstepped the limits established by psychological research, still it contains many ideas fundamentally correct. There seems no doubt, as Frederic Harrison finally puts it, that "the liquids connote the sweeter, the gutturals the sterner, ideas; the sibilants connect and organize the words." And in another place the same writer says: "The broad *o* and *a* and their diphthong sounds give solemnity, the gutturals and double consonants give strength." Space, however, does not allow me to illustrate from the writings of the great masters the subtle and exquisite melody caused by alliteration and assonance; but we refer the reader to Stevenson's essay on Style and Harrison's article on Ruskin as a master of prose. Word-melody, like every other form of beauty, may be founded on the principle, *unity amid variety*—unity by the regular recurrence of the same or kindred sounds at the beginning of a word or wherever the accent comes, variety by the subtle interchange of vowels and consonants according to established laws like Grimm's; unity by order in the use of accents whether in verse or prose, variety by happy differences in the length of words, sentences, and paragraphs.

Perfect literature, therefore, is that which causes perfect pleasure, and perfect pleasure is the flower that blooms on the vigorous, spontaneous, and well-ordered activities of the intellect, will, imagination, sensibility, and ear; it is "a positive concomitant and resulting quality" of free and healthy energy. To be perfect, according to Aristotle's greatest interpreter, St. Thomas of Aquin, is to be fully in act—"perfectum est id quod est in actu completo." A literary work should seize the whole man both spiritual and material, and to effect this the writer must, as it were, externalize his whole substance in its full force and vigor. To seize all he must deploy all. He will illumine the intellect, force the will, rouse the imagination, excite the sensibility by a vigorous display of the same faculties. The great physiologist Bichat once defined life as the equilibrium of the forces which resist death: the definition embodies an excellent criterion of literature. The intellect and will, as spiritual and superior faculties, must ever dominate the imagination and sensibility; but this domination and the appeal made to each individual faculty should vary in intensity according to the matter treated. Do not allow the

intellect to be blinded by the brilliancy of the imagery or the will to be led astray by the extravaganzas of the sensibility; but after that be profuse with flowers wherever the subject demands it, and in pure sentiment wherever the heart has its part. A happy conclusion to this philosophy of art is found in the following quotation from M. Brunetière: "What properly constitutes a classic is the equilibrium in him of all the faculties which go to make the perfection of the work of art, a healthiness of mind just as the healthiness of the body is the equilibrium of the forces which resist death. A classic is a classic because in his work all the faculties find their legitimate function—without imagination overstepping reason, without logic impeding the flight of the imagination, without sentiment encroaching on the rights of good sense, without good sense chilling the warmth of sentiment, without the matter allowing itself to be despoiled of the persuasive authority it should borrow from the charm of the form, and without the form ever usurping an interest which should belong only to the matter."⁵

Such is the philosophy of literature deduced from an analysis of esthetic pleasure. It remains for us to trace to it as fountain-head the more famous of modern criteria. There is no necessity to dwell upon Addison's introduction of the imagination as a new element of criticism; for he either meant the faculty about which we have already treated, or he meant the creative imagination, which is a complexus of faculties. Idealization, which some recent writer fancied to have discovered as a special feature of Addison's principles, is older than Plato, has been treated of by Aristotle, and is a process requiring the simultaneous application of several forces. "Poetry, therefore, is more philosophical and higher than history, for poetry tends to express the universal, history the particular."⁶ And in another place we read: "Since Tragedy is an imitation of persons who are above the common level, the example of good portrait painters should be followed. They, while reproducing the distinctive form of the original, make a likeness which is true to life and still more beautiful. So too the poet, in representing men quick or slow to anger or with other defects of

⁵ F. Brunetière: *The Classic and Romantic*.

⁶ Aristotle, *Poetics*, VIII.

character, should preserve the type and yet ennoble it."⁷ As a last proof of Aristotle's knowledge of the imagination and its functions in literature we remind the reader of the treatment of the metaphor in his *Poetics*.

The investigation of objective beauty in Cousin's book, "Du Vrai, du Beau, et du Bien," is the only question which demands our attention. He admits art to be the creation of the beautiful, and he defines beauty as *unitas in varietate*—unity amid variety. This is a time-honored definition which certainly does not owe its origin to the founder of French Eclecticism. He might, however, have attempted to explain philosophically why unity and variety are constituent elements of beauty. We suggest the following explanation: All must admit that a work of art should give pleasure, and it has been previously shown that pleasure comes from easy, vigorous, and well-ordered activities of certain faculties. The exercise of a faculty and, consequently, its pleasure, are perfect when it is fully in act. Now that this activity or exercise may be vigorous and energetic the object must stimulate under many aspects; it must not be monotonous, otherwise the faculty will weary, grow tired, and refuse to act. There is nothing to arouse its interest after the first effort which took in the whole object. One photograph of a scene gives as much esthetic pleasure as fifty of the same scene. This is the reason why curved lines are more beautiful than straight lines, they give a greater excitation to the powers of the soul, they are more suggestive. Take, as example, that marvellous work of architecture, the nave of Amiens Cathedral. People are wont to come into the church, place a chair at the door, and remain for hours gazing into the central aisle. We are sure, however, that their eyes, like ours, ever wander unceasingly from the straight lines of the pillars to rest amid the vague, mysterious grandeurs of the vault. Perhaps its curved lines are an example of the typical beauty of infinity about which John Ruskin has written a chapter in the second volume of "Modern Painters." In other words, all this proves that an object must have *variety* before it can fully please. But the activity of a faculty must be easy and spontaneous, and to have these two qualities no violent effort should be required to

⁷ Aristotle, *Poetics*, XV.

apprehend the object. Violent effort comes from the difficulty of grasping the object, from its confusion, its want of logical order. The mind is distracted by the multiplicity of details that have no organic sequence; it is like looking into the wrong side of a kaleidoscope. There must be *unity*.

Among the new principles introduced by Arnold into the study of literature is sometimes mentioned "the action of two distinct factors—the personality of the author and the mental atmosphere of the age." It is really ludicrous to hold the first to be a new element in literary criteria, and the second—the power of the moment, has been scientifically developed by the Germans and by H. Taine. "The interpretations of science," says Arnold, "do not give us this intimate sense of objects as the interpretations of poetry give it; *they appeal to a limited faculty and not to the whole man.*"⁸ What is this but the expression in a succinct form of Aristotle's theory of esthetic pleasure, and of the faculties required to produce a work of art? We would remark, in passing, that the quotation contains a solid proof of the superiority of literature over science as a mental discipline in the education of youth. The apostle of culture in his essay on the study of poetry gives as essential elements of literary perfection, the "superior character of truth and seriousness in the matter and substance" and "the superior character of diction and movement in the style and manner." We wonder if he saw clearly the full scope and profound philosophy of the formula; for he never attempted to found it upon philosophical principles. A literary work, according to Arnold, is composed of two elements, substance and style, matter and manner. The perfection of the substance is constituted by the presence in an eminent degree of truth and seriousness, and the perfection of the style is given by the special character of diction and movement. The observant reader sees at once that an analysis of these two elements reveals the presence and activity of the intellect, will, imagination, sensibility, and ear. The intellect gives order, clearness, logic, precision, and sequence of ideas—in a word, harmonious truth. The will demands a certain nobleness of thought and expression, lofty aspiration—"the high seriousness that comes from absolute sincerity." The imagination

⁸ Essays in Criticism, I, p. 81.

provides color and imagery, whilst the sensibility gives animation, fire, passion—"movement." These faculties act simultaneously in the genesis of thought and form. Style is not wrought out a separate entity, and then glued on to the thought. The idea and its expression form a perfect unity, and, like all composite objects that are one by nature, they are generated by one act. Style and thought are as closely connected as soul and body, as substance and phenomenon. "Thought and speech," says Cardinal Newman, "are inseparable from each other. Matter and speech are parts of one: style is a thinking out into language."⁹ The expression is but the last perfection, the ultimate evolution of the thought, the flower that opens when the idea has reached the term of its development.

What shall we say about Ferdinand Brunetière and Jules Lemaître, with their respective theories of objective and subjective criticism? The passage in which Brunetière sums up his system has already been quoted. Lemaître in the preface to the first volume of "*Les Contemporains*" compares the critic to a traveller who embarks upon a small boat and is carried down a beautiful river. The works of man and the beauties of nature stimulate him: he receives "impressions," but does not test them in any crucible of literary criticism. Anatole France, who is of the same school, says: "The good critic is the man who relates incidents of his own soul in the land of masterpieces." And Walter Pater in his famous preface to the "*Renaissance*" writes: "What is important, then, is not that the critic should possess a correct abstract definition of beauty for the intellect, but a certain kind of temperament, the power of being deeply moved by the presence of beautiful objects." Truth, according to St. Thomas of Aquin, is the equation or conformity of the mind with an object—"adaequatio rei et intellectus." The Divine Mind precedes all objects, possible or created, and constitutes their being, perfection and truth. The human mind, on the contrary, is dependent on these objects, and its truth is measured by them. Subjective criticism may, therefore, be absolutely correct in theory; for we can conceive a judge so fitted that his impression will be an exact image of the object and his expression of it an exact

⁹ Idea of a University.

replica of the idea impressed. But where is the critic so gifted by nature and education as to be always moved in due proportion by a literary work? It may be comparatively easy to discover the character of truth in a work of art; but there are other accents, other elements in its constitution. Time, place, and circumstances have moulded and given to us particular characters which make us the victims of many aberrations. We are essentially fallible, and it were foolish to expect the critic to measure and judge without a norm. We should remark that the three great exponents of "impressionism"—Lemaître, France, and Desjardins—seem to found their system upon the Idealism of Kant. We take for granted that this philosophy is false, and that the truth and beauty of objects are more than mere forms of the mind. Beauty is objective, at least in part, and should be measured by the appeal it makes to the esthetic faculties perfectly trained, balanced, and disciplined, and not by the appeal it makes to them as they chance to exist in such or such a critic.

The most famous and suggestive of the literary canons to which we shall refer is to be found in the address spoken by Buffon before the French Academy in 1753. He said that "only well-written works would descend to posterity. Fulness of knowledge, even useful inventions, are no pledges of immortality, for they may be employed by more skilful hands: they are outside the man; the style is the man himself—*le style est l'homme même.*" This literary maxim is susceptible of two interpretations, according as we consider what is individual and characteristic in each writer or what is universal and common. The style is the whole man inasmuch as his spiritual and material faculties are externalized and mirrored in the thought and language of his work.

Quo fit ut omnis
Votiva pateat veluti descripta tabella
Vita senis.¹⁰

The style is each particular man, the *homo singularis* of peripatetic philosophy; it gives his character, mental temperament, genius, and weakness. "A writer's style," says Goethe, "is the counter-proof of his character." Individuality is an essential ele-

¹⁰ Horace, Sat. II, i, 32.

ment of style, and this characteristic has been the basis of many remarkable works. One need but mention Taine's "History of English Literature," the evolution of French literature as traced by Brunetière, and the works of the Tübingen school. But style is also the universal man, the *homo universalis* of Scholastic philosophy, whose faculties are substantially the same in all; they are accidentally multiple. As men we must never allow the lower faculties to dominate the higher. Style mirrors the author in his twofold capacity of man and individual. Let this great essential law of the predominance of the higher over the lower powers be observed and the varieties of style are as numerous as the characters of men. How different this conclusion is from Flaubert's theory of an absolute style, that is to say, "a certain absolute and unique manner of expressing a thing in all its intensity and color." He was possessed of the idea that "there exists but one way of expressing one thing, one word to call it by, one adjective to qualify it, one verb to animate it." This would be correct, if the author were writing to be read by one man, or by men whose appreciative faculties were exactly similar. In such a case it is evident that among all the expressions in the world, all forms and turns of expression, there is one which will produce the highest effect on the reader. But in so far as a writer addresses mankind the theory is utterly false. We all have accidental differences both from nature and education in our esthetic faculties, and, accordingly, what thrills and enraptures one man may have little or no effect upon another. Each one has his own favorite author, due no doubt often to different degrees and methods of discipline, but also due to the inborn qualities of our faculties. One man has a subtle intellect, another a fervid imagination, a third a keen sensibility; all these require different styles, and prove incontestably that there is no such thing as a unique word or mode of expression producing a unique effect upon all men. Some one may here ask, in objection, what of the Classics? Those masterpieces of the past please all; but they do not cause a unique effect. The very diversity of opinion among critics as to their relative merits shows how various are the pleasurable emotions they arouse. The classics have been and ever will be a source of pleasure to all men, because they have observed the eternal laws

of art, and have treated of questions that retain a perennial interest. Again, if the style is the man, there must be as many modes of expression as there are different characters; style must be regarded as a subjective and not objective, as a personal and not an impersonal phenomenon. Every writer has his own peculiar caste of character, his own special talents, and, if he is to use them without servile imitation or inane affectation, he must write in a style that is characteristic of himself, that is a reflex of his own mind and of none other.

P. J. CONNOLLY, S.J.

TRINITY COLLEGE, DUBLIN.

Its Origin and History.

(Concluded.)

IT is true, as we have shown, that Queen Elizabeth conferred a charter on Trinity College, but she bestowed but slight benefactions out of the revenues within her own disposal. The lands of the Irish chieftains, with which she endowed it, were so many battlefields, and the idea of collecting rents therefor was out of the question. Consequently, shortly after its opening the College fell upon hard times and its doors would have been closed had not Loftus, while holding the position of Lord Justice,¹ with Sir Richard Gardiner, in 1598, procured a pension for £100 per annum, paid from various sources, principally from the customs duties, "in regard of the decay of revenues of the College in those times of rebellion, and as the same was of her Majesty's princely foundation." The Queen also, by privy seal, dated 30 April, 1601,² confirmed these grants, and gave a further annual pension of £200 out of the "wards, liveries, intrusions, alienations, and fines." In her letter she expressed great concern for the welfare of the College and stated that she granted these endowments out of her "princely care for the maintenance of the College, being of our foundation, and of the establishing so great a means of instruction for our people." Referring to this letter

¹ In the absence of the Viceroy the office of Chief Governor of Ireland is always vested in Lords Justice specially sworn for the purpose.

² Warburton, Whitelaw, and Walsh's *History of Dublin*, Vol. I, p. 554.

Heron points out that: "These are the only endowments which Trinity College received from Queen Elizabeth, and it will be seen from this account how little claim she had to the praises for generosity in the patronage of learning which are so often given her. That is not generosity which costs the giver nothing. And never did a sovereign do less for learning than Queen Elizabeth in respect to pecuniary support of individuals or institutions.³ The contention maintained by Heron throughout his work is that Trinity College was never intended to be an exclusively Protestant institution; but while it is abundantly evident that it could not have been established at the time it was had avowal been made of determination to exclude Catholics from its degrees, it is extremely difficult to believe that Loftus and his colleagues in power did not all through aim at the results eventually attained. The Act of Uniformity, which imposed the Oath of Supremacy on every one taking a degree in any university, was moreover in force in Ireland long before the College came into existence. As we have already shown, however, the statute in question was generously regarded by Protestants and Catholics alike as a kind of formal or ornamental enactment. The measure had been smuggled through Parliament. We are told that "it was passed by the artifice of one Mr. Stanyhurst, of Corduff, then Speaker of the Irish House of Commons, who being in the reforming [i.e. Protestant] interest, privately got together, on a day when the House was not to sit, a few such members as he knew to be favorers of that interest, and consequently in the absence of all those whom he believed would have opposed it. But those absent members having understood what passed at that secret convention did soon after in a full and regular meeting of the Parliament enter their protests against it; upon which the Lord Lieutenant assured many of them in particular with protestations and oaths that the penalties of the statute should never be inflicted, which they too easily believing suffered it to remain as it was. . . . This law was never generally executed during the remainder of Queen Elizabeth's reign."⁴

³ Heron's *History of the University of Dublin*, p. 25.

⁴ *Analecta Sacra*, p. 431, quoted in Heron's *History*, p. 27. See also O'Connell's *Ireland and the Irish*, p. 141.

The words of Elizabeth's charter, which we have quoted, were undoubtedly calculated to create the impression that the College, with all the advantages it would confer, would be freely open to Catholics. That the Corporation of Dublin and the Catholics of the Pale generally would ever have contributed toward its establishment as generously as they did if this idea had not prevailed, is impossible to suppose. Heron, who as a Catholic ambitious of University emoluments was earnest in his desire to show that the imposition of obnoxious tests on Catholic candidates for scholarships and fellowships was contrary to the will of the founders, argued strongly in favor of the view that neither Elizabeth nor her representatives had any intent to make the College an exclusively Protestant institution. He says:—

It is nowhere stated in Elizabeth's charter, or in any document of the time, that Trinity College was founded to educate Protestant clergymen. The letters of the day never hint at this. Sir John Perrot plans that the Irish be instructed in "learning, civility, loyalty." Lord Fitzwilliam entreats Catholics to subscribe "for the benefit of the whole country. Whereby knowledge, learning, civility, may be increased." Although Trinity College has been employed for proselytizing purposes, this has been the result of subsequent alterations in the constitution; the result of innovations introduced by the bigots who ruled under James I, and cannot be shown to be the design of the foundation.

It is difficult to accept as absolutely correct the conclusions maintained by Heron, whose chief purpose was to show that he had been illegally denied by the Provost and Fellows of Trinity a scholarship fairly won in collegiate competition because he refused to attend the College chapel and receive the Protestant Communion. This practice, in common with all other religious tests, has long since ceased to be obligatory on students of Trinity, but Heron secured a judicial decision adverse to himself which made absolutely clear that it was then legal for the rulers of the College to impose on Catholics an act of formal renunciation of their religion as the price of admission to some academic emoluments or honors. To us it seems extremely difficult to believe that there was any honesty in the declarations of Elizabeth and

Fitzwilliam on which Heron lays so much stress. The conditions existing within the cities of the Pale virtually imposed a temporizing policy on the English rulers of Ireland; but as the power and possessions of the native chieftains shrivelled up, it became more and more safe to resort to methods of persecution against the Catholic descendants of the Norman and English settlers who, despite their community of religion with the Celtic princes and peoples, regarded the latter with as much racial antipathy as did the most bitter of their Protestant enemies. The acceptance under any circumstances of the Oath of Supremacy by a long succession of the Mayors of Dublin is alone sufficient to show that if the preservation of the Catholicity of Ireland had depended on them it would have stood in a precarious position. Nevertheless they stuck to the old Faith so far as it involved no legal disability. When the scope of the penal enactments was sought to be extended under James I, many of the Burgesses proved, as has been already shown, that there were limits to their pliability.

The Catholics of the Pale, like those of England, were bitterly disappointed in the Stuart King. It was hard to believe that the son of the martyred Mary, Queen of Scots, would become a persecutor of the creed of his mother, and they regarded his accession as a guarantee of their religious freedom. That their confidence in this respect led them to commit imprudences is only too certain. Jumping to conclusions they also jumped into their ancient cathedrals and churches, expelled the Protestant ministers, and reconsecrated the buildings. The fear of the Spaniard and of his ally, the Pope, was far too strong in the hearts and minds of the majority of the English people to allow proceedings of this kind to be carried on with impunity, and the obsequiousness which had purchased toleration of a kind during the reign of Elizabeth was replaced by a rashness which challenged persecution at the very opening of that of James. The attitude of the native Irish, of course, had never varied. With the exception of a very few miserable perverts, they had held staunchly by the old Church. It appears to have been during the reign of James I that the earliest regulations and statutes were framed making Trinity College a place wherein university education for Catholics was impossible. There was no longer any talk of the institution

being for the service of the "whole country"; its atmosphere became aggressively and insolently Protestant.

Heron's summary of what occurred, although far from complete, describes with sufficient accuracy the situation which arose immediately after the accession of James I.⁵ We are told that this wretched monarch violently introduced a camp of hostile foreigners to perpetuate mutual animosity. And as in Cambridge he first introduced the laws excluding dissenters from degrees, the University of Dublin partially followed the example. Under him first were carried into execution those penal laws which have blighted the intellect and the material prosperity of Ireland. Formed by his early instruction to be a determined foe to Papistry, in his first proclamations he showed what rigorous measures he would favor. In one he gave a general jail delivery to all except murderers and Papists. In another he vowed never to grant toleration to Papists and solemnly cursed his children should they ever grant the same. Heron says: "It is presumptuous in us to attempt to explain the workings of the designs of Providence, or in what mode the mysterious law has its operation that visits the sins of the father upon the children. But that curse was fulfilled. The suspicions which Charles I incurred of favoring the Irish Catholics more than aught else alienated from him the affections of his English subjects. James II's partiality to his Catholic subjects in part drove him from the throne. The father's impious curse was consummated at Whitehall and at the Boyne." Whatever we may think of the strictly historical value of this kind of reasoning, the facts on which it is based are incontrovertible. In pursuance of a definite policy, James I made Trinity College distinctively English and Protestant. By liberal pecuniary aids he assured its maintenance and he sent it a series of provosts from Cambridge on whom he relied to show no favor to Catholics. In 1613 he conferred on it the privilege of returning two members to the so-called Irish Parliament which he was packing by the creation of a system of "pocket boroughs," some of which were little more than legal fictions and the existence of which long made the House of Commons merely the ante-chamber of the House of Lords, whose members nominated its officials, and therefore those of Dublin Castle.

⁵ *History of the University of Dublin*, pp. 35, 37, 38, et supra.

The Protestantizing of Trinity was carried a step further in the reign of Charles I, when Archbishop Laud drew up a new charter for it which was approved by that unfortunate and untrustworthy prince. In this it was laid down as follows:—

Moreover it shall be the duty of the Provost and Senior Fellows to take heed that no opinion of Popish or heretical doctrine be supported or propounded within the boundaries of the College, whether publicly or privately. Which if it shall happen, we will that the progress of the impious doctrine be intercepted as soon as possible. Besides, that no one be elected into the number of Fellows who shall not have renounced the Popish religion—so far as it differs from the Catholic and Orthodox—and the jurisdiction of the Pope by a solemn and public oath.

The Irish House of Commons made a series of efforts, seriously and disastrously interrupted by the outbreak of civil war in 1641, to avert the sectarianizing of the College, but the fates were against them. The era of Puritan domination was in sight, and when it came into existence Catholics ceased to have any rights.

When the Restoration was accomplished and Charles II came to the throne the question as to what was to be done in relation to Ireland was one of supreme importance. Neither in England nor in Scotland had the King and his advisers to deal with problems of such complexity as those which existed in Ireland. In the former countries there had been nothing in the nature of the wholesale confiscations which in the latter had transferred the possessions of the Catholics—Celtic, Norman, and English—to Irish perverts and, much more largely, to Puritan adventurers or filibusters. Ireland, with its fertile soil and splendid grazing plains, from which the Catholic proprietors had been expelled, was the El Dorado for the Nonconformist gospellers who followed Cromwell to its shores, as intent on plunder and profit-seeking as were the hardy mariners whom Raleigh led against the Spanish treasure galleons or to the shores of Southern America. Charles II probably did as much as he dared do in the way of restoring to the Irish aristocracy the properties of which they had been deprived by the Cromwellians. The latter, however, were English and any complete summary reversal of the policy of the

Plantation would have provoked rebellion in England. The newly restored king was really helpless, but he was far more worldly-wise than his unfortunate brother James II, and he did not enter upon the unprofitable policy of preferring the interests of his Catholic subjects to those of the immense majority of the intensely Protestant nation which he had been recalled to rule. Charles knew his own people; James never understood them. On no other supposition is it possible to have an explanation of the wide difference between the results of the reigns of the two kings. If Charles were alive to-day he would probably still be king of England. If James were recrowned to-morrow, it would be only a question of months when he would be again on the banks of the Boyne.

Under the Act of Settlement, passed after the Restoration, Trinity College was specially favored. Its estates were exempted from all claims from former owners or from the Crown; and £300 per annum was granted to the Provost and his successors forever, to be paid out of the forfeited lands of the Catholic Arch-bishopric of Dublin. The Act of Settlement contained a provision which has never been acted upon, enabling the establishment of a second college. The statute reads as follows:—

That the Lord Lieutenant for the time being by and with the consent of the Privy Council, shall have full power and authority to erect another College to be of the University of Dublin: and out of all and every the lands, tenements, and hereditaments vested by this Act in his Majesty, and which shall be settled or restored by virtue thereof, to raise a yearly allowance forever, not exceeding two thousand pounds per annum, by an equal charge upon every one thousand acres or lesser quantity proportionately, and therewith to endow the said College: which said College, so as aforesaid to be erected, shall be settled, regulated, and governed by such laws, statutes, ordinances, and constitutions as his Majesty, his heirs, and successors shall under their great seal of England or Ireland direct or appoint.⁶

In 1794 Gratian's Parliament passed an Act, which also remains inoperative but unrepealed, providing that if any new colleges should be founded in the University of Dublin, Catholics

⁶ 14 Car. II, Cap. ii, sec. 219. Irish Statutes, Vol. II, p. 315.

should be admissible to all their emoluments and honors. This measure was the work of that extraordinary mixture of adroitness, eccentricity, and self-seeking, Provost Hely Hutchinson. More than a hundred years previously, however, in 1689, Trinity College possessed for a brief period its first and, so far, only Catholic provost. This was the Rev. Dr. Moore, appointed by James II on the unanimous recommendation of the Catholic bishops of Ireland.⁷ Of course, if the Stuart monarch and his clerical and lay advisers had possessed an atom of statesman-like ability they would have refrained from meddling with the College or from seeking to settle the still unsettled Irish University question while the fortune of war was as yet uncertain. For the sake of what proved a fleeting triumph they produced an exasperation of Protestant feeling which, as much as anything else, led up to the later violation of the Treaty of Limerick and the enactment of the iniquitous penal code which will ever be regarded as disgraceful to the Protestant Parliament of Ireland. At any rate, Moore was appointed provost of Trinity. Another Catholic priest, Dr. McCarthy, was appointed librarian. A Mr. Coghlan, a Catholic, was elected member for the University in James's Parliament and by his exertions therein prevented the property of the College from being included in the Bill of Attainder which was alone sufficient to make every Protestant landowner in the country the sworn enemy of the Catholic king if he had not been so already.

Every one knows what followed the downfall of James, and this is not the place to recount anew the story of the bigoted

⁷ Dr. Moore quarrelled with the famous Jesuit, Father Petre, the King's confessor, who had sufficient influence with James to secure his dismissal from the provostship. Moore retired to Paris, but when James fled to that city after the Battle of the Boyne, the ex-Provost seems to have considered it desirable to remove to Rome where he was welcomed by the papal authorities and speedily appointed to a censorship of publications. He was also made rector of the seminary founded by Cardinal Barbarigo, at Montefiascone, and professor of philosophy and Greek therein. On the death of James he returned to Paris and through the interest of Cardinal Noailles he was appointed rector of the famous university of that city, principal of the College of Navarre therein, and Regius Professor of Philosophy, Greek, and Hebrew. In conjunction with Dr. John Feely he founded a house of residence for students from Ireland, in proximity to the Irish College. He died in 1726, bequeathing his splendid library to the latter institution. He was a true priest and a great scholar.

and even ferocious Protestant despotism which crushed Catholic Ireland in the dust during the greater portion of the eighteenth century. In 1793, however, Chief Secretary Hobart, afterwards Earl of Buckinghamshire, brought forward the Catholic Relief Bill which passed into law and which threw open the various learned professions to members of the ancient faith and enabled them to take degrees in Trinity College, while excluding them from fellowships or the office of provost. At the same time it was enacted that, if a second college should be hereafter founded within the University of Dublin, Catholics should be eligible to fellowships. This is the law to-day, but the dominant minority in the country, who are also the dominant majority within Trinity, want no second college which might become distinctively Catholic. It is true that owing to various legislative enactments during the last fifty years—passed with the assent of Trinity—all religious disabilities have been removed from Catholic students and they are as free as Protestants to compete for all its dignities and profits. Some have done so and with marked success, but they have been compelled to face the risks of a system of mixed education which the Church disapproves, and not all have emerged scatheless from the distinctly Protestant atmosphere of the place. Having regard to the facts now briefly recalled, few impartial readers will be likely to marvel at the circumstance that, rightly or wrongly, wisely or unwisely, the great bulk of the Catholics of Ireland regard Trinity College as a monument of confiscation, fraud, and persecution, and demand for themselves a collegiate establishment—either within or without the University of Dublin—coequal with it in all respects. While they maintain this claim, however, they have no will to deprive their Protestant fellow-countrymen of the advantages Trinity College confers on them, and they willingly recognize the splendid nature of the services which it has rendered in affording an outlet to Irish genius and thus increasing the heritages of fame which are the trophies of the entire nation, irrespective of creed.

WILLIAM F. DENNEHY.

Dublin, Ireland.

A MIRROR OF SHALOTT.¹

VII.—FATHER MARTIN'S TALE.

THE Father Rector announced to us one day at dinner that a friend of his from England had called upon him a day or two before; and that he had asked him to supper that evening.

"There is a story I heard him tell," he said, "some years ago, that I think he would contribute if you cared to ask him, Monsignor. It is remarkable; I remember thinking so."

"To-night?" said Monsignor.

"Yes; he is coming to-night."

"That will do very well," said the other, "we have no story for to-night."

Father Martin appeared at supper; a grey-haired old man, with a face like a mouse, and large brown eyes that were generally cast down. He had a way at table of holding his hands together with his elbows at his side that bore out the impression of his face.

He looked up deprecatingly and gave a little nervous laugh as Monsignor put his request.

"It is a long time since I have told it, Monsignor," he said.

"That is the more reason for telling it again," said the other priest with his sharp geniality, "or it may be lost to humanity."

"It has met with incredulity," said the old man.

"It will not meet with it here, then," remarked Monsignor. "We have been practising ourselves in the art of believing. Another act of faith will do us no harm."

We explained the circumstances.

Father Martin looked round; and I could see that he was pleased.

"Very well, Monsignor," he said, "I will do my best to make it easy."

When we had reached the room upstairs, the old priest was put into the arm-chair in the centre, drawn back a little so that all might see him; he refused tobacco, propped his chin on his

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two hands, looking more than ever like a venerable mouse, and began his story. I sat at the end of the semi-circle, near the fire, and watched him as he talked.

"I regret I have not heard the other tales," he said; "it would encourage me in my own. But perhaps it is better so. I have told this so often that I can only tell it in one way, and you must forgive me, gentlemen, if my way is not yours.

"About twenty years ago I had charge of a mission in Lancashire, some fourteen miles from Blackburn, among the hills. The name of the place is Monkswell; it was a little village then, but I think it is a town now. In those days there was only one street, of perhaps a dozen houses on each side. My little church stood at the head of the street, with the presbytery beside it. The house had a garden at the back, with a path running through it to the gate; and beyond the gate was a path leading on to the moor.

"Nearly all the village was Catholic, and had always been so; and I had perhaps a hundred more of my folk scattered about the moor. Their occupation was weaving; that was before the coal was found at Monkswell. Now they have a great church there with a parish of over a thousand.

"Of course I knew all my people well enough; they are wonderful folk, those Lancashire folk! I could tell you a score of tales of their devotion and faith. There was one woman that I could make nothing of. She lived with her two brothers in a little cottage a couple of miles away from Monkswell; and the three kept themselves by weaving. The two men were fine lads, regular at their religious duties, and at Mass every Sunday. But the woman would not come near the church. I went to her again and again; and before every Easter; but it was of no use. She would not even tell me why she would not come; but I knew the reason. The poor creature had been ruined in Blackburn, and could not hold up her head again. Her brothers took her back, and she had lived with them for ten years, and never once during that time, so far as I knew, had she set foot outside her little place. She could not bear to be seen, you see."

The little pointed face looked very tender and compassionate now, and the brown, beady eyes ran round the circle deprecatingly.

"Well, it was one Sunday in January that Alfred told me that his sister was unwell. It seemed to be nothing serious, he said, and of course he promised to let me know if she should become worse. But I made up my mind that I would go in any case during that week, and see if sickness had softened her at all. Alfred told me too that another brother of his, Patrick, on whom, let it be remembered"—and he held up an admonitory hand—"I had never set eyes, was coming up to them on the next day from London, for a week's holiday. He promised he would bring him to see me later on in the week.

"There was a fall of snow that afternoon, not very deep, and another next day, and I thought I would put off my walk across the hills until it melted, unless I heard that Sarah was worse.

"It was on the Wednesday evening about six o'clock that I was sent for.

"I was sitting in my study on the ground floor with the curtains drawn, when I heard the garden gate open and close, and I ran out into the hall, just as the knock came at the back door, I knew that it was unlikely that any should come at that hour, and in such weather, except for a sick-call; and I opened the door almost before the knocking had ended.

"The candle was blown out by the draught, but I knew Alfred's voice at once.

"'She is worse, Father,' he said, 'for God's sake come at once I think she wishes for the Sacraments. I am going on for the doctor.'

"I knew by his voice that it was serious, though I could not see his face; I could only see his figure against the snow outside; and before I could say more than that I would come at once, he was gone again, and I heard the garden door open and shut. He was gone down to the doctor's house, I knew, a mile further down the valley.

"I shut the hall door without bolting it, and went to the kitchen and told my housekeeper to grease my boots well and

set them in my room with my cloak and hat and muffler and my lantern. I told her I had had a sick-call and did not know when I should be back; she had better put the pot on the fire and I would help myself when I came home.

"Then I ran into the church through the sacristy to fetch the holy oils and the Blessed Sacrament.

"When I came back, I noticed that one of the strings of the purse that held the pyx was frayed, and I set it down on the table to knot it properly. Then again I heard the garden gate open and shut."

The priest lifted his eyes and looked round again; there was something odd in his look.

"Gentlemen, we are getting near the point of the story. I will ask you to listen very carefully and to give me your conclusions afterwards. I am relating to you only events, as they happened historically. I give you my word as to their truth."

There was a murmur of assent.

"Well, then," he went on, "at first I supposed it was Alfred come back again for some reason. I put down the string and went to the door without a light. As I reached the threshold there came a knocking.

"I turned the handle and a gust of wind burst in, as it had done five minutes before. There was a figure standing there, muffled up as the other had been.

"'What is it?' I said, 'I am just coming. Is it you, Alfred?'

"'No, Father,' said a voice—the man was on the steps a yard from me—'I came to say that Sarah was better and does not wish for the Sacraments.'

"Of course I was startled at that.

"'Why! who are you?' I said. 'Are you Patrick?'

"'Yes, Father,' said the man, 'I am Patrick.'

"I cannot describe his voice, but it was not extraordinary in any way; it was a little muffled: I supposed he had a comforter over his mouth. I could not see his face at all. I could not even see if he was stout or thin, the wind blew about his cloak so much.

"As I hesitated, the door from the kitchen behind me was flung open, and I heard a very much frightened voice calling:—

"Who's that, Father?" said Hannah.

"I turned round.

"It is Patrick Oldroyd," I said. "He is come from his sister."

"I could see the woman standing in the light from the kitchen door; she had her hands out before her as if she were frightened at something.

"Go out of the draught," I said.

"She went back at that; but she did not close the door, and I knew she was listening to every word.

"Come in, Patrick," I said, turning round again.

"I could see he had moved down a step, and was standing on the gravel now.

"He came up again then, and I stood aside to let him go past me into my study. But he stopped at the door. Still I could not see his face—it was dark in the hall, you remember.

"No, Father," he said, "I cannot wait. I must go after Alfred."

"I put out my hand toward him, but he slipped past me quickly, and was out again on the gravel before I could speak.

"Nonsense!" I said. "She will be none the worse for a doctor; and if you will wait a minute I will come with you."

"You are not wanted," he said rather offensively, I thought. "I tell you she is better, Father; she will not see you."

"I was a little angry at that. I was not accustomed to be spoken to in that way.

"That is very well," I said, "but I shall come for all that, and if you do not wish to walk with me, I shall walk alone."

"He was turning to go, but he faced me again then.

"Do not come, Father," he said. "Come to-morrow. I tell you she will not see you. You know what Sarah is."

"I know very well," I said, "she is out of grace, and I know what will be the end of her if I do not come. I tell you I am coming, Patrick Oldroyd. So you can do as you please."

"I shut the door and went back into my room, and as I went, the garden gate opened and shut once more.

"My hands trembled a little as I began to knot the string of the pyx; I supposed then that I had been more angered than I

had known"—the old priest looked round again swiftly and dropped his eyes—"but I do not now think that it was only anger. However, you shall hear."

He had moved himself by now to the very edge of his chair where he sat crouched up with his hands together. The listeners were all very quiet.

"I had hardly begun to knot the string before Hannah came in. She bobbed at the door when she saw what I was holding, and then came forward. I could see that she was very much upset by something.

"'Father,' she said, 'for the love of God do not go with that man.'

"'I am ashamed of you, Hannah,' I told her. 'What do you mean?'

"'Father,' she said, 'I am afraid. I do not like that man. There is something the matter.'

"I rose; laid the pyx down and went to my boots without saying anything.

"'Father,' she said again, 'for the love of God do not go. I tell you I was frightened when I heard his knock.'

"Still I said nothing; but put on my boots and went to the table where the pyx lay and the case of oils.

"She came right up to me, and I could see that she was as white as death as she stared at me.

"I put on my cloak, wrapped the comforter round my neck, put on my hat and took up the lantern.

"'Father,' she said again.

"I looked her full in the face then as she knelt down.

"'Hannah,' I said, 'I am going. Patrick has gone after his brother.'

"'It is not Patrick,' she cried after me; 'I tell you, Father——'

"Then I shut the door and left her kneeling there.

"It was very dark when I got down the steps; and I hadn't gone a yard along the path before I stepped over my knee into a drift of snow, that had banked up against a gooseberry bush. Well, I saw that I must go carefully; so I stepped back onto the middle of the path, and held my lantern low.

"I could see the marks of the two men plain enough; it was a path that I had made broad on purpose so that I could walk up and down to say my Office without thinking much of where I stepped.

"There was one track on this side, and one on that.

"Have you ever noticed, gentlemen, that a man in snow will nearly always go back over his own traces, in preference to anyone else's? Well, that is so: and it was so in this case.

"When I got to the garden gate I saw that Alfred had turned off to the right on his way to the doctor; his marks were quite plain in the light of the lantern, going down the hill. But I was astonished to see that the other man had not gone after him as he said he would; for there was only one pair of footmarks going down the hill; and the other track was plain enough, coming and going. The man must have gone straight home again, I thought.

"Now——"

"One moment, Father Martin," said Monsignor leaning forward; "draw the two lines of tracks here." He put a pencil and paper into the priest's hands.

Father Martin scribbled for a moment or two and then held up the paper so that we could all see it.

As he explained I understood. He had drawn a square for the house, a line for the garden wall, and through the gap ran four lines, marked with arrows. Two ran to the house and two back as far as the gate; at this point one curved sharply round to the right and one straight across the paper beside that which marked the coming.

"I noticed all this," said the old priest emphatically, "because I determined to follow along the double track as far as Sarah Oldroyd's house; and I kept the light turned on to it. I did not wish to slip into a snowdrift.

"Now, I was very much puzzled. I had been thinking it over, of course, ever since the man had gone, and I could not understand it. I must confess that my housekeeper's words had not made it clearer. I knew she did not know Patrick; he had never been home since she had come to me. I was surprised, too, at his behavior, for I knew from his brothers that he was a good

Catholic; and—well, you understand, gentlemen—it was very puzzling. But Hannah was Irish, and I knew they had strange fancies sometimes.

"Then, there was something else, which I had better mention before I go any further. Although I had not been frightened when the man came, yet, when Hannah had said that she was frightened, I knew what she meant. It had seemed to me natural that she should be frightened. I can say no more than that."

He threw out his hands deprecatingly, and then folded them again sedately on his hunched knees.

"Well, I set out across the moor, following carefully in the double track of—of the man who called himself Patrick. I could see Alfred's single track a yard to my right; sometimes the tracks crossed.

"I had no time to look about me much, but I saw now and again the slopes to the north, and once when I turned I saw the lights of the village behind me, perhaps a quarter-of-a-mile away. Then I went on again and I wondered as I went.

"I will tell you one thing that crossed my mind, gentlemen. I did wonder whether Hannah had not been right, and if this was Patrick after all. I thought it possible—though I must say I thought it very unlikely—that it might be some enemy of Sarah's—someone she had offended—an infidel, perhaps, but who wished her to die without the Sacraments that she wanted. I thought that; but I never dreamt of—of what I thought afterwards and think now."

He looked round again, clasped his hands more tightly and went on.

"It was very rough going, and as I climbed up at last on to the little shoulder of hill that was the horizon from my house, I stopped to get my breath and turned round again to look behind me.

"I could see my house-lights at the end of the village, and the church beside it, and I wondered that I could see the lights so plainly. Then I understood that Hannah must be in my study and that she had drawn the blind up to watch my lantern going across the snow.

"I am ashamed to tell you, gentlemen, that that cheered me

a little ; I do not quite know why, but I must confess that I was uncomfortable—I know that I should not have been, carrying what I did, and on such an errand, but I was uneasy. It seemed very lonely out there, and the white sheets of snow made it worse. I do not think that I should have minded the dark so much. There was not much wind and everything was very quiet. I could just hear the stream running down in the valley behind me. The clouds had gone and there was a clear night of stars overhead."

The old priest stopped ; his lips worked a little, as I had seen them before, two or three times, during his story. Then he sighed, looked at us and went on.

"Now, gentlemen, I entreat you to believe me. This is what happened next. You remember that this point at which I stopped to take breath was the horizon from my house. Notice that.

"Well, I turned round, and lowered my lantern again to look at the tracks, and a yard in front of me they ceased. They ceased."

He paused again, and there was not a sound from the circle.

"They ceased, gentlemen. I swear it to you and I cannot describe what I felt. At first I thought it was a mistake ; that he had leapt a yard or two—that the snow was frozen. It was not so.

"There a yard to the right were Alfred's tracks, perfectly distinct, with the toes pointing the way from which I had come. There was no confusion, no hard or broken ground, there was just the soft surface of the snow, the trampled path of—of the man's footsteps and mine, and Alfred's a yard or two away."

The old man did not look like a mouse now ; his eyes were large and bright, his mouth severe, and his hands hung in the air in a petrified gesture.

"If he had leapt," he said, "he did not alight again."

He passed his hand over his mouth once or twice.

"Well, gentlemen, I confess that I hesitated. I looked back at the lights and then on again at the slopes in front, and then I was ashamed of myself. I did not hesitate long, for any place

was better than that. I went on; I dared not run; for I think I should have gone mad if I had lost self-control; but I walked, and not too fast, either; I put my hand on the pyx as it lay on my breast, but I dared not turn my head to right or left. I just stared at Alfred's tracks in front of me and trod in them.

"Well, gentlemen, I did run the last hundred yards; the door of the Oldroyds' cottage was open, and they were looking out for me—and I gave Sarah the last Sacraments, and heard her confession. She died before morning.

"And I have one confession to make myself—I did not go home that night. They were very courteous to me when I told them the story, and made out that they did not wish me to leave their sister; so the doctor and Alfred walked back over the moor together to tell Hannah I should not be back, and that all was well with me.

"There, gentlemen."

"And Patrick?" said a voice.

"Patrick of course had not been out that night."

ROBERT HUGH BENSON.

Cambridge, England.

SOME SUGGESTIONS TOUCHING THE STUDY OF MORAL THEOLOGY IN OUR SEMINARIES.

MORAL THEOLOGY prepares the young levite more directly for the work of the holy ministry than any other branch of the sacred sciences. The priest, *habens curam animarum*, must know the Christian rule of conduct and teach the people what they have to do that they may possess everlasting life. No wonder that the prospective missionary should be anxious to acquire a complete and accurate knowledge of the general and particular obligations of Christians, and that our professors of Moral Theology spare neither time nor labor to give their students a "full course" and to equip them to settle every case "in foro interno et externo."

Far be it from me to minimize the importance of the study of Moral Theology, "the art of arts." The Plenary Decrees of

Baltimore insist on the necessity of this study being taught solidly in our seminaries, and the Third Council emphasizes the diligence to be employed in imparting the lessons of this science: "ut clerici comparati fiant ad moderandas conscientias in foro interiori, animasque prudenter dirigendas in via salutis." But may it not happen, or does it not happen, that the study of Moral Theology overshadows that of Scripture and Dogma unjustly in the seminary course? Join a group of seminarians during their recreation, and listen to them talking on some theological subject. Nine times out of ten you hear the solution of a *casus conscientiae*. The *determinatio physica*, the error of the Semipelagians, the authorship of the Pentateuch will seldom be the subject of their discussion, while a case of restitution or of suspension will readily invite their attention. Moral Theology, of course, is more accessible to the average mind, and it requires little mental exertion to handle in theory a case which is ever open to a multitude of suppositions and escapes.

Again, many compendiums of Moral Theology, all "ad usum seminariorum accommodata," are veritable storehouses of theological lore. Besides Morals, they contain much of Dogma, Scripture, Pastoral Theology, and especially of Canon Law. Like encyclopedias, they give information on every point, controverted or incontrovertible. And after all, "quod abundat non vitiat;" all that the compendiums say is true. Certainly, they impress the student with the magnitude of Moral Theology and with its curious and entertaining appendix of casuistry. But is that the specific content of Moral Theology?

"Moral Theology is essentially philosophical," wrote Dr. Hogan, the ripe scholar, of blessed memory, in this REVIEW some years ago. It has its principles and fundamentals, because it is a science. These principles give it breadth and dignity. The exercise of human reason in its acquirement is peremptory. The prince of moralists, St. Alphonsus de Ligorio, avows it: "in delectu sententiarum ingens cura mihi fuit semper rationem auctoritati praeponere."

The least interesting portion in our text-books of Moral Theology, to the average student, is the first part, called General or Fundamental Moral Theology; it contains the tracts "de actibus

humanis, de legibus, de conscientia, de peccatis et virtutibus." It comprises all the principles on which the whole structure of Moral Theology rests. A seminarian who has mastered these principles will know the law of duty, which is nothing less than Moral Theology, as Dogma is the law of belief. Thoroughly imbued with these principles he will be capable of solving most of the intricate cases that present themselves afterwards in practice; and as the seminary is the place and time where he is taught how to study and how to use books, he will, when grave difficulties arise, instinctively turn to his books and drink in more deeply the knowledge of which he got a taste in the seminary. Moral Theology will thus become a life-study. The annual examinations and the ecclesiastical conferences will give him the opportunity to broaden and deepen his insight into this practical science.

The real, intelligent study of this discipline for him into whose head these principles have been hammered (*sit venia verbo!*) begins with the exercise of his priestly powers. "We study Moral Theology in books, but there is no book so full of teaching as the confessional," Cardinal Manning writes in his matchless "Eternal Priesthood." And he adds: "All treatises of the Salmanticenses cannot teach a priest what his confessional is always teaching."

I have often wondered why so many treatises are found in our text-books on this subject that do not belong there at all. Is this purely conventional, or is it more useful or more practical for the teacher? The treatises "de jure et justitia, de contractibus, de Ordine, de Matrimonio, de censuris, de irregularitatibus," evidently belong to Canon Law, while the treatises "de obligationibus particularibus, de Baptismo, de Confirmatione, de Eucharistia, de Poenitentia, de Extrema Unctione," should be left to Pastoral Theology, and the treatise "de sacramentis in genere" belongs to Dogmatic Theology.

True, a skilled professor may use any text-book to the advantage of his pupils; but may not the book itself be a source of confusion and pruriency to students? Recently, a talented young priest who gave entire satisfaction to the professors in his seminary examinations in Moral Theology assured me that he had "gone over" a great deal of matter, but had very few clear and fixed

ideas in his head ; consequently he "settled" moral questions according to similar cases in his text-book, instead of solving them on the principles of moral science. It reminds one of Fournier's famous saying : "La hauteur des maisons empêche de voir la ville."

According to some text-books, the moral-theology glass should smell of the charnel house and graveyard. The heap of moral deformities, the dissecting of decayed bones, the removal of cancer and tumor from the human soul, present the ghastly sight of corruption that fill the hearts and minds of the seminarian with dismay and horror, and make him shudder at the thought of coming in contact with such contamination ; while, on the other side, the ease and callousness with which moralists connive at or destroy *peccata mortalia* may produce a dangerous familiarity with that monster called *sin*. What a surprise—I will not say disappointment—to the young priest when he begins to hear confessions ? Every minute he expects to get a horrible and perplexing case such as he solved many a one in the seminary, but he now hears what he knew before he began the study of Moral Theology. All the penitent tells him is : "I cursed ;" "I missed Mass, because I was sick ;" "I missed my prayers, but I said the Rosary every night ;" "I ate meat on a fast-day, but I did not know it," etc., etc. O how tame to the young moralist ! He finds out now that there are a good many saintly people in the world and that he had better read spiritual books, such as the writings of St. Francis de Sales, and the "Spiritual Combat" by Fr. Scupoli and Rodriguez, so that he may direct these holy souls in the way of greater perfection. Real and difficult cases of conscience, however, will confront him occasionally ; but if he knows his general Moral Theology he will know how to doubt and consequently to consult and inquire. And this amount of knowledge, in complicated cases, is strictly required by St. Alphonsus : "Sciat confessarius, ubi securus non est, scienter dubitare." The harm caused by an ignorant and presumptuous confessor can scarcely be repaired.

The object of the study of Moral Theology is the ordering of the end of man. Father Lehmkuhl defines it as "disciplina quae agit de actibus humanis prout ordinem dicunt ad ultimum finem

secundum revelationis Christianae principia." Its scope is to lead people to eternal happiness. This must be constantly before the mind of the teacher and student. The great leaders in this science are—St. Thomas, who furnishes the principles ; Suarez, who explains them ; and St. Alphonsus, who applies them. With these three lights of holy Church professor and pupil will walk safely and be preserved from dangers.

To master the science in the threefold aspect presented by the great preceptors of practical theology requires a certain arrangement of the class-work in which the subjects are properly coördinated. With due respect for contrary opinions held by venerable and learned professors of theology, I here offer three suggestions touching the most practical method of study in this department :—

1. In the first year of theology, the seminarian should be taught *fundamental Moral Theology*. He should not be allowed to "see" any treatise of special moral theology until he has fully grasped the *principia*. It would be an injustice and injury to him were he obliged to begin his theological course, for instance, with the treatise "de Poenitentia" and close it with the "tractatus de actibus humanis." No excuse can be offered for putting the cart before the horse. You do not teach the student the details of metaphysics before having inculcated the principles of logic.

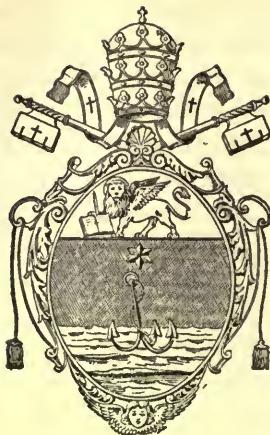
2. The unsavory matter "de sexto et nono pracepto" and "de debito conjugali" can easily be absolved in four or five lessons, toward the *end of the last year*. There is no need whatever to go into loathsome details or give the various opinions of the doctors ; a short and concise instruction, with a reference to an approved author, especially to the works of St. Alphonsus, will impart the necessary information. We have to be brief and sparing with our questions in the confessional : let us be the same in the seminary.

3. Some of the time now allotted in several of our seminaries to the study of Moral Theology may be usefully given to the study of Scripture, Patristic literature, and Church history. The latter branch of theology seems to receive but scant recognition in some of our seminaries, yet the great Melchior Canus holds that "any one who is ignorant of Church history does not merit the name of theologian." Ecclesiastical history is the record of

God's kingdom on earth in its origin, growth, spread, and influence among the nations of the earth. It gives the clearest idea of what the Catholic Church should be, and furnishes the young theologian with arguments for the divinity of the Church herself. Its study will fill the heart of the young levite with joy and enthusiasm to take up the cause of Christ, the central figure of all history, and to prepare himself eagerly to make souls find and keep the law of life.

† WILLIAM STANG,

Bishop of Fall River.



Analecta.

E COMMISSIONE PONTIFICIA DE RE BIBLICA.

DE MOSAICA AUTHENTIA PENTATEUCHI.

Propositis sequentibus dubiis Consilium Pontificium pro studiis de re biblica provehendis respondendum censuit prout sequitur:

I. Utrum argumenta a criticis congesta ad impugnandam authentiam Mosaicam sacrorum Librorum, qui Pentateuchi nomine designantur, tanti sint ponderis, ut posthabitis quampluribus testimoniis utriusque Testamenti collective sumptis, perpetua consensione populi Iudaici, Ecclesiae quoque constanti traditione nec non indicis internis quae ex ipso textu eruuntur, ius tribuant affirmandi hos libros non Moysen habere auctorem, sed ex fontibus maxima ex parte aetate Mosaica posterioribus fuisse confectos?

Resp. Negative.

II. Utrum Mosaica authentia Pentateuchi talem necessario postulet redactionem totius operis, ut prorsus tenendum sit Moysen omnia et singula manu sua scripsisse vel amanuensibus dictasse; an etiam eorum hypothesis permitti possit qui existimant eum opus ipsum a se sub divinae inspirationis afflatu conceptum alteri vel pluribus scribendum commisisse, ita tamen ut sensa sua fideliter redderent, nihil contra suam voluntatem scriberent, nihil omitterent; ac tandem opus hac ratione confectum, ab eodem

Moyse principe inspiratoque auctore probatum, ipsiusmet nomine vulgaretur?

Resp. Negative ad primam partem, affirmative ad secundum.

III. Utrum absque praeiudicio Mosaicae authentiae Pentateuchi concedi possit Moysen ad suum conficiendum opus fontes adhibuisse, scripta videlicet documenta vel orales traditiones, ex quibus, secundum peculiarem scopum sibi propositum et sub divinae inspirationis afflatu, nonnulla hauserit aeque ad verbum vel quoad sententiam, contracta vel amplificata, ipsi operi inseruerit?

Resp. Affirmative.

IV. Utrum, salva substantialiter Mosaica authentia et integritate Pentateuchi, admitti possit tam longo saeculorum decursu nonnullas ei modificationes obvenisse, uti: additamenta post Moysi mortem vel ab auctore inspirato apposita, vel glossas et explicationes textui interiectas; vocabula quaedam et formas e sermone antiquato in sermonem recentiorem translatas; mendas demum lectiones vitio amanuensium adscribendas, de quibus fas sit ad normas artis criticae disquirere et iudicare?

Resp. Affirmative, salvo Ecclesiae iudicio.

Die autem 27 Junii an. 1906, in audientiae Rmis Consultoribus ab Actis benigne concessa, Sanctissimus praedicta responsa adprobavit ac publici juris fieri mandavit.

FULCRANUS VIGOUROUX, P. S. S.

P. LAURENTIUS JANSSENS, O. S. B.

Consultores ab Actis.

E SECRETARIA STATUS.

I.

DE CHRISTIANA CATECHESI TRADENDĀ.

E.me ac R.me Domine mi Observantissime.

Communes litteras Episcoporum Borussiae, quibus pro Magnoducatu Hassiae Episcopus Moguntinus accessit, Beatissimus Pater accepit, eaque qua par erat diligentia perlegit. Iamvero iucundum Sanctitati Suae est idemque multae erga vos causa gratulationis, quod per receptas istic consuetudines et per piam sacerdotum optimorumque laicorum sedulitatem abunde satisfiat postulatis quorum mentio ac iussio in encyclicis litteris *Acerbo nimis* habetur. Evidem si quid summopere Sanctitas Sua exop-

tabat ac praecipiebat, id erat procul dubio ut christiana catechesis omni ex parte et cum omnimoda fidelium utilitate traderetur. Quoniam vero haec tanta commoda iam sunt apud vos comparata ac provisa, hisce certe contentus Beatissimus Pater est, qui ea omnia unde melius et opportunius paeceptis eius obsecundetur, conscientiae et iudicio vestris committit.

Dum Eminentiam Tuam ac Eminentissimum Cardinalem Archiepiscopum Coloniensem ceterosque in Episcopatu Borussico et Hassiae collegas de eiusmodi Pontificis Summi mente certiores efficio, altissimae existimationis sensus tibi aperio ac manus tuas humillime deosculatus, permaneo.

Eminentiae Tuae, humillimus et addictissimus vere famulus.

R. Card. MERRY DEL VAL.

Romae, die 21 Augusti 1905.

II.

PIUS X LAUDAT ET PROBAT ARCHISODALITATEM CUI NOMEN OPUS
A CATECHISMIS, PARISIIS ERECTAM.

Ex audiencia SS.mi, die 29 Novembris a. 1905.

Beatissimus Pater, libentissimo animo attendens florere in urbe Parisiensi egregiam Sodalitatem, cui nomen Opus a catechismis a S. M. Leone XIII, Decessore, probatam, et Archiconfraternitatis titulo ac privilegiis ornatam, talemque Sodalitatem cohaerere intelligens cum sensu ac spiritu legis quartae litterarum Encyclicarum *Acerbo nimis*, Archiconfraternitatem eadem laude et probatione sua augere dignatus est, eamque in omnibus privilegiis ac iuribus ipsi antea collatis benigna voluntate confirmavit, ita quidem ut qui nomen eidem Sodalitio dederint, praescriptis laudatae Epistolae Encyclicae plenissime satisfacere censeantur.

Datum e Secretaria Status, die, mense et anno supradictis.

R. Card. MERRY DEL VAL.

E VICARIATU URBIS.

PROSCRIBITUR IN URBE LIBER "LA QUESTION BIBLIQUE AU XX^e
SIÈCLE," PAR A. HOUTIN.

Cum Nobis constet de consilio proxime evulgandi in hac Urbe Roma librum cui titulus *La question biblique au XX^e siècle* par Albert Houtin, Paris, Librairie E. Nourry, 14, Rue N.-D. De Lorette 1906;

Audita sententia aliquorum doctorum virorum, praedictum librum, auctoritate Nostra ordinaria, proscribimus atque proscriptum declaramus.

Itaque nemini cuiuscumque gradus et conditionis Nostrae iurisdictioni subiecto librum proscriptum aut vendere aut legere vel retinere liceat sub culpa lethali.

PETRUS RESPIGHI, *Card. Vicarius.*

L. + S.

FRANCISCUS *Can. FABERI, Secretarius.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

MONIALIS SIMPLICITER PROFESSA POTEST CUM SOLA MODERATRICIS GEN. LICENTIA, MUTARE DISPOSITIONEM REDDITUUM.

Beatissime Pater,

Sanctimonialis N . . . praemisso pedis osculo, humillime exponit quatenus, ante religiosam professionem, ita de propriis redditibus disposuit, iuxta normam proprio Ordini assignatam a S. Congregatione Episcoporum et Regularium 12 Iulii 1896, quae in Collectanea Andreae Bizzarri praescripta legitur pro Maristis in articulo *quod votum paupertatis*, ut illos quasi ex aequo suo fratri et propriae communitati cederet.

Iamvero frater nunc, ob auctas necessitates, maiori subsidio indiget, quod illi concedere oratrix in votis habet. Quapropter humillime postulat:—

I. An iuxta normas a S. Congregatione Episcoporum et Regularium, die 28 Iunii 1901 datas, possit cum sola superiorissae licentia dispositionem reddituum mutare?

II. Et quatenus negative, ut S. Sedes praedictam facultatem indulgere dignetur.

Pro qua gratia . . .

Sacra Congregatio Emorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, super praemissis rescribendum censuit prout rescritbit:

Ad I. *Affirmative.*

Ad II. *Provisum in primo.*

Romae, 2 Iunii 1905.

D. *Card. FERRATA, Praef.*

L. + S.

PHILIPPUS GIUSTINI, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :—

I. THE BIBLICAL COMMISSION, by authority of the Sovereign Pontiff, proclaims the arguments brought against the Mosaic authorship of the Pentateuch to be insufficient to dislodge the evidence of the traditional teaching of the Jewish and Christian Churches which assigns that authorship historically and as an inspired document to Moses the Hebrew prophet. In maintaining the traditional authorship of the Mosaic Code it is not necessary to assume a literal transmission of a text written or dictated by Moses. The Mosaic authorship simply implies that we have substantially in the Pentateuch the teaching of Moses, as he was inspired to commit it to writing for the benefit of his people and of posterity through trustworthy instruments. It does not exclude the idea that Moses availed himself of a previous revelation and of historical traditions, which in him received a sanction as being true so far as their truth was required to illustrate and confirm the revealed facts made known to him for the guidance of God's people. Nor does the integrity of the Mosaic authorship exclude subsequent revisions in the sense and spirit of the original authorship, by other men divinely guided to maintain intact the revelation conveyed through the writings of Moses, yet with such adaptations and alterations as would make that revelation better understood by others for whom it was secondarily, but not the less positively, intended as a source of truth and right living.

II. THE PONTIFICAL SECRETARIATE OF STATE issues a letter to the Bishops of Prussia, in which their zeal and method of teaching the Catechism is commended, showing that the prescriptions of the Encyclical *Acerbo nimis* had been anticipated in the German parishes in a way which left nothing to be desired.

Simultaneously we publish a letter by the Cardinal Secretary which warmly commends the work of the Archconfraternity in Paris, whose members devote themselves to the teaching of Christian Doctrine. —

III. By a special letter to the diocesans of the ROMAN VICARIATE the Cardinal Administrator Pietro Respighi prohibits the printing and circulation in Rome of an edition of *La question biblique au XX^e siècle*, by Albert Houtin. It is an authoritative example of the proper use of Roman diocesan censorship as distinct from the censure of the S. Congregation of the Index. Our readers may remember that the same author's *l'Americanisme* was prohibited by the Index two years ago.

IV. THE S. CONGREGATION OF BISHOPS AND REGULARS confirms the right given to the Superior General of a Religious Community by the *Normae* to permit a subject who has made her profession by simple vows, after having assigned the income of her property, to change the disposal thereof in favor of a needy brother, despite the fact that one-half of the income previously made over to the convent would be thereby withdrawn from the community.

SEDULIUS (O'SHEIL).

Father of Irish Church Music.

To many readers the name of Sedulius will be strange, and stranger still will be the statement that he was an Irish monk of pre-Patrician days. The fact remains, however, that Sedulius, or O'Sheil, was a most distinguished hymn-writer of the early years of the fifth century. Indeed, he is the author of prose and poetry that have been embodied in the liturgy of the Catholic Church.

At once, an objection may be raised that the Irish had no letters before the advent of St. Patrick, and that there were no Christians in Ireland in the fourth century. This objection, in the light of recent research, cannot stand for a moment. It is now admitted by all Celtsists and serious students of history that the pre-Patrician Irish were not only acquainted with letters, but that they had a literature. Aethicus of Istria, a Christian philosopher who visited Ireland about the year 300, distinctly asserts in his "Cosmography" that he had personally examined the Irish writings or sagas. This rare work is quoted as authoritative by Orosius in 420. But, apart from the testimony of Aethicus, there are numerous ogham stones still in existence, with inscriptions

from the third century onwards. And, as for the fact that there were Christians in Ireland long before the coming of St. Patrick, it is only necessary to quote St. Bede, who distinctly states that Palladius was sent from Rome in the year 430 "to the Irish who believed in Christ."

Irish scholars have proved by demonstration that not only were there lettered Christians in Ireland in the fourth century, but that there were also classical schools which produced brilliant Latin scholars. The great St. Jerome definitely alludes in two passages to the Irish. In one he says: "Ne recordaretur stolidissimus et a Scotorum pulibus praegravatus." Curiously enough, some inconsiderate writers have quoted this passage as referring to the Scotch, but it is absolutely certain that from the fourth to the eleventh century *Scoti* always meant Irish or natives of Ireland. St. Jerome had taken umbrage at the criticism to which a daring Irish writer had subjected his Commentaries, and so the great doctor of the Church alleged that Irish "stir-about" (porridge) obsessed the views of his critic. Apropos of this very passage Professor Zimmer falls into a gross blunder in his "Celtic Church in Britain and Ireland." He actually identifies the Irish critic as Pelagius, "who came from a Christian monastery in the southeast of Ireland," and he builds up a delightful theory of his own of the renown of "Irish heretics well versed in Greek and Latin," etc. The real fact is that St. Jerome's reference is to Celestine and not to Pelagius, who was a Welshman, and whose real name was Morgan. Zimmer, though a clever Irish scholar, is a poor historian, and one can only smile at the pretence of learning in a man who translates "in secretario" as "in a secret place"; who refers to an Irish manuscript written in the year 950 as "dating from heathen times"; who renders "non post multum" as "soon," instead of "not without opposition"; and who locates Clonfert in County Longford.

Even before the time of St. Jerome we find mention of Irish classical scholars. It is here sufficient to quote the great hymn-writer Prudentius, who was born in 348, in Calaborra. Like St. Jerome, he was annoyed by the caustic writings of Irish monks, and he thus gives utterance to his feelings:—

Semifer et Scotus senit, cane milite pejor.

Thus we are on perfectly safe ground in asserting that the Christian Irish of the fourth century could boast of men of letters, cultured scholars, whose writings claimed notice and whose stinging remarks wounded the susceptibilities of Prudentius and St. Jerome. Hymnody was only in its infancy in the fourth century and yet it is very remarkable that the early hymn-writers, namely St. Hilary and St. Ambrose, were Celtic Gauls. At this epoch the bardic schools of ancient Erin had made their influence felt in Gaul. Niall, King of Ireland, in the last decade of the fourth century made several raids on Scotland and Britain, compelled the Roman legions to fight for their conquest, and made a bold stand against Stilicho. Claudian describes for us the powerful navy of the Irish, the fierce and daring Scots, who, sailing from Ireland, "plowed the sea with hostile oars." And what more natural than the popularity of hymns in Gaul through the agency of the Irish bards! Several of St. Hilary's hymns give ample evidence of having been influenced by the Irish bardic system, and we know that St. Hilary was a Celtic Gaul. How strikingly does he use the Irish devices—quatrains, alliteration, end-rimes, etc. Again, the great St. Ambrose, a native of Celtic Gaul, breathes the spirit of the Irish rime-system. Only to quote one quatrain taken at random :—

Egressus ejus a Patre,
Regressus ejus ad Patrem,
Excursus usque ad inferos,
Recursus ad sedem Dei.

Of a slightly later date, our Irish Sedulius enriched the liturgy of the Western Church by his magnificent Easter hymn, and by his surpassingly beautiful Introit "Salve, sancte Paren," still included in the Roman Missal. Indeed, it is one of the greatest triumphs of Sedulius that his words should have been selected for the Introit of the Mass of the Blessed Virgin, the only instance in the whole Missal of a passage not taken from the Bible.

Unfortunately, like many another genius, scant details are forthcoming as to the early years of Sedulius, or O'Sheil; but it is quite certain that he was an Irishman and that he flourished in the first quarter of the fifth century—certainly before the year

430. The name Sedulius was borne by many distinguished Irish scholars from the eighth to the ninth century—and the Irish form of it is *Siadhuil*, or O'Sheil. His nationality is sufficiently attested by Dicuil, the Geographer—himself an Irishman—in his well-known treatise “*De Mensura Orbis Terrarum*” (written in 795).¹

About the year 420 Sedulius delighted the Christian world with his glorious epic, “*Carmen Paschale*,” and his abecedarian hymn, commencing “*A solis ortus cardine*,” won instant favor. The device of an abecedarian hymn was a Celtic invention, and was used by St. Hilary and St. Ambrose. Its chief characteristic is that each strophe begins with the letters of the alphabet in regular succession, somewhat akin to the Hebrew method as found in the Lamentations of Jeremias, Aleph, Beth, etc. The famous hymn of Sedulius opens as follows:—

A solis ortus cardine
Ad usque terrae limitem,
Christum canamus principem,
Natum Mariae Virgine.

In all there are twenty-three stanzas, of four verses each. Another quatrain of the hymn runs thus:—

Hostis Herodes impie,
Christum venire quid times?
Non eripit mortalia,
Qui regna dat coelestia.

It is rather unfortunate that when portions of this hymn were selected for inclusion in the Roman Breviary by the revisers, in the time of Pope Urban VIII, the Irish characteristics were spoiled completely. The opening lines of the last-quoted quatrain, which has been assigned for the Feast of the Epiphany, was altered from “*Hostis Herodes impie*,” to “*Crudelis Herodes, Deum*,” thus destroying not only the abecedarian form, but also the alliterative design. We must, however, be grateful that the Irish melody which Sedulius composed for his beautiful hymn was retained, and I here give the Solesmes version of the first verse as sung at present, differing very slightly from the St. Gall version:—

¹ For a good account of Dicuil see the *Dublin Review* for October, 1905.

Crudelis Herodes.

Solesmes Version.

Cru - de - lis He - ro - des De - um
Re - gem ve - ni - re quid ti - mes?
Non e - ri - pit mor - ta - li - a
Qui reg - na dat coe - les - ti - a.

The Irish characteristics of this hymn tune, which is in the third, or Phrygian, mode, are very evident. In my "History of Irish Music" I have alluded to the beauty of melodies composed in the *E* to *E* mode, not to be confounded with the scale of *E*. To moderns, the effect of the hymn is as if one began in one key and ended on another.

In conclusion, I feel a special honor in being privileged to say these few words on the "Father of Irish Church Music," and I hope that at no distant date a critical edition of Sedulius will be available for those who may feel desirous of pursuing the subject. His verses have had unstinted praise from the most exigent scholars, and he has, not inaptly, been styled the "Christian Virgil." To us Catholics his crowning glory is the inclusion of his Introit in the Missal, and of his two hymns in the Antiphonarium. Let me add that the glorious musical traditions of Sedulius were followed by the school of St. Gall, and thus was perpetuated the influence of the Irish monks on the hymnody of the Church, an influence which is now being clearly demonstrated in the Vatican edition of plainchant, so capably edited by the Benedictines of Solesmes.

WM. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

PURVEYORS OF DEVOTIONAL SUSTENANCE FOR CHILDREN.

From time to time the REVIEW receives Books for Children, with a request by the publisher for favorable notice in our book review department. Although such books offer only in rare cases any opportunity for extended literary criticism, they are not on that account to be undervalued. It seems to us of the gravest importance that the catechisms, prayer books, readers, story books intended to inculcate religious doctrine and principles, should be of the highest type of excellence in respect both of the matter printed and the external form, such as typography, illustration, and binding.

It is a serious error to put any flimsily-made book of a religious character into the hands of the child, on the plea that such books must be cheap and that children do not take good care of such things. In teaching a child religion, our aim is to teach it reverence for things most sacred, and we wish it to esteem and love everything connected with or suggestive of those things. When we lead a child to pray, we lay stress on the necessity of that same reverence, and we employ numerous external devices to inculcate that reverence; this is a fundamental principle in true pedagogy, which stands at the very head of the written Revelation taught the children of Israel by Moses as the first step in man's approach toward God.

If, then, you give a child a beautiful picture, or book, you have practically told it that the thought conveyed by that picture or book is one of importance and one to be treasured, as we prize a valuable gift of any kind. If you give the child a cheap print or a book that is of less material value than the doll baby or toy horse it gets at Christmas, especially if the cover of the book is gilt in the manner of ginger-bread wrappings which the child knows he can secure by spending a few pennies, you have lowered its estimate of the religious treasure the book contains. Even if it be true that some children will be careless of beautiful things and quickly destroy them, they will retain an impression of their higher value as compared with the tawdry things which they can more easily replace. Hence, if it be urged that cheap things are best for children, owing to the carelessness of their habits, we

answer: Is it not our aim and business to lead our children to understand the value of religion by these external means of pictures and books, and by correcting the ignorance of their careless habits, so as to make them what they are not whilst under the more dominant influence of a careless home training? Education is not a humoring of the child, but a training of it. Surely it is an error to believe that a child does not see and feel the difference between a beautiful thing and one that is commonplace. The instinct of beauty and order is dormant, if not expressed, in all children, especially in girls; and it is the duty of the educator to bring it out and make of it an external habit which begets and in turn influences character.

We object to the cost and trouble. As for the trouble, it might be argued: You may stop your Sunday-school and your parish day-school for three months in the year with less likelihood of doing harm to the souls of your children, and to their taste, and love of prayer, and orderly conduct generally, than you do them by allowing their minds and hearts to take their estimate of religious duty and devotions and sanctity from the often grotesque and badly colored lithographs and the lacquered pasteboard cases of broken-lettered print, on greyish paper, from which they recite mechanically their prayers.

The innate sense of propriety which made the medieval religious spend years in decorating a single volume of devotion and bind it with clasps of silver and gold, or which makes the peasant girl in Southern France to-day reverently wrap her prayer book in a cloth of silk, is sure to preserve the child from sin and worldliness more effectually than the soulless repetition of the words in the Catechism, unless its lessons are enforced by the example of reverence.

For a like reason, a moderate sum spent by a priest to supply children with beautiful objects and books of devotion (where their parents may be too poor or perhaps too ignorant to pay the necessary price for such things) is an even better investment than frescoing the church or making other very desirable efforts to render the church building attractive. Happily, most of the religious who teach our schools appreciate this fact and do what they can to foster this sense of beauty in devotional things; and

indeed it is one of the great features that render the education of religious teachers superior to that of seculars or of men, who often lack the appreciation of taste as an ally to religious reverence.

The immediate occasion of the above remarks has been given by some prayer books recently sent us. One of these, styled *Little Manual* and published by a zealous Wisconsin pastor, is particularly good in its matter, simplicity, and form. It is well-printed and small, lacking nothing that a child should know of prayers, duties, pious practices. Apparently, the effort to make it very cheap, as though the child's book must be sold at a child's price, has caused some sacrifice in the get-up of the booklet. The cold, black binding and frontispiece, a picture of the Sacred Heart, may speak to a grown person of devotion; to a child it is a puzzle which will make it think—if it think—that our Lord was not very beautiful, and that brother Jamsie's picture in the gold frame, made at the photographer's, is much prettier. Why should we not give the child what it needs?—one or more beautiful, colored pictures in a neatly-printed, handsomely-bound book. Leave the cheap books for the old folk in whom faith has grown strong and who are not scandalized by appearances. The manual we mention here is not by any means as bad as hundreds of children's prayer books; in fact it must, in view of its price (5 cents), be considered an admirable production of its kind. But we contend for the best standard.

A thoroughly satisfying specimen of children's books comes to us in the shape of *The Lessons of the King*. The author is a nun of the Religious of the Holy Child Jesus. These nuns demonstrate their excellence in method by the character of the publications which issue from the mother-house at Sharon, primarily for its own pupils, but occasionally, as in the present instance, through a secular publisher, for wider benefit. Mother St. Peter understands and enforces the principle of pedagogy which does not limit its application to the telling of beautiful stories illustrating the life and teaching of our Divine Lord for children, but which insists also upon that chasteness, likewise, of outward expression to which the publisher, through printer and illustrator, has well conformed, not only in this volume, but in the series of *Five O'Clock Stories*, *Mary the Queen*, and other publica-

tions from the same commendable fountain. Suffice it to have mentioned these two examples of what we should aim at in providing printed matter for our children.

We pledge our faith and good-will to our readers that we shall not notice in this magazine any book for children which is not a joy to them and a promise of religious influence in the truest sense of the word. The cheapening of religion through cheap crosses, medals, pictures, books, chalices, vestments, is essentially a destructive work where absolute necessity and dire poverty do not excuse it. It has caused strangers and pagans to take up our trade of devotional articles. We have Law and Order Societies, Pure Food Inspectors, Social Settlement workers, whose aim it is to promote self-respect and a healthy atmosphere and human joy by cleanliness in the moral and physical order, and by inculcating the esthetic sense. There is reason and room for such movements. We priests can do more, a thousand times more, by the very influence of our presence, our suggestions, and a little sacrifice now and then of money for new and neat articles of devotion, including scapulars, crucifixes, pictures, which Catholics are in the habit of having near them and which often, as we find them, prove anything but the truth of the adage that "cleanliness is next to godliness," or that virtue, as the Greek word "art" suggests, is the same as "beauty."

THE INVOCATIONS TO THE SACRED HEART AT THE END OF MASS.

Qu. Some time ago the REVIEW published an invocation to the Sacred Heart which the Holy Father had ordered to be joined to the usual prayers said in the vernacular after Low Mass. Is this invocation to be said once or thrice?

Resp. The invocation *Most Sacred Heart of Jesus, have mercy on us*, is said three times. It is not obligatory, unless the Ordinary of the Diocese has made it so. But the celebrant is at liberty to add it even where the bishop has not prescribed it, and it certainly accentuates the devotion of the people, whilst it forms a very suitable conclusion to the customary prayers, in place of the sign of the cross by which some priests deem it necessary to end the recitation. The latter is not necessary.

BLESSING OF THE FONT AT PENTECOST.

Qu. I am mindful of the fact that Pentecost is still far off. But we have had some discussion here on the subject of the objection to bless the font outside Holy Week, when custom is absolutely against it. Last year I did it. My neighbor came and remonstrated with me, saying that it is not done at the cathedral and that the bishop is the diocesan legislator whose example in such cases is a sufficiently expressive indication that it is not to be done. "By your blessing the font on Pentecost Saturday," said my neighbor, "you publicly direct attention to the omission of it on the part of your superior and some very respectable priests;" and he quoted St. Paul about not scandalizing one's brother by doing odd things. Shall I have to omit the blessing in future because the cathedral authorities omit it?

Resp. The general law of the Church in liturgical matters is not regulated by the action of superiors, nor has any authority short of the supreme legislative body in the Church the right to alter or abrogate any part of the prescribed ceremonial. The law is very simple: "Aquam baptismalem in parochiis esse benedicendam in sabbatis Paschae et Pentecostes, non obstante quacumque contraria consuetudine, quae omnino eliminari debet. (S. R. C., 13 April, 1874.) There was certainly good cause for the neglect of the practice in the days of missionary toil when the faithful were scattered and cathedrals were "shacks;" and in some cases the neglect is still an outcome of necessary circumstances which no one may blame. But the liturgy is a thing that can be adopted, like the fashion of our houses and dresses; and where there is a parish church or a cathedral with the proper appointments for the ministration of the baptismal rites, the law becomes obligatory, and no tradition or custom can dispense in conscience from this obligation.

THE PHYSICIAN IN PRESENCE OF APPARENT DEATH.

To the Editor of THE ECCLESIASTICAL REVIEW:—

After having read the instructive articles on "Death, Real and Apparent" in the REVIEW, which articles you speak of as since having been published in book form, I mentioned the subject to a physician of my acquaintance, asking him whether he was familiar with the

facts stated by Fr. Ferreres. To my surprise he answered : "Yes," but added that doctors hesitated as a rule to apply the remedy suggested unless there were special indications to make them believe that animation was only suspended. "If he were to undertake, in every case where ordinary death symptoms appear, to test the actual extinction of life by assuming that the patient *might* be revived, the individual physician would subject himself to the constant danger of being charged with malpractice. For if these violent tests should fail, the relatives of the families might protest that they should never have been applied, and that perhaps they induced actual death. The ordinary precautions which allow the body to be exposed for several days before burial, and the process of embalming, would in nearly every case allow signs of revival to occur spontaneously. The fact of decomposition setting in after two or three days makes death quite certain. Hence we never resort to these means unless there is positive reason to assume the existence of latent life, and then any misunderstanding of the physician's action is usually prevented by having an assistant practitioner to coöperate in the revival."

I think this is worthy of being remembered when the question of a priest's action in such cases comes up. To my mind the entire significance of Fr. Ferreres's argument consists in this, that it allows the attendant priest who is called to a sickbed when it is seemingly too late, because the patient appears to have breathed his last, still to give him the Sacrament of Extreme Unction and to recite the prayers for the dying in the rubrical language. In most cases this would have to be done either privately or in such a way as to make the action intelligible to the bystanders, who naturally assume that the Sacrament can no longer benefit one who is dead.

PRESBYTER.

Criticisms and Notes.

A HANDBOOK OF LITERARY CRITICISM. By the Rev. W. H. Sheran. New York: Hinds, Noble & Eldredge. 1905. Pp. xi—578.

AMERICAN LITERARY CRITICISM. Selected and edited by W. M. Payne, LL.D. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. xii—318.

No more suggestive stimulus to the study of literature could well be found than that which is conveyed by the following words of Cardinal Newman: “If the power of speech is a gift as great as any that can be named; if the origin of language is by many philosophers even considered to be nothing short of divine; if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated; if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West, are brought into communication with each other; if such men are, in a word, the spokesmen and prophets of the human family, then it will not answer to make light of literature or to neglect its study; rather we may be sure that in proportion *as we master it* in whatever language *and imbibe its spirit*, we ourselves shall become in our own measure the ministers of like benefits to others, be they many or few, be they in the obscurer or the more distinguished walks of life, who are united to us by social ties and are within the sphere of our personal influence.” Nothing could be more eloquently apologetical for books such as those here introduced, since these works are expressly adapted to afford that mastery and absorption of the spirit of literature to which the words emphasized by the reviewer in the foregoing passage call attention, and to which Newman ascribes such beneficent influences. For the way to the mastery of literature lies not simply through the reading of many books, nor even the practice of much writing, imitative or productive, though both are highly serviceable and in a measure indispensable. Rather does it lead through the patient study of structural elements, forms, and the contents of the literary art. Now it is as an aid to such study that the first of these two books at hand commends itself. The author, who is a professor in St. Paul’s Seminary, Minne-

sota, gives the reader the benefit both of extensive specialized research and of considerable experience in the lecture hall, and he does this with a method as coherent and perspicuous as the ground covered is comprehensive.

Beginning with the elementary *art form*, the word, he analyzes the growingly complex structures, the sentence and the paragraph, which constitute the complete composition. The art-content comprising such qualities as sublimity, beauty, feeling, wit and humor, melody, and personality, are next described; and the way is then prepared for a detailed study of the various prose forms—the letter, the essay, biography, history, the oration, fiction, the novel—and of the poetic forms—the drama, the epic, the lyric—the familiar types into which literature has historically differentiated itself.

The program here outlined is decidedly didactic and probably uninviting to the general reader. It should, however, be noted that the book is designed for use in the advanced school and college, and for this its matter, method, no less than its typographical arrangement, eminently adapt themselves. At the same time the requirements and taste of the average reader have been subserved by a copious inter-spersion of criticisms from eminent men of letters—citations which in illustrating the text lend it a more liberal interest.

While the reviewer finds so many excellences in the book, he cannot ignore certain defects. First of all, taking the work as a whole, it manifests no coördinating principles. A handbook of criticism ought surely to bring out into distinct relief the psychological principles upon which all art—especially literary art—is based, and which constitute the canons or rules whereby any production of art must be judged and evaluated. One fails to discover these principles in the present work. The mature mind may indeed be able to gather them from the matter collected and dissected, but the students for whom the book is primarily intended will hardly be gifted with the adequate maturity. Secondly, there is an evident want of "good form," in the six-times reiteration of the expression "this handbook" within the limits of a page and a half of the preface, or where the author speaks of Professor Max Müller, as "late of Oxford," even though he "did suggest the plan of this handbook, and make some valuable suggestions as to the selection of the subject-matter." Thirdly, one notices certain inaccuracies that betoken an uncritical eye. Thus, for instance, "large movements in human history" have not "crystallized fragments" (p. 10); "the adjective," if it be sufficient to constitute

"the flesh dressing out the skeleton," is hardly large enough to warrant its being "called the cloth of gold on the field of literature" (p. 13); the close reiteration of the word "reveals"—to say nothing of the change of pronoun—does not reveal the *elegance* whereof the paragraph at page 46 treats. These and other such defects which might be noticed are of course imperfections that touch only the surface of a book whose substance exhibits so many more obvious excellences.

Not the least of these obvious excellences is the extensive bibliographies for "select reading" given in the appendices corresponding to the main divisions of the work. So very full indeed are these lists that one would not much miss the mention of such writers as Renan, Harnack, Lea, Dumas ("Monte Cristo"), Victor Hugo ("Les Misérables"), Zola ("Rome and Paris").

While the work just described deals systematically with the theory of literary art, the second volume at hand, "American Literary Criticism," exhibits that art in its historical development in this country. The editor's introductory essay sketches the rise and progress of criticism in the United States. Of necessity the narrative is brief, not simply because of the spatial limits of the volume but rather because, on the one hand, the period covered is relatively short, and on the other hand the main body of the work is itself occupied with the typical representative examples illustrative of the chief stages in the development of American criticism. Nevertheless the brevity of the sketch does not render it obscure or uninteresting. The twelve authors from whom selections are given range from Richard Dana (1787-1879) to Henry James (1843 —). Between these two names we find Ripley, Emerson, Poe, Margaret Fuller, Lowell, Walt Whitman, Whipple, Stedman, Howells, and Lanier. All these writers, it will be seen, belong to the nineteenth century, for within this period is embraced whatever writing of any critical significance has thus far been produced in this country.

Excluding writers born after 1850, the number of authors selected has been necessarily limited to the dozen just mentioned. The selections, however, from these fairly representative sources are valuable, typical as they are in each case of the critical estimates, methods, and tendencies of the respective writers. While, therefore, one may regret that the literary criticism produced during the closing decades of the last century has not been more adequately illustrated, the exclusion of contemporaries has been compensated for by the inclusion

of writers whose work, having receded somewhat into the perspective of the immediate foreground of history, may be more impartially estimated.

ESSAYS. *The Ghost in Hamlet, and other Essays in Comparative Literature.* By Maurice Francis Egan, LL.D. Chicago: A. O. McOlurg & Co. 1906. Pp. 325.

There is much to interest the cleric in these essays of one of our most popular Catholic writers. He not only interprets for us various phases in the writings of Shakespeare which instruct us in the art of life, and incidentally pictures for us Calderon, who upon the English dramatist's death absorbed the sunlight of the literary firmament, but he urges the study of the great classics upon practical grounds, the motives of which appeal not only to the teacher of youth but to the man who would shape and direct or reform his principles of usefulness. Above all, he argues—in an essay on “Some Pedagogical Uses of Shakespeare”—in behalf of literary study as a fashioner of good taste; and of good taste he rightly says: “It seems to be forgotten that good taste is one of the surest tonics for moral thinking.” He believes with Brother Azarias and the host of noble minds that have undertaken to awaken the moral sense in the uses of art, that the education of the spiritual sense is powerfully aided by the appreciation of the truly beautiful which creates that habit of mind and feeling called good taste. Few things in the life of the priest or of any leader of men are more powerful in their influence on others for lasting good than the possession of that subtle charm of taste by which all that is capable of chivalry and noble effort is first attracted, then assimilated and doubled for the defence of divine principles. This and similar qualities in literature the author brings out by means of apt illustrations which suggest the value of comparative study of great writers.

THREE AGES OF PROGRESS. By Julius E. Devos. Second revised and enlarged edition. Milwaukee, Wis.: The M. H. Wiltzius Company. 1906. Pp. xxxvi—387.

THE KEY TO THE WORLD'S PROGRESS. Being an Essay on Historical Logic. By Charles S. Devas, M.A. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. xi—321.

THE CHURCH AND THE WORLD. By the Very Reverend T. Le Mennant des Chesnais, S.M., Vicar General of the Diocese of Christchurch, New Zealand. Dunedin, New Zealand: The Tablet Publishing Company. 1906. Pp. 350.

Three books from as many continents—West, East, South—and each treating of the Church from a different point of view, yet all

mutually supplementary. Surely, the Church is Catholic, and that not only in time and space, but also in the sum of her teaching.

Of Father Devos's *Three Ages of Progress* something was said in these pages when its first edition appeared about five years ago.¹ In the meantime it has undergone considerable revision and enlargement. Possibly it might be still further revised by toning down a certain tendency to exaggeration ; for instance, as the reviewer noted of the former edition (p. 348, now p. 381), where it is stated that "The Protestants . . . give rise to every error," etc. Apart from the distasteful use of the article *the*, the expression is excessive and unnecessarily harsh as well as untrue. Statements of this kind show a lack of restraint, and do harm to a book which, as was previously shown, possesses many decided excellences.

While Father Devos may be said to approach the history of the Church from the side of its philosophy, Mr. Devas approaches philosophy from the side of the Church's history. The former author makes good his thesis that the history of the Church is as a fact the story of the progress of humanity from a lower to an ever-advancing, higher status of true perfection ; while the latter author establishes the proposition that the Church in her very principles and construction holds the only answering key to the world's progress—that if we are to find the explanation of the history of humanity we must seek it in the idea of the Church, and her historical life. *Weltgeschichte* is intelligible only as *Kirchengeschichte*, and vice versa. If God may be conceived, in Father Tyrrell's terminology, as "the hidden synthesis of irreconcilables," the supreme infinite Reality wherein the apparent antitheses of things finite are reduced to a conciliating unity, the same conception is equally applicable to that organism wherein the Divine Nature utters itself in the highest and fullest manner, the Catholic Church. In the Church therefore we may rightly expect to find, so far as it is now given us to find, a solution of the enigmas of life, a reduction to some mediating synthesis wherein are carried up to a unifying and somehow illuminating centre the conflicts and contrarieties of human history. This, though expressed in other and more varied terms, appears to be the dominating idea of Mr. Devas's work. He has singled out some of the more obvious "antinomies" apparent in man's career on earth. These he reduces to ten and shows how in the Church alone they are given a rational, even if not

¹ See REVIEW, January, 1901.

a completely satisfying, conciliation. They are as follows: (1) the Church seems to be opposed to intellectual civilization and yet to foster it; (2) and to be in opposition to material prosperity and yet to further it; (3) the Church represents a religion of sorrow and yet of gladness: teaches an austere and yet a joyful morality; (4) appears to be the opponent and yet the support of the State: its rival and yet its ally; (5) she upholds the equality of men and yet the inequality of property and power; (6) the Church is full of scandals and yet is all holy; her law is at once difficult and yet easy; (7) she upholds and yet opposes religious freedom and liberty of conscience; (8) the Church is one, and yet Christendom has ever been divided; (9) ever the same she is yet ever changing; (10) ever being defeated she is yet victorious. Obviously these antinomies are but replicas of the perennial contrarieties between the dual law in man's members, reiterations of the ceaseless conflict between right and wrong in human life, and between the organized embodiments therefore in human society. No less obviously, again, are they the ubiquitous characteristics of universal history, and consequently they are equally prevalent within the Church. But there is this difference that, whereas in the intellectual and social life of the individual and the race they remain insoluble enigmas, in the life of religion, organized in the Church, they receive something like a solution. This Mr. Devas seeks to establish and he does so with as much success as the matter seems to allow. He introduces his treatment of the ten antinomies with a highly interesting and instructive dissertation on the Course of Civilization, wherein he analyzes in an unusually thorough manner the meaning of the terms civilization and progress, and sets forth the various solutions that have been offered to the world-problem by pantheism, materialism, and theism, by "Fore-Christians," "After-Christians," and by the Catholic Church—ending this introductory section of his work with a careful delimitation of the character of the solution that can be expected to the riddles of existence—to which delimitation he again recurs at the close of the book.

While, then, he claims that the Church alone offers an answer to those enigmas, it must be remembered that the solution is not a demonstration, the evidence not irresistible, the motives of assent persuasive but not necessarily convincing. Nevertheless, the obscurity is not greater than that which shadows all other matters wherein morality and religion are concerned. At best we do but see men as it were trees walking: the really true is ever set in *umbris et imaginibus*.

Still it is not nothing if, approaching the perplexities of life from this higher point of view, from the supreme synthesis wherein the Creator of the Universe, the Redeemer of men, and the Sanctifier of souls expresses Himself in the Church, we find that the light which is radiated on at least the summits and the descending hills, even if it does not penetrate into the valleys or the lower lying ravines, is reflected back to its source, lending thereto a new, though indeed a dimmer, illumination. Something surely is gained if the point of vantage is seen to be confirmed by that very degree of vision which it affords to the beholder. It is not the least of the merits of Mr. Devas's work that, while it focuses on the world-problem the light which God reveals through and in the Church, it in no wise conceals the fact that the difficulties and obscurities do and always will remain. Moreover, the author's long and intimate acquaintance with economic and sociological studies has enabled him to give to the treatment of these philosophico-religious questions a wealth of fact and illustration, a tissue of concreteness, that sustains the reader's confidence no less than his interest. The abstractness, vague generalities, and platitudes that too often characterize the discussion of problems of the kind, are absent from this work. Although a contribution to the philosophy of history, it keeps so close to the concrete data that it might likewise be called a proximate religious interpretation of the facts of experience, intellectual, social, and moral.

The work placed third on the list above—*The Church and the World*—is a more directly practical production than the two preceding. The author declares it his aim “to present fact and argument to plain folk in a plain and simple way, divested of needless frills of speech and figures of rhetoric.” He writes primarily in the interest of Catholics in his own far-away region, of those “who live in an atmosphere that is not favorable to religious belief, or who are day by day or from time to time exposed to the current objections that are advanced by adherents of the Reformed creeds against Catholic faith and practice.” Hardly second to these he has in mind readers of an alien faith, hoping as he does that a fuller knowledge of the beliefs and practices which he explains may lead them to the One Fold and the One Shepherd. The subjects treated in the volume cover a large domain, doctrinal and practical, scientific, historical, and social; and both in respect of the matter and the method the volume well deserves the approving words of the Bishop of Christchurch, who calls it “a

very mine of ecclesiastical wealth, quite a theological encyclopedia, touching upon the most absorbing topics of the day and not only in a manner edifying and instructive, but highly interesting." Amongst the latter topics thus alluded to may be mentioned divorce, capital and labor, the theatre, the press, education, indifferentism, man's origin, science and revelation, the family, public opinion, the Bible. The other topics discussed range over the main area of Catholic doctrine and religious life. One of the noteworthy features of the volume is the summaries that precede each chapter. These with the corresponding headings within the chapters themselves give the work a direct adaptation to sermon and lecture, in which connexion the clergy will find it eminently useful.

SOCIAL PROGRESS. An International Year Book of Economic, Industrial, Social, and Religious Statistics. By Josiah Strong, Editor-in-Chief. New York: Baker & Taylor Co. 1906. Pp. 337.

No general encyclopedia can long be abreast of the advances constantly being made in the various branches of science, art, industry, commerce, politics, and the rest. The annuals with which the managers of these colossal undertakings sometimes endeavor to keep them up to date are cumbersome, and complicate the main body of the work. Hence the value of the wieldy volume that one can keep always at hand for ready reference. Amongst convenient helps of this kind the book here indicated deserves special commendation. It contains pretty much that quality and quantity of information the student and general reader are most likely to look for. The matter is conveniently arranged and tabulated. A good general index places the large mass of facts under easy access, while a cumulative index refers the student to topics treated in the two preceding issues of the annual but omitted in the present volume. Subjects pertinent to Catholic interests have received some, if not just adequate, consideration. As Chautauqua is mentioned, one might expect some allusion to the Catholic Summer School movement. In view of our immense system of parish schools, a place for this topic might well have been found under education ; nor should the Federation of Catholic Societies in this country be omitted in a manual of social and religious statistics. Nevertheless, the book will grow with successive years as it has with the past two, and the editors will doubtless find their way to the desired information on these and other kindred subjects.

TRACTATUS DE VERA RELIGIONE: DE ECCLESIA CHRISTI; DE DEO CREATORE; DE DEO REDEMPTORE: DE SACRAMENTIS,
 quem in usum auditorium suorum concinnavit G. Van Noort, S. Theol.
 in Sem. Warmundano Prof. Amsterdam: G. Van Langenhuyzen. Pp.
 x—207; 231; 203; 208; 412.

NOUVELLE THÉOLOGIE DOGMATIQUE. “Les Sacraments” (Part II); “Les Fins Dernières.” Par R. P. Jules Souben. Paris: Beauchesne et Cie. Pp. 137; 137.

HISTOIRE DE LA THÉOLOGIE POSITIVE. Par J. Turmel. Paris: Beauchesne et Cie. Pp. xiv—440.

The endeavor on the part of theologians to bring forth the new together with the old is being constantly accentuated of late, nor need one go beyond the three works here presented for an exemplification of this laudable tendency. The Abbé Turmel's “History of Positive Theology” embodies the praiseworthy effort to apply to theological studies the modern historical method; Père Souben's “New Dogmatic Theology” is a popularization, in the better sense of the term, of its subject-matter, while Dr. Van Noort's “Tractatus” forms a systematic exposition on the well-known lines of the dogmatic theology of the School.

To begin with the latter work. The author, having constructed it as a text for his class lectures, has wrought it out with that method, and given it that limitation of matter and development which experience has taught him to best subserve the requirements of seminarians. The work reflects this adaptation throughout. The theses are brief yet comprehensive, the argumentation is succinct yet solid, the style everywhere simple and luminous. In a word, these treatises make model text-books. The author's theological temper is made plain in the introduction of that crucial tract “De Deo Creatore.” He there alludes to the growing tendency of some Catholic exegetes to interpret the first eleven chapters of Genesis as “latiori tantum atque improprio sensu historica.” While showing all due regard for the more or less plausible reasoning on which this tendency and the other rational theories of Biblical critics are based, he nevertheless determines that in those matters which concern not the substance but the setting and concrete form of dogma “a communi Patrum ac theologorum uno totius populi Christiani intellectu non recedere.” The discussion of theories which diverge from this *communis consensus* has its legitimate place in the books intended for the learned but not in those designed for the immature. “Novas criticorum sententias nec

taceo nec insecto, intellectum traditionalem generatim sequor et exculo, judicium et censuram iis relinquo qui successionem habent ab apostolis et cum episcopatus successione charisma veritatis secundum placitum Patris acceperunt.”¹

Turning to the second of the works before us, we find in it the completion of a course of dogmatic theology, the major part of which was previously reviewed in these pages (November, 1905). Of the present two closing sections of the work, treating respectively of the Sacraments (Penance, Orders, Matrimony) and the “Novissima” (Death, Hell, Purgatory, Heaven, Resurrection, Judgment), it will be enough to repeat that the work within its compass forms a relatively complete, solid, timely system of Catholic belief, presented in an attractive form—a work to serve as supplementary reading for the student of divinity and a source of valuable material for the use of the clergy and the educated laity. We say relatively complete, for a section on fundamental theology or apologetics would be required to give the work its full roundness. It is to be hoped that the author will determine to supply this part needed to the integrity of the whole.

While the latter work gives a new form to the traditional content of theology as systematized in the first of the above works, the third book on our list is devoted to a branch of theology the importance of which can hardly be overestimated in these days when no department of knowledge is recognized as justly dealt with unless explored in the light of its history. The volume is the third to appear in the *Bibliothèque de Théologie Historique*, a series of monographs planned to embrace some sixty studies on various subjects and aspects of theology under the direction of the professors at the Catholic Institute, Paris. In a preceding volume M. Turmel had traced the history of Positive Theology down to the Council of Trent. A not insignificant sign of the value of that work is the fact that within a short time it has passed into a third edition. The present volume continues the history of positive theology from the Tridentine to the Vatican Council. Obviously, the field thus confronted is too vast for the limits of a single volume; hence the author has been obliged to confine himself to the two central points of attack and defence—the Rule of Faith and the Papacy. Prior to the sixteenth century the general doctrine of the Church on these heads was scarcely questioned and consequently called for no technical definition or apologetic. From the days of

¹ S. Iren., Haer. iv, 26, 2.

Luther and Calvin the case has been quite the reverse. It is around these fundamentals of Catholicism that the religious battles have been almost continually waged. The value of tradition ; the existence, nature, and extent of inspiration ; the interpretation of Sacred Scripture ; the necessity of a living authority, its infallibility and object ; the properties and notes of the Church—the bare mention of these subjects, which form the main headings of M. Turmel's study, suggests endless series of controversies. Moreover, the origin of the papacy, the Scriptural and Patristic arguments for its divine origin and its perpetuity ; the attributes of the papacy—papal infallibility, the relation of the pope to the general episcopate ; the ecumenical councils ; the temporal power of the pope—what tremendous religious and intellectual, to say nothing of social and political, struggles come before the mind at the suggestion of these topics in the author's treatment. No one who takes a serious interest in the things of the soul—and what priest does not?—can fail to desire to know the origin, the progress, the methods of the strife of minds about these, the groundwork of the Church. The story of these struggles as told by M. Turmel is hardly less graphic than it is scholarly. One does not look for entertainment in a history of controversy ; but in this case the author has brought to his task—a labor, it would seem, of love—a sympathetic imagination, no less than a richly-stored memory and a discerning intelligence—the art of narrative as well as the mastery of fact and argument. The result is a work as interesting as it is informing—a work, moreover, that no ecclesiastic who wishes to know as he should, how the doctrines of his faith, which he studies scholastically in his dogmatic theology, have in the lapse of time and under the stress of attack and defence come to be developed and formulated as they are, can afford to leave unread. The professor of dogma, as well as the student, will undoubtedly find the work highly useful as bringing within comparatively easy limits, compact shape, and attractive form, a very large amount of relatively necessary information concerning some of the most important truths of faith and theology.

**PRATIQUE ET DOCTRINE DE LA DEVOTION AU SACRÉ CŒUR
DE JESUS.** A l'usage du clergé et des fidèles. Par A. Vermeersch,
S.J., Prof. de théologie. Paris, Tournai et Bruxelles : H. & L. Caster-
mann. 1906. Pp. 606.

Portions of this volume have already appeared under the titles
“Il m'a aimé” and “La Consecration au Sacré Cœur de Jésus.”

As arranged in the present plan, with the additions of different groups of meditations and devotional exercises, it would be difficult to make up a manual that furnishes a more complete repertory of all that pertains to the special cult of the Sacred Heart than this volume.

It may seem strange at first sight that the author should invert the logical order of things and subordinate the doctrinal portion of his work to the practical exercises. Yet, as he well says, the elements of the devotion are sufficiently well-known to Catholics who are in any way familiar with the spirit of the Church, and it is by practice that they come gradually to appreciate its sublimer teachings and to enter more intimately into the secrets of its attraction. In the material order it is action which begets methods whence science derives its rules, and in like manner we are brought to the meditation and contemplation of the beauty of Divine Love by acts of worship to the Sacred Heart.

It was a happy thought of the author to preface his treatise upon the practical exercise of the devotion by Father Croiset's sketch of the perfect lover of Jesus Christ. It is like a sign-post inviting the passer-by to enter. "The true lover of Christ is a man who sets no store upon his own acquisitions ; he makes no pretense or show, and seems wholly free from ambition. Severe in all matters that regard himself, he is ever ready to make excuse for the shortcomings of others. High-minded without affectation ; pleasant without condescension ; obliging without a thought of self-interest ; exact without being scrupulous, he has his mind forever fixed upon God, without being inattentive to the requirements of duty and courtesy around him. Never idle, he is yet never so preoccupied as to be forgetful of what nature exacts by way of relaxation, for he keeps his mind and heart upon the demands of the one great object in life, his eternal salvation. Though he has a low estimate of himself because he recognizes his faults, he esteems others for the good qualities which his charity manages to discover in them."

The practical part of the volume sketches for us the purpose, method, and exercise of one's life's consecration to the service of the Sacred Heart. The various acts and formulas of consecration as we find them in the lives of Blessed Margaret Mary, of the Venerable P. Colombière, of the Sovereign Pontiffs and S. Congregations, furnish an approved norm for this consecration. The next section proposes a method of mental prayer (according to St. Ignatius) and a series of meditations upon the functions of Jesus Christ as Mediator, and our

office as disciples. A separate chapter is devoted to reflections for a novena to the Sacred Heart, and another to short exercises for every day of the month of June, dedicated to the Divine Heart. The reflections are very attractive as well as original. A third section is devoted to vocal prayers, acts of reparation, invocations, and practices of devotion, chosen from approved sources and in many cases with the liturgical text in Latin aside of the translation. The second half of the book deals with the doctrinal part of the devotion. It explains the object and nature of the cult, the various exercises and prayers, explains in particular the Litany of the Sacred Heart, and treats exhaustively the "great promise." An appendix gives the necessary references to indulgences and privileges attached to the various devotions contained in the book.

LA COSMOGONIA MOSAIQA en sus relaciones con la ciencia y los descubrimientos historicos modernos. Por el P. Juan de Abadal, S.J. Con licencia. Barcelona: Gustavo Gili. 1906. Pp. 105.

P. Abadal is already known by his alert activity in arousing the slumbering Catholic consciences in Spain to a sense of responsibility and to the necessity of voting properly at the legislature and municipal elections, in order that men representing sound Catholic principles might be chosen to represent the national aspirations so as to repel the growing aggressiveness of the Socialist element. The admirable Jesuit organ *Razón y Fe* had taken a firm stand in this matter, despite the opposition of the Bishop of Madrid, who argued that the editors of the magazine were unduly meddling in politics. But the Holy See soon quieted the Bishop's fears by pointing out that under present conditions in Spain religious interests were at stake and that the public welfare depended on the issue of the elections; wherefore it would be the duty of every Catholic to coöperate in effecting the choice of worthy representatives in the legislature and administration who would not sacrifice the Catholic rights of the people to the godless policy of the lodges.

In his present modest volume the author shows a no less practical sense of popular needs when he enters upon an examination of the Biblical problem of Creation, which agitates the educational and religious world of to-day, and demands some intelligent answer from every ordinarily cultured person. P. Abadal gives in the first place a clear statement of the question, defining the various tenable positions within legitimate Catholic and doctrinal grounds. In doing so

he marks with particular emphasis those views of the extreme idealistic or rather the semi-mythical school of interpreters which seem to him inadmissible from the dogmatic point of view. As a further step in his argument he takes a positive stand in behalf of the so-called "concordist" interpretation which admits a continuous parallelism between the Mosaic cosmogony and the development phases indicated by cosmical and paleontological science. This keeps us to the "period" theory in judging of the work of the hexaemeron. P. Abadal discards the notion that Moses borrowed his conceptions of the Biblical cosmogony from the older Assyrian or the Egyptian traditions, and contends that the author of Genesis, whatever recognized traditions he may have had in mind, presents to us an account purified by the breath of divine inspiration and therefore superior to any mere historical document.

The concluding portion of *La Cosmogonia Mosaica* is devoted to the demonstration of the actual harmony between the results which geological and in general archeological records furnish, and the teaching of the inspired volume on the process of creation by evolution.

The book thus presents a brief résumé of the arguments from theology, science, and history which make for an interpretation of the sacred records more in accordance with critical reason as illustrated by modern research than the purely literal interpretation in which the childlike faith of our forefathers saw no difficulty.

SUMMA APOLOGETICA DE ECCLESIA CATHOLICA ad mentem S.
Thomae Aquinatis. Auctore F. Mag. J. V. de Groot, O.P., ad Uni-
versitatem Amstelodamensem, professore. Editio tertia. Ratisbon:
Fr. Pustet & Co. 1906.

A third edition of De Groot's "Apologetics" is very welcome and deserves to be better known than it appears to be among English-speaking Catholics. The author treats of the ten authoritative sources whence theologians draw their arguments. Thus we have treatises upon the Authority of the Church, of the Roman Pontiff, the Councils, the Fathers and Theologians, of Sacred Scripture and Tradition, of Reason and History. Of course, the Church is the primal authoritative source of argument, and the treatise upon its existence, nature, and authority, constitutes the greater part of, and gives the title to, the whole book.

P. De Groot has a very good knowledge of the Anglican question, and it is a pleasure to find Cardinal Newman's controversial works so

largely quoted. The new edition contains two chapters of great value, namely, those on the Neo-Apolologists or Immanists of France, and on Inspiration. The latter chapter has been entirely rewritten and gives in a convenient form the conflicting views which are so much in the air to-day. The whole book is essentially modern, and not the least valuable feature of it is the copious and recent bibliography to which references are given on nearly every page.

INSTITUTION RECIPES (in use at the Johns Hopkins Hospital and Drexel Institute Lunch Room). By Emma Smedley, Instructor in Domestic Science, Drexel Institute, etc. For sale by the author, No. 6 East Front Street, Media, Pa. Pp. 121.

Although priests are rarely called upon to exercise the functions of a cook or nurse, since their duty is to provide rather for the souls than for the bodies of men, it may not be a useless application of wits to learn and know what promotes good digestion, so as to be able to give a hint to the mistress of the kitchen how a soul is kept sound in a sound body, and how the blues that come with tough chops and untender loin of beef, and sundry accessories to the daily meat, may be prevented by a cheerful after-dinner temper. These hints, or rather the knowledge that justly inspires them, are of particular value to clerical economists and superintendents of schools, colleges, hospitals, and protectories. The recipes here given are such as to appeal to common and frugal sense. They are not for individual gourmands, about whose tastes "non disputandum," but for communities of one hundred and fifty, and they are the result of personal laboratory experiment in the preparation of food by groups of students in departments of such institutions as the Johns Hopkins Hospital. The book is sufficiently defined in its scope to allow an easy survey for practical and immediate use.

Amoenitates Pastorales.

It is related of the Rev. Dr. Chalmers, that while busily engaged one forenoon in his study, a man entered, who at once propitiated him under the provocation of an unexpected interruption, by telling him that he had called under great distress of mind.

"Sit down, sir—be good enough to be seated," said the doctor, turning eagerly and full of interest from his writing table.

The visitor explained to him that he was troubled with doubts about the divine origin of the Christian religion ; and being kindly questioned as to what these were, he mentioned the miracles of our Lord spoken of in the Bible.

Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated.

Expressing himself as greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "you have dispelled the clouds which hung like mountains over me. I feel that a divine Providence has led me here to restore my faith in God and you. I am in great want of a little money at present, and perhaps you would help me in that way."

At once the object of the visit was seen.

"Certainly," replied the Doctor, "your conversion is remarkable; I have never had such a demonstration of faith. But I should not like to interfere with the efficacy of the motive that led you here. A faith that operates with such marvellous quickness would appear to be one of those extraordinary gifts that are commonly accompanied by the power of miracles. I know you are convinced. Do not hesitate then to use it to supply your wants at so favored an opportunity and let me at the same time recommend to your good will the many really deserving poor of this parish who thus far have depended upon the modest charity which I am enabled to dispense. When your faith fills your pocket remember us. Good by, sir."

Mr. Hosea Brown, an eccentric minister, stopped one night in one of the hotels in Ann Arbor where a good many guests were expected for a convention. The dominie inquired if he could have a room and bed to himself. The desk-clerk told him he could, unless the number of guests were to increase so as to render it necessary to put another into the room with him. At an early hour the reverend gentleman went to his room, locked the door, retired to bed, and sank into a comfortable sleep. Along toward midnight he was aroused from his slumbers by loud knocking at his door.

"Hello! you there?" he exclaimed, "what do you want *now?*" putting particular stress on the last word.

"You must take another lodger, sir, with you," said the voice of the landlord.

"What! another yet?"

"Why, yes—there is only one in this room, is there not?"

"One! why here is Mr. Brown, and a Methodist minister, and myself, already, and I should think that is enough for one bed, even in Michigan."

The landlord seemed puzzled, but not being sure of his ground he left the trio to their repose.

An old priest whose love of truth and blunt manner made him somewhat of a terror to the younger clergy, one evening after the close of the Forty Hours' Devotion, met the preacher of the occasion, who was evidently pleased with his great effort and anxious to have the old gentleman's complimentary criticism. "The acoustics of your church are not very good, Father," said the young pulpit orator, "but I managed to pitch my voice in such a way as to bring out the best passages of the sermon with, I think, tolerably good effect."

"Yes, sir," said the old man sententiously, "there was one passage which I think was very good."

"Oh, you are kind to say so; may I ask what was the passage that struck you?"

"Your passage down from the pulpit into the sacristy, sir."

Literary Chat.

A book that seems not to be so widely known as it deserves is *The Catholic Scholars' Introduction to English Literature*, by Arnold Harris Matthew (*De jure Earl of Landaff*) (Benziger Brothers). Although the author intended it for the use of "Catholic children *in statu pupillari*," it probably serves more fully the purposes of children whose larger growth lifts them somewhat beyond the stage of the leading-strings. Its unusually complete index makes it a ready pathfinder to books that have somehow slipped out of one's memory or have never got in where they should be. The book would undoubtedly be more distinctly useful had judicious estimates of literary values been more frequently interspersed. The inexperienced pupil, no less than the busy teacher, looks to the author of a manual of this kind for some explicit judgment on the ethical and religious character of works that have received a place in literature. Such information is not as abundant in the present book as it ought to be. Surely "Catholic children" should be told by the author of their text-book how to estimate, e. g. Hallam, Tyndall, Huxley, while they should not be told that the same "author has not observed in the theories propounded by Darwin, *when properly understood* [author's italics], anything that cannot be reconciled with Divine Revelation as defined by the Holy Catholic Roman Church" (p. 287). The author's further profession "that he submits [this] judgment to the authority of the Church" is a tribute to his religious loyalty, but his estimate of the Darwin theories (*even when properly understood*) is, to say the least, injudicious.

How can the evolution of man in his entirety, *soul* as well as body, taught by Darwin, be reconciled with the *defined* doctrine of the Church on the *created* origin of the human soul?

The sixth volume of *Herder's Konversations-Lexicon* brings the work down to "Pompeji." The work is in every sense so admirably adapted to popular use that it has merited the public commendation of the "Leo Gesellschaft," a powerful literary society whose chief centre is in Vienna, and whose object is the diffusion of truly scientific works among Catholics. It is one of the methods by which the Catholic leaders in Germany seek to safeguard the people from the dangerous encroachments of a spurious scientific spirit that seeks to undermine faith by the apparent contradictions which it pretends to find between the teachings of the Church and the demonstrated facts of science. The "science articles," therefore, in the *Konversations-Lexicon* are not only up-to-date; they are also in perfect accord with Catholic orthodoxy. As for the accurate information it gives in other fields, we have one of the best proofs in the article "New York" of the present volume. Its civil and religious statistics, with two excellent topographical charts, the objective manner of describing its municipal, pedagogical, and industrial activity, are model work of an encyclopedic character; and all this written by men who leave no doubt of the correctness of their religious principles, whilst they are recognized specialists.

James W. Johnson in a poem entitled, "Tunk: a lecture on Education," graphically describes a negro parent's urgings to his son to betake himself to serious study. Says the poet:—

Dese de days is w'en men don't git up to de top by hooks an' crooks;
 Tell you now, dey's got to git der standin' on a pile o' books.
 W'en you sees a dahky goin' to the fiel' as soon as light,
 Followin' a mule across it f'm de mawnin' tell de night,
 Woikin all his life fo' wittles, hoein' 'tween de cott'n rows,
 W'en he knocks off ole an' tiah'd, ownin' nut'n but his clo'es,
 You kin put it down to ignunce, aftah all what's done an' said;
 You kin bet dat dat same dahky ain't got nut'n in his head.
 Chile, dem men knows how to figgah, how to use dat little pen,
 An' dey knows dat blue-black spellah f'm beginnin' to de en'.
 Dat's de 'fect of education; dat's de t'ing what's gwine to rule;
 Git dem books, you lazy rascal! Git back to yo' place in school.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

LARGER CATECHISM. Part Second of the Abridgment of Christian Doctrine for Higher Classes. Prescribed by His Holiness Pope Pius X for all the Dioceses of the Province of Rome. Translated by the Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville, Tenn. New York, Cincinnati, Ratisbon : Fr. Pustet & Co. 1906. Pp. 357. Price, \$0.25.

MANUEL POUR L'APOSTOLAT DE LA REPARATION pouvant servir de mois du S. Cœur pour les Ames réparatrices. Amour et Réparation. Par le R. P. André Prévot, S.C.J. Tournai et Paris: H. & L. Casterman. 1906. Pp. vi—230. Price, 1 f. 40 c.

LA SUMMA CONTRA GENTES y el Pugio Fidei carta sin sobre a Don Miguel Asín y Palacios, Catedratico de lengua Arabe-en la univers dad Central. Por el P. Fr. Luis G. A. Getino, O.P. Con las debidas licencias. Vergara: "El Santisimo Rosario." 1905. Pp. 109.

THE INTERIOR CASTLE, or the Mansions and Exclamations of the Soul to God. Translated from the Autograph of Saint Teresa. By the Benedictines of Stanbrook. Revised with an Introduction, Notes, and an Index, by the Rev. Fr. Benedict Zimmerman, O.C.D. Worcester, England: Stanbrook Abbey; London: Thomas Baker 1906. Pp. xxxv—352.

LITTLE MANUAL CONTAINING PRAYERS, CATECHISM, AND HYMNS. Printed by the Society of the Divine Word, Techny, Ill. Pp. 39. Price, paper, \$3.00 per 100; cloth, \$7.50 per 100.

INSTITUTIONES JURIS PUBLICI ECCLESIASTICI. Vols. I, II, III, et IV. Auctore Felix S. R. E. Card. Cavagnis. Romae: Desclée, Lefebvre et Soc. 1906. Pp. xx—496, 426, 320. Pretium, 10 lire.

PROPAEDEUTICA AD SACRAM THEOLOGIAM in usum scholarum seu Tractatus de ordine supernaturali. Auctore Fr. Thoma Maria Zigliara, Ordinis Praedicatorum, S.R.E. Cardinali. Editio Quinta. Conformis tertiae, ab auctore revisae et emendatae. Romae: Desclée, Lefebvre et Soc. 1906. Pp. xiii—500. Pretium 6 lire.

REFECTIO SPIRITALIS. Alumno Clerico meditanti proposita. Rmns H. Parkinson, S.T.D., Rector Collegii S. Mariae de Oscott. Volumen I.—De perfectione sacerdotali; de Vita Salvatoris deque SS. Corde Jesu; Volumen II.—De liturgico anno; De Sanctis Dei; De Singulis Ordinibus. Brugis: Charles Beyaert. 1906. Pp. Vol. I—592; Vol. II—572.

PRAELECTIONES IN TEXTUM IURIS CANONICI DE IUDICIIS ECCLESIASTICIS in Scholis Pont. Sem. Rom. Habitae, a Michaele Lega, Sac., Antistite Urbano S. Cong. Conc. Sud. Secret. Volumen I.—De Iudiciis Ecclesiasticis Civilibus. Romae: Desclée, Lefebvre et Soc. 1906. Pp. 637. Pretium 8 lire.

DOCTRINE EXPLANATIONS: *Children's Holy Communion Explanation Book*, Part I, pp. 25—vii. Price, One Penny. *Holy Mass Explanation Book*, pp. 64; *Holy Communion*, Part II, pp. 96; *Confirmation*, pp. 80; *Confession*, pp. 72; *God and Creation*, pp. 64. Price, Twopence. *Faith, Scripture and Tradition*, pp. 64; *Our Saviour*, pp. 96; *The Church*, pp. 96; *The General and Particular Judgment*, pp. 96. Price, Threepence.

COMMENTARY ON THE CATECHISM of the Rev. W. Faerber. For the Catholic Parochial Schools of the United States. Edited by the Rev. Ferreol Girardy, C.S.S.R. St. Louis, Mo., and Freiburg (Baden): B. Herder. 1906. Pp. 448. Price, \$1.75.

BIBLISCHE ZEITSCHRIFT in Verbindung mit der Redaction der Biblischen Studien. Herausgegeben von Dr. Joh. Götsberger u. Dr. Jos. Sickenberger. IV Jahrg., III Heft. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1906. \$3.50.

LECTURES: CONTROVERSIAL AND DEVOTIONAL. By Father Malachy, C.P. Dublin: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 218. Price, \$0.90.

THE LIFE OF CHRIST. By Mgr. É. Le Camus, Bishop of La Rochelle, France. Translated from the sixth French edition by the Rev. William A. Hickey. Vol. I. New York : The Cathedral Library Association. 1906. Pp. 450. Price, \$1.50.

BIBLIOTHECA ASCETICA MYSTICA. Series operum selectorum quae consilio atque auctoritate eminentissimi et reverendissimi domini Antonii Cardinalis Fischer, archiepiscopi Coloniensis, denuo edenda curavit Augustinus Lehmkuhl, S.J. *Memoriale vitae Sacerdotalis*. Auctore Claudio Arvisenet, olim canonico et vicario generali Trecensi in Gallia. *De sacrificio Missae*. Tractatus asceticus continens proxim attente, devote et reverenter celebrandi. Auctore Ioanne Cardinali Bona, Ord. Cist. Freiburg and St. Louis : B. Herder. Pp. xvi—426. Price, \$1.10.

EXEMPEL LEXIKON FÜR PREDIGER UND KATECHETEN, der heiligen Schrift, dem Leben der Heiligen und andern bewährten Geschichtsquellen entnommen. Herausgegeben von P. A. Scherer, Benediktiner von Fiecht. Zweite vermehrte und verbesserte Auflage, besorgt von P. Johannes Bapt. Lampert, Doktor der Theologie und Kapitular desselben Stiftes, unter Mitwirkung mehrerer Mitbrüder. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg und Erlaubnis der Ordensobern. Erster Band : Abbitte bis Festtage (der "Bibliothek für Prediger" neue Folge, erster Band ; des ganzen Werkes neunter Band). Freiburg Brisg., St. Louis, Mo.: B. Herder. Large 8vo. Pp. viii—1022. Price, \$3.10.

DER GÖTTLICHE HEILAND. Ein Lebensbild, der studierenden Jugend gewidmet von Moritz Meschler, S.J. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Mit einer Karte von Palästina zur Zeit Jesu. Freiburg, St. Louis, Mo.: B. Herder. 8vo. Pp. xxiii—670. Price, \$1.85.

DAS GEISTLICHE LEBEN in seinen Entwicklungsstufen nach der Lehre des hl. Bernhard. Quellenmässig dargestellt von Dr. Joseph Ries, Repetitor am erzbischöflichen Priesterseminar zu St. Peter. Freiburg, St. Louis, Mo.: B. Herder. Pp. xxii—328. Price, \$2.25.

OUTLINES OF SERMONS FOR YOUNG MEN AND WOMEN. By the Rev. Jos. Schuen. Edited by the Rev. Edmund J. Wirth, Ph.D. New York, Cincinnati, Chicago : Benziger Brothers. 1906. Pp. 451. Price, \$2.00.

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THE ANNUAL RETREAT. Meditations and Spiritual Conferences for the use of Religious who make their Annual Retreat privately. By the Rev. Gabriel Bouffier, S.J. Translated from the French by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, London. London : Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1906.

JESUS CHRIST CRUCIFIED. Readings and Meditations on the Passion and Death of Our Redeemer. By the Rev. Walter Elliott of the Paulist Fathers. New York : The Columbus Press. 1906. Pp. 374. Price, \$1.00.

THE VOYAGE OF THE "PAX," an Allegory. By Dom Bede Camm, O.S.B. London : Burns & Oates ; New York, Cincinnati, Chicago : Benziger Brothers. 1906. Pp. 72. Price, \$0.75.

PHILOSOPHICAL.

DICTIONNAIRE DE PHILOSOPHIE. Ancienne, Moderne, et Contemporaine, contenant environ 4,000 articles disposés par ordre alphabétique dans le corps de l'ouvrage, complété par deux tables méthodiques. Par l'abbé Élie Blanc, Chanoine

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LITURGICAL AND MUSICAL.

MANUAL OF PLAIN CHANT. A Text-book for the Singer and Organist. By the Rev. Sisbert Burkhard, O.S.B., Ph.D., Conception, Mo. Fischer's edition, No. 2892. New York: J. Fischer & Bro.; London: The Vincent Music Company, Ltd. 1906. Pp. viii—55.

MISSALE ROMANUM. Editio septima post alteram uti typicam a S.R.C. declaratam. Cum Approbatione S. Rituum Congregationis. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Fr. Pustet & Co. 1906. Convenient Quarto. Bd. morocco. Price, \$7.50.

A NEW SCHOOL OF GREGORIAN CHANT. By the Rev. Dom Dominic Johner, O.S.B., of Beuron Abbey. Cum Permissu Superiorum. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 296. Price, \$1.00.

EDUCATIONAL.

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RULES OF ORDER for Societies, Conventions, Public Meetings, and Legislative Bodies. By Charles M. Scanlan, LL.B., author of "Law of Fraternities," "Law of Church and Grave," "Law of Hotels," etc. Milwaukee, Wis.: M. H. Wiltzius Company. 1906. Pp. 37. Price, \$0.25.

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MISCELLANEOUS.

MORE FIVE O'CLOCK STORIES in Prose and Verse. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 292. Price, bd., \$0.75.

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. V.—(XXXV).—OCTOBER, 1906.—NO. 4.

THE SOVEREIGN PONTIFF TO HIS BISHOPS.

IT has been made very clear from the beginning of the pontificate of Pius X that the whole energy of papal authority under the present reign was to be directed toward the spiritual revival of the flock of Christ. "To renew all things in Christ" does mean a many-sided reform within the Church. Reforms are not brought about by legislation only. There must indeed be laws; but the essential and practical value of good legislation depends upon the measures devised by an administrator, in the first place, to make them possible and easy of execution, and, in the second place, to see that they are, at every step, and in every locality, and without personal partiality, carried into effect. It is not legislative intelligence that is needed to better the conditions, all in all, of Christian peoples. There are so many laws in our Church discipline that their complex relations actually render them at times difficult of interpretation and therefore of observance. The code needs above all else simplification. It is unwise, however, to complain of this defect as if it demonstrated a lack of administrative wisdom in the Church. On the contrary, it is an evidence of her wise administrative policy that she should have found at all times ways of adapting her fundamental laws to the varying circumstances of society; and, though each adaptation had perforce to bear the stamp of her authority for the time being, the combined and accumulated application of many laws that answered diverse needs of correction in the past must be confusing in the aggregate. Hence, Pius X wisely insists upon revising

and simplifying the canon law of the Church with a view to its more direct and immediate application in the intended form.

Apart from this clearance of the way by simplifying the code of laws which are to counteract the evils in the Church, Pius X has adopted a policy which goes straight to the root of the actual reform. He begins the change at home by a close examination of the conditions of the Church in Italy. One is involuntarily reminded of his illustrious namesake Pius IV in the early days of the Council of Trent. That pontiff had pledged himself in a letter to his saintly young nephew, Cardinal Charles Borromeo, that he would be assiduous "per restituire la chiesa cattolica al suo pristino candore." Later on, the pontiff makes good his intention by beginning the restoration of discipline among the clergy of Rome, notably the Curia. He has no hesitation in avowing this purpose openly. In a letter to the Cardinal of Lorraine he points out the laxity of pastoral zeal and morals among the higher clergy of Rome. "You know, Monsignore, how bad things are here at the Curia, and what they say of us. Now the only remedy in this matter is for us to improve our own conduct. Hence, we exhort you to act in such a way as to confound the malice of evil-minded men who speak against the Catholic Church and clergy."¹ Thus the reform was begun, and by a system of visitation and impartial examination the admirable laws of the Council of Trent "De Reformando Clero" were carried out as a first condition of reform in general.

A PASTORAL LETTER TO BISHOPS.

This is precisely what Pius X is doing. In a Pastoral Letter very recently addressed to the bishops under his metropolitan jurisdiction the Sovereign Pontiff lays bare the secret cause of weakness within the Church and of disaffection—the spirit of insubordination which shows itself in every sphere of public and domestic, in ecclesiastical no less than in social, life. Anarchism, popular communism, liberalism in doctrine, false notions of independence, and a general depreciation of the rights of authority are the noxious influences that pervade modern society and weaken the efforts and teaching of Christianity. And by the testimony

¹ 30 December, 1562.

of many bishops themselves the spirit of insubordination is manifesting itself among many of the younger clergy.

"We have before us," writes the Pontiff, "letters of complaint from not a few members of the episcopate, written with bitter sadness and regret because of the spirit of insubordination and independence which is gaining ground among our clergy." He points out what a danger this spirit begets when it is permitted to enter the sanctuary and to infect the minds of priests, of whom the Holy Ghost speaks as a royal race, whose distinguishing mark is loyal obedience and charity—"natio illorum obedientia et dilectio."²

And it is above all among the younger clergy that this evil makes its inroads, spreading in their midst novel and false theories touching the obligation of obedience. Nay, what is worse, there are those disaffected spirits who, in order to gain numerous associates to propagate their rebellious notions, set themselves secretly to instil the evil among the students in our seminaries who are preparing for the priesthood.

WANTS ENERGETIC ACTION ON THE PART OF BISHOPS.

But the Sovereign Pontiff is not satisfied with calling attention to the evil which all right-minded men in the Church of Christ must note and lament. He lodges upon the bishops the responsibility of eradicating this spirit. A bishop who neglects to enforce proper authority is himself to blame for the disorders that are reported in his diocese. The Pope uses just such strong words, but he demonstrates their truth and binds the conscience of the shepherds who vowed their sincere allegiance to him as head of the Church when they accepted the charge of their respective dioceses. He would stir up the timid, awaken the sleepers on the watch-towers, and bid them remember the precept of St. Paul to Titus: Make use of thy authority to bring before thee the guilty, and let no man gainsay the dignity of thy office. "Argue cum omni imperio; nemo te contemnat." Therefore Pius X says:—

Be vigorous in exacting from your priests and clerics that obedience

² Eccli. 3: 1.

which, if it be absolutely binding upon the faithful in general, constitutes likewise one of the principal obligations of the priesthood.

Nor does the Sovereign Pontiff mean, as his further words show, that the end proposed can be accomplished by that mere assertion of episcopal authority dominating over the clergy, against which the Apostle distinctly warns. The true bishop is one who does not rule so much as he governs. His personality is but a designation for a clearly defined and carefully operated system which to produce good results requires only the steady and foreseeing eye and the firm and quiet hand upon the wheel or throttle-valve of the machine.

The engine that supplies the diocese with priestly forces, that is to say, with that religious energy by which the tranquillity of order and everything implied therein is secured, is found in the management of the clerical seminary, whence are drawn the candidates to whom through the imposition of hands the bishop conveys the office and dignity of leadership in the Church. These candidates as soon as ordained have it in their power to raise the estimate of authority which centres in God, or they may drag it down and by their irregular conduct misrepresent and lower the dignity of the Spouse of Christ and of all those who bear the badge of her royal rule. Hence the Pontiff bids the bishops restrict that

TOO GREAT FACILITY OF ORDINATION

which has brought untold misery upon the Church in the past, and is a prominent cause to-day of those scandals that have arisen out of contentions against authority, and that spring from the vulgar freedom which permits priests to become demagogues instead of pastors, and agitators instead of apostles.

In order to prevent in time the increase of those rebellious dispositions in your midst, Venerable Brethren, we would have you remember the injunction of the Apostle to Timothy: “Impose not hands rashly upon any one.”³ For it is the facility which you permit in admitting persons to sacred orders, that naturally opens the gates to

³ I Tim. 5: 22.

the entrance into the sanctuary of the class of men who become the source of sorrow to our people.

The Pope speaks of his own knowledge of cities and dioceses in which the number of priests greatly exceeds the needs of the faithful. He asks how a bishop can answer for having frequently imposed hands upon men for whom he could not provide adequate work in the holy ministry. Nor does he admit the claims and insistence of candidates to be ordained as a sufficient reason for their admission to sacred orders.

The priesthood of Jesus Christ for the salvation of souls is not, in sooth, a trade or profession which any one who has a mind to do so, may claim to enter upon by his own right. Let the bishops, therefore, in promoting candidates be moved not by the aspirations or pretensions of those who offer themselves, but rather by the needs of the Church and by the prescriptions of the Council of Trent. In acting thus they will be able to make a right choice of those only who are fit for the sacred ministry, and reject such as show themselves unworthy by inclinations contrary to the priestly calling, and, above all, such as manifest a certain pride of disposition which renders them unwilling to submit to discipline.

To effect this the Pontiff would have the bishops pay attention to

DISCIPLINE IN THE SEMINARY.

"Let us insist, Venerable Brethren," writes Pius X, "upon that most serious duty before God, a watchful care to promote right teaching and proper discipline in your seminaries. Your priests will be what you make them by your training of them." "We want the ordinances seriously given on this subject carried out." And in order that this may be done with greater facility the Sovereign Pontiff reminds the bishops of the advantage to be derived from the separation of the Preparatory and the Theological Seminary. Especial attention is to be given to the study of Sacred Scripture which, as elsewhere prescribed, is made obligatory through all the years of the course in the ecclesiastical schools.

In respect of the teaching staff and the manner of instruction the Sovereign Pontiff writes :—

The bishops will exercise the most scrupulous vigilance over the teachers and their instruction, calling to task those professors who go off into vagaries and dilate upon dangerous novelties that profit nothing.

He does not want seminarists to be connected, under whatsoever plea, with public movements that create agitation ; and hence he goes so far as to forbid the introduction into the seminary of newspapers and popular periodicals, except such as furnish solid food for the mind and aid the seminarist in the pursuit of serious studies. In order that discipline may be rightly observed the Pope insists that there should be in every seminary a spiritual director, a man of prudent and marked judgment, of ripe experience in the training of the soul to Christian perfection, who will devote himself with unabating zeal to the fostering of solid piety among the students, since this is the first requisite in the life of the priest.

A further topic to which the Sovereign Pontiff advertises as a factor in the present lowering of the ecclesiastical standard, is the

NEGLECT AND MISUSE OF PREACHING.

He reminds the bishops that this function of preaching belongs in the first place to their office, and that next to this they are bound to provide good preachers for their people. “*Dormitaverunt pastores tui*,”⁴ he writes, and then he goes on to state that no one is to be approved for such duty whose priestly life as well as knowledge and right judgment are not fully attested—*misi prius de vita et scientia et moribus probatus fuerit*.⁵ He does not wish a bishop to allow any priest from another diocese to preach, without express permission from his own Ordinary.

Regarding the subject-matter of sermons he is no less explicit. Priests are to preach the Gospel, the Christian law ; they are to remind the people of their sins and the danger that transgression brings to their salvation. Sermons that approach more to the style of the theatre or the rostrum or that befit only the lecture

⁴ Nahum 3 : 18.

⁵ Conc. Trid., Sess. V, 2, De Reform.

hall of the university are out of place in the sanctuary. We are to preach in simplicity and to prefer the catechetical exposition of fundamental truth to the pleasing diversion of select conferences. The primary source from which the preacher is to draw his material is, the Sovereign Pontiff points out, the Sacred Scripture, explained, not according to the private views of doubtful interpreters, but in the spirit of Catholic tradition safeguarded by the unerring teaching of the Church.

Lest there remain upon our conscience any responsibility in respect of this important matter, we make known and enjoin upon all the bishops in their respective dioceses that they refuse permission to preach, or suspend from the office of preachers—even in the very midst of a sermon—anyone, be he secular or religious, who violates the injunctions laid down by the Sacred Congregation⁶ regarding the subject of preaching in the church. It is greatly to be preferred that the people hear a simple homily or an explanation of some part of the catechism from the lips of their pastor, than that they should listen to harangues that usually produce more harm than good.

The Sovereign Pontiff wishes that the young clergy be restrained from participating in social agitation of any kind. He forbids any priest or cleric to publish, without previously having obtained the consent of his Ordinary, any writings whatever, even of a merely technical character. This is entirely reasonable, although those who are bent upon misunderstanding the prudent rulings of the Holy See will be inclined to regard this ordinance as evidence of the “gagging tendency” with which ecclesiastical authority is flippantly charged. When we remember how readily the errors or lapses, whether intellectual or moral, on the part of a cleric are attributed to the Church from which he derives his authority and position as a teacher before the public, it will appear but just to that authority and those who share it that they should be protected by a prudent censorship of public utterances which represent the personal views of a priest on any subject.

In fine, the Pope deprecates the shallow appeals, by high-sounding phrases, to the “modern spirit,” the “age of progress,”

⁶ 31 July, 1894.

the "obscurantism of the past," the "new social calling of the clergy," etc., as if the eternal wisdom and law of the Gospel had ceased to apply to the needs and demands of the present-day world. Again he insists upon the loyal submission of the clergy to their bishops; and upon the vigilance and zealous activity of the bishops who alone can safeguard society against the demon of lawlessness that threatens to invade the ranks of the Church.

The Papal Letter is a magnificent document. And whilst it is in the first place addressed to the Bishops of Italy in their own tongue, its warnings, its prescriptions, and cautions are such as must appeal to every one who has at heart the welfare of souls.

THE ORDINARY CONFESSOR OF NUNS.

THE complex legislation regarding the confessions of sisters and of religious men who by their profession and discipline are mere laymen¹—for the latter class is governed by the same laws as sisterhoods—makes it imperative for our active priests in the United States to have at hand some sort of guide or directory summarizing the many decisions of the Sacred Congregations. Not every priest can be expected to give the time and study required for a clear and complete knowledge of the confessor's duties and authority; yet many priests are called upon to exercise the office of confessor to sisters, whether as ordinary or extraordinary.

Sisters have either solemn or simple vows. Here in the United States, with few exceptions,² the vows of all the sisters are simple.³ Again these are divided into three classes: namely, diocesan,⁴ that is, sisterhoods existing in one or many dioceses and having only the approbation of the bishop or bishops; secondly,

¹ "Quemadmodum," 17 December, 1890.

² Litt. S. C. Ep. et Reg. ad Archiep. Balt. (3 September, 1864) declaraverunt: "Vota quae a monialibus a Visitatione B. M. V. nuncupatis emittuntur in monasteriis locorum Georgetown, Mobile, Kaskaskia (quod supressum est), S. Aloysii et Balt. attentis rescriptis a S. Sede ab iisdem jam impetratis esse solemnia." (Concil. Plen. Balt. II, n. 419, p. 216.)

³ *Ibid.* "In monasteriis in posterum erigendis in singulis Statibus Unitis vota a monialibus esse emittenda simplicia."

⁴ Const. "Conditae," p. 1.

non-diocesan. These are sisters who usually have foundations in several dioceses, are governed by one mother general, and have their constitutions approved by the Holy See.⁵ Thirdly, exempted communities; these are under the jurisdiction of a Regular Prelate. According to the general legislation of the Church, special approbation⁶ is required to hear the confessions of sisters that profess solemn vows, but not of those having simple. By reason, however, of the particular law of most dioceses, throughout the world special approbation is required for the priest who hears confessions in the sisters' chapel or convent, and this under pain of nullity.⁷

The ordinary confessor of sisters, whether diocesan or non-diocesan, is appointed and approved by the bishop.⁸ The confessor of exempted communities is appointed by the Regular Prelate, and then approved by the Ordinary.⁹ The bishop's approbation is necessary "ad validitatem."¹⁰

The ordinary confessor for communities, whether of simple or solemn vows, diocesan or non-diocesan, is appointed by the Ordinary for a term not exceeding three years.¹¹ If the confessor be appointed for diocesan sisters or for communities under the Sacred Congregation of the Propaganda, the bishop may remove him at any time before his term expires.¹² If the confessor be

⁵ *Ibid.*

⁶ "Consultationi Morali," Gennari, I, p. 736. "Instituti di voti simplici," Gennari. "Synopsis Theol. Mor.," Tanquerey, p. 157. The "Pastoralis Curae" and "Quemadmodum" ordain that the bishop make provision for the ordinary and extraordinary confessor. Const. "Conditae," I, n. XI; II, n. VIII, likewise.

⁷ *Ibid.*

⁸ "Manuale Jur. Con. Reg. et Spec. Carmelitarum Discal.,," Angelus a SS. Cor. Jesu, II, n. 947, p. 279.

⁹ *Ibid.* "Inscrutabili," Gregory XV, 5 February, 1623.

¹⁰ Lucidi, Vol. II, n. 229, p. 221, ed. 1883. Bouix, "De Jure Reg.," II, p. 256, ed. 1883. It is a disputed question among canonists whether generals and provincials need any approbation of the bishop to hear the confessions of sisters under their jurisdiction. So also a canonical parish priest needs no special approbation to hear the nuns of his parish unless the bishop restricts his faculties. Some canonists say the bishop cannot so limit his jurisdiction. Piat Montenses, "De Jure Reg.," II, p. 209. Vermeersch, I, n. 477, p. 288.

¹¹ S. C. Ep. et Reg., 26 November, 1602. "Enchiridion Morale," Bucceroni, 3d ed., p. 344. "Normae," 142, 28 June, 1901.

¹² Piat, II, p. 215.

appointed by the Regular Prelate, he must be accepted or rejected absolutely for three years;¹³ if, however, during this time the bishop for a just reason (which he is not obliged to make known) judges that the confessor should be removed, he must ask the Regular Prelate to do so; but the bishop cannot himself remove him, unless the superior refuses or neglects to do so.¹⁴

For the reappointment of the same confessor to a second term of three years, two things are required by the general law: first, a convening of the chapter of nuns, and two-thirds of the votes to express their approval; secondly, the bishop then has recourse to the Holy See for permission to make the reappointment.¹⁵ To reappoint the same confessor to a third term, the unanimous vote of the sisters' chapter is required before the bishop applies to the Holy See.¹⁶ By chapter is meant the assembly of those sisters who have a vote in the chapter or council of the house.¹⁷

Bishops in the United States obtain special faculties from the Congregation of the Propaganda empowering them to reappoint a confessor or to extend his term beyond three years.¹⁸ If the ordinary confessor in communities of simple vows should, without having been reappointed, continue to exercise his office beyond the three years, he validly, but not licitly, hears their confessions.¹⁹ The law with regard to the appointment of the ordinary confessor is applicable to appointments for all women who live in community, even though the members of said community take no vows.²⁰ The appointment of a confessor for three years

¹³ Lucidi, II, n. 236, p. 221.

¹⁴ "Inscrutabilii," Gregory XV, 5 February, 1623. Lucidi, II, n. 227, p. 221. Piat, II, p. 215.

¹⁵ "Guide Canonique des Instituts à vœux simples," Battandier, n. 205, 3d ed. S. C. Ep. et Reg., Bizzarri, pp. 12, 13, 24, 115.

¹⁶ S. C. Ep. et Reg., Bizzarri, p. 13, Nota I. Coll. S. C. de Prop. Fide, 1893, p. 170, n. 433.

¹⁷ S. C. Ep. et Reg., 22 April, 1872. Coll. S. C. de Prop. Fide, n. 433, p. 171.

¹⁸ Concil. Plen. Balt. III, n. 97.

¹⁹ S. Poenit., 7 February, 1901. "Guide Canonique," Battandier, 3d ed., n. 206.

²⁰ *Ibid.* S. C. Ep. et Reg., 20 July, 1875. This response was given to the Archbishop of Oregon City. THE ECCLESIASTICAL REVIEW, February, 1898.

is extended also to communities where the sisters are changed frequently. The confessor is appointed for three years regardless of all changes that may be made in a community.²¹ The constitutions of the Dominicans and Cassinenses forbid their confessors to continue in office more than two years.²²

Sisters may not refuse an ordinary confessor whom the bishop appoints, at the same time asking for another; but if there be special reasons why a confessor appointed should not be accepted, the sisters may make these known to the bishop.²³ No confessor is to be appointed for small communities of only three or four sisters who are accustomed to hear Mass and confess in the public church. Such communities have no regular confessor, and consequently are not affected by the three years clause of the law for regular confessors. They may go at any time, to any priest approved by the Ordinary hearing confessions in the public church.²⁴ Here we must be careful not to infer that the privilege of going to confession to any priest approved by the Ordinary, and hearing in the public church, is restricted to communities composed of only three or four sisters. The privilege, as we shall see later, extends also to others. Special mention is made of these small communities to bring clearly into relief the facts—that they have no regular confessor, and that their members in respect of confession enjoy the same privilege as do the faithful.

It may be asked, Can the bishop appoint an ordinary confessor for small communities of sisters who have no chapel and who regularly go to confession in the public church? We answer in the words of the eminent canonist and theologian, Cardinal Gennari: "The bishop is not obliged, and should neither appoint an ordinary nor an extraordinary confessor; in doing so he violates the sisters' rights and will be held responsible before

²¹ Vermeersch, I, 477, p. 287.

²² Const. O. P., Dist. II, C. III, n. 730. Lucidi, II, p. 184, ed. 1883. Ferraris, II, "Confessarius," art. 4, n. 20, p. 515. These are rulings of the Order and may be dispensed by the Master General.

²³ Ferraris, "Confessarius," art. 4, n. 34.

²⁴ S. C. Ep. et Reg., 22 April, 1872. Col. S. C. de Prop. Fide, 1893, p. 171, n. 433, ad 3.

God for all the sacrileges committed by these religious owing to the unjust restraint that he has placed upon them.”²⁵

The spirit of the Church and the explicit wish of the Congregation of Bishops and Regulars expressed in the “Normae” is, that any confessor may hear in the public church the confessions of all sisters, without any distinction whatever, who come to him.²⁶ This is the spirit of Rome, and its application is found in the Eternal City, where no limitation is placed on the jurisdiction of confessors in regard to any sisters. If it be the intention of the bishop to except sisters even in the public church from the jurisdiction of priests whom he approves to hear the confessions of the faithful, in general, this exception should be very clearly and explicitly stated. Consequently if a priest finds the restriction in his faculties, “exceptis monialibus ac mulieribus in communitate decentibus,” he is to interpret it as not extending to public churches, unless the bishop explicitly so states. The eminent authority, Cardinal Gennari, informs us that this is the common interpretation of this restriction.²⁷ Such, too, is the accepted interpretation in most dioceses in the United States—any approved confessor hears the confessions of all sisters who may come to him in the public church. Priests hearing confessions in churches have no obligation of questioning sisters regarding their permission to come to confession. Any reason which allows sisters to go out of their convents,²⁸ if only for an hour or two, is sufficient to justify the confessor²⁹ in presuming that the sister has permis-

²⁵ “Monitore Eccl.,” Gennari, X, II, 165 sq. “Directoire Canonique,” Bastien, n. 370, p. 215.

²⁶ Quoties Sorores in aliqua publica ecclesia confessionem suam peragunt, apud quemcumque sacerdotem, ab episcopo approbatum confiteri potuerunt.—“Normae,” 149.

²⁷ “Consultationi Morali,” Gennari I, p. 739.

²⁸ S. Poenitentiaria, 7 February, 1901. Vermeersch, I, n. 479. “Directoire Canonique,” Bastien, n. 370, p. 213. Sabetti (Barrett), 16th ed., 1902, holds that sisters must be absent from their convent “ut non amplius dici possint in eo proprie degere.” This opinion has been copied without any change, from editions published prior to the decree of 7 February, 1901.

²⁹ “Aliquando moniales aut ratione sanitatis aut alia causa obtinent veniam egrediendi ad breve tempus ex earum monasterio, retento habitu. Quaeritur—an in tali casu possunt exomologesim suam facere apud confessarios approbatos pro utroque sexu quamvis non approbatos pro monialibus? Resp. Affirm. durante mora extra monasterium.”—S. C. Ep. et Reg., 27 August, 1852.

sion. Such is the response of the S. Poenitentiaria regarding the obligation of interrogating.³⁰

There is no doubt that a bishop may say to any individual priest: "I give you no jurisdiction whatever to hear the confessions of sisters, even in the public church."³¹ A bishop may, if he wishes, give a confessor faculties to hear only the confessions of men, and in such a case a confessor cannot validly hear any other confessions. The Ordinary may likewise except the confessions of sisters.

But if the bishop should designate a certain number of priests, declaring that only they may hear the confessions of the sisters of the diocese, and that this is to be understood of the churches as well, a distinction must be made between sisterhoods that are merely diocesan and those that have Apostolic approbation. Should the sisters be merely diocesan, that is to say, a congregation not approved by the Holy See, certainly the bishop is within his rights in so limiting the jurisdiction of his priests. If, however, the sisterhoods have their constitution approved by Rome, and if said constitution incorporates the ruling of the "Normae,"³² that the sisters may go to any priest hearing confessions in a public church,³³ we doubt the bishop's power, not in directly limiting the jurisdiction of the confessors, but in depriving the sisters of a privilege granted by the Holy See. And this for the reason that there is an Apostolic prohibition imposed on bishops to change any constitutions of the sisterhoods approved by the Holy See.³⁴ Such Congregations, over and above the general

³⁰ S. Poenitentiaria, 7 February, 1901. "Quoad interrogations vero faciendas nisi prudens suspicio suboriatur quod poenitens illicite apud ipsum confiteatur, posse confessarium a supra dictis interrogationibus abstinere."—Vermeersch, I, 479, p. 290.

³¹ "Consultationi Morali," Gennari I, p. 739. "Directoire Canonique," Bastien, n. 370, p. 214. We can not agree with the conclusion of THE ECCLESIASTICAL REVIEW, August, 1897, p. 216, which without any distinction says the bishop can not so limit the jurisdiction of our priests in public churches.

³² "Normae," 149.

³³ We have at hand a constitution approved by the Holy See for one of the sisterhoods in the United States, which reads: "In a public church the sisters may go to any confessor."

³⁴ "Immutandi Constitutiones utpote quae probatione a Sede Apostolica nemini Episcoporum jus datur." "Conditae," p. 2, n. 2. "Directoire Canonique," Bastien, 370, p. 214.

privilege that sisterhoods enjoy of going to any priest in the public church,³⁵ have a special provision in their constitution approved by the Holy See, allowing them to go to confession to any approved confessor ("pro utroque sexu") hearing in the public church. The case supposes that the bishop has approved a confessor "ad confessiones utriusque sexus accipiendas," then the Holy See by a special provision in their constitution gives the sisters the privilege of "utriusque sexus," when they go to confession in the public church; and this privilege the bishop cannot derogate.³⁶

Doubts often arise in priests' minds about the validity of the confessions of sisters heard in the sacristy of the church or in the parlors of priests' rectories. Undoubtedly, for the licit hearing of sisters' confessions, the confessional in the public church is the only place where a priest who is neither ordinary nor extraordinary may hear;³⁷ but all confessions heard by priests not specially approved for sisters are valid on the following conditions: first, that it be "extra propriam domum monialium,"³⁸ and, secondly, that the bishop has not explicitly and absolutely restricted a priest's faculties for a public church. If the sisters be under the Propaganda and have a special clause in their constitution allowing them to go to any priest in the public church, we believe the second condition, namely, the bishop's restriction, cannot affect the sisters' privilege of going to confession to any approved confessor in the public church. The words "public church" should be understood according to the decision of the Sacred Congregation of Bishops and Regulars, 22 April, 1872, that is, for the lawfulness and not for the validity; hence priests validly but not licitly hear non-diocesan sisters in the sacristies of churches or in the parlors of rectories. The confessions of these sisters, in their convents, made to merely approved confessors "pro utro-

³⁵ S. C. Ep. et Reg., 27 August, 1852.

³⁶ "Directoire Canonique," Bastien, n. 370, p. 215.

³⁷ S. C. Concilii, 7 March, 1617. Lucidi, II, n. 159, p. 184; Bastien, n. 373 p. 218.

³⁸ S. C. Ep. et Reg., 22 April, 1872. Collec. S. C. de Prop. Fide, 171, n. 433, ad 3. This decision was given for small communities of three or four who regularly confess in a public church, but the words "extra propriam domum" are now extended to all sisters regarding the validity of their confession.

que sexu" would be invalid. If the sisters be diocesan, the bishop may place these conditions even for the validity.³⁹

In the convents of sisters the confessional should not be placed in their sacristy nor in any room of the house; but in the church of said convent or monastery.⁴⁰ If the sisters have merely a private chapel, that is, a large room in the interior of the house, as are most of the sisters' chapels in the United States, the confessional should be placed in the chapel proper. Sisters who do not wish to submit to this prescription may have their confessions interdicted.⁴¹

Only one ordinary confessor is to be appointed for a community.⁴² This is a wise provision. Were there several regular confessors, it would mean various ideas of direction in the same community, thus causing comparisons to be made, giving rise to reports and theories and trifling difficulties which would tend to disturb the consciences of the sisters and militate against the unity of the community and thereby interfere with the exercise of the superior's authority.⁴³ While uniformity of direction is to be desired, it is not to be overestimated. Were all advanced in the way of perfection and superior to human considerations, especially the personality of confessors, the Church would probably insist absolutely on one regular confessor. But she takes into account human weakness, and, guided by facts, she knows the difficulty so frequently experienced by sisters of making always a clear manifestation of conscience to the regular confessor. To obviate this difficulty she prudently does not appoint a second or third regular confessor who may come to the convent to hear confessions, but she institutes two other classes of confessors⁴⁴ to whom the sisters may have access, viz., the special and the extraordinary confessor. We shall treat of these later on.

The superior may ask that this or that confessor whom she thinks best suited to direct the community be appointed, but she

³⁹ "Directoire Canonique," Bastien, n. 370, p. 214.

⁴⁰ S. C. Concilii, 2 September, 1617. "Coll. S. C. de Prop. Fide," n. 427, p. 163.

⁴¹ "Directoire Canonique," Bastien, n. 373, p. 218.

⁴² "Normae," 140.

⁴³ "Guide Canonique," Battandier, n. 207, p. 161, ed. 3.

⁴⁴ "Quemadmodum," n. iv.

must abide by the decision of the bishop.⁴⁵ The ordinary confessor should be a priest of mature years. For cloistered nuns the ordinary confessor should be past his fortieth year.⁴⁶ For sisters of simple vows there is no explicit prescription regarding the age of the confessor;⁴⁷ but the spirit of the legislation for cloistered nuns should be retained. The policy of the Sacred Congregations and of the Holy See has been to extend as far as possible to the sisters of simple vows the legislation applying to cloistered nuns.

Should the confessor meet with a reserved case in hearing the confessions of sisters, how should he act? The reservation may be papal, or episcopal, or that of a Regular Prelate who has sisters entirely under his jurisdiction; and, further, these reservations may be in regard to nuns with solemn vows or to sisters of simple vows. Regarding papal reservations the faculties of the ordinary confessor are the same for the sisters of solemn vows as for the faithful in general.⁴⁸ If the reservation be episcopal, the confessor may absolve sisters of solemn vows, unless the bishop states that the reservation extends to these sisters,⁴⁹ or unless it be a matter which pertains to the transgression of the cloister. If the reservation be that of a Regular Prelate, faculties must be obtained from him, because the case supposes that the prelate has reserved these sins in regard to the sisters.⁵⁰ The confessor in respect to sisters of simple vows, whether they be merely diocesan or a congregation approved by the Holy See, has the same faculties as for the faithful in general.⁵¹

A confessor approved for one monastery or convent of sisters is not thereby approved for any other.⁵²

⁴⁵ "Normae," 141. "Conditae," II, n. 8.

⁴⁶ S. C. Ep. et Reg., 12 May, 1617. Bizzari, p. 335. Vermeersch, I, n. 472, p. 285.

⁴⁷ Collect. S. C. de Prop. Fide, n. 426, p. 163. The age of confessors according to common law is not settled, hence canonists disagree, but the S. Congregation places the age at 40. Piat, II, p. 206. "Directoire Canonique," n. 372, p. 217.

⁴⁸ Vermeersch, I, n. 474, p. 286. Piat, II, p. 214.

⁴⁹ Piat, *ibid.* Vermeersch says merely, "Reservationibus episcopalibus non videntur (moniales) affici, nisi quae spectant clausuram."

⁵⁰ Vermeersch and Piat, *ibid.*

⁵¹ Vermeersch, I, n. 476, p. 287.

⁵² "Consultationi Morali," Gennari, II, p. 269. Vermeersch, I, 472.

The Council of Trent ordained that nuns should go to confession at least once a month.⁵³ Confession being prescribed as a condition for the gaining of indulgences, led to more frequent confession. By a concession of Clement XIII it was declared that the condition of confession for the gaining of indulgences could be satisfied by weekly confession.⁵⁴ Gradually, in many constitutions of Religious Orders, weekly confession was prescribed.⁵⁵ The actual discipline for most sisterhoods requires weekly confession.⁵⁶ And until recently it was a necessary condition for the gaining of indulgences. Pius X by a recent decree⁵⁷ shows how good a practice he believes daily Communion to be. Now sisters and those who go to Communion daily can gain all indulgences even without weekly confession.⁵⁸ This privilege is not denied to those who fail to go to Communion once or twice a week.

While the extraordinary confessor is exercising his office, the ordinary confessor should not hear any of the sisters' confessions.⁵⁹ This has not so much application in this country, where the extraordinary confessor hears all the confessions in an afternoon; but should the extraordinary take two or three days, as in Europe, the ordinary confessor should be careful to observe the law.

The ordinary confessor should remember that his duty is not that of the extraordinary; hence in no way should he attempt to find out anything of the confession made to the extraordinary.⁶⁰ It were useless to have an extraordinary confessor, if this were permissible. If his curiosity or pride be hurt from the fact that

⁵³ Sess. XXV, Cap. X.

⁵⁴ S. C. Indul., 9 December, 1763. "Collect. Indul.," Mocchegiani. "Acta SS. pro. Soc. Ros.," I, n. 200.

⁵⁵ In 1505 the ruling was made in the Dominican Constitutions that, if the priests of the Order could not confess daily, they were obliged to do so once a week under penalty of a serious fault. The sisters and brothers and clerics who were not priests were obliged under the same penalty to weekly confession. "Const. Ord. Praed.," D. I, n. 100.

⁵⁶ "Normae," 138.

⁵⁷ S. C. Indul., 14 February, 1906. ECCLESIASTICAL REVIEW, July, 1906.

⁵⁸ How long they may defer confession is now an open question. Some one will soon propose this doubt to the Sacred Congregation.

⁵⁹ Benedict XIV, January, 1749. "Direct. Canonique," Bastien, n. 374, p. 219.

⁶⁰ Battandier, 3 ed., n. 215, p. 168.

the sisters do not manifest everything to him, he may rightly conclude that the fault is his own. Where the ordinary confessor is a saintly, prudent, and liberal man, these difficulties are not experienced, and sisters prefer to go to confession to the regular confessor.

The ordinary confessor cannot dispense the sisters from the fasts and abstinences of the Church,⁶¹ unless the faculties of the diocese or special faculties obtained from the bishop permit him. For exempted sisters the dispensation must come through the Regular Prelate.

The ordinary confessor should not live in the convent with the sisters, and formerly the law required him to reside in a separate house or at least not under the same roof.⁶² The "Normae" now require that if he live in the same house, the entrance to his apartments must be other than that of the sisters, and there must be no communication between his rooms and the rest of the convent.⁶³

The confessor should not concern himself about the temporal administration of the convent.⁶⁴ He may of course give advice when asked. On the other hand, he should not allow the superior to give him directions for the guidance of the sisters in matters of confession.⁶⁵

The confessor should receive a stipend according to the custom of the country or place. But other presents he should not accept.⁶⁶

During the time of Jubilee not every confessor can hear the confessions of nuns, but only those approved for sisters. Ordinary confessors of communities should be careful to see if any special privileges are published granting the sisters the selection of a Jubilee confessor. Now according to actual legislation an ordinary confessor approved for one convent may be selected by any sister of the diocese as a Jubilee confessor.⁶⁷

⁶¹ Bastien, n. 375, p. 220.

⁶² S. C. Ep. et Reg., 22 January, 1576. Ferraris, "Confessarius," art. 4, n. 68.

⁶³ "Normae," 178.

⁶⁴ S. C. Ep. et Reg., 17 September, 1796. Bastien, n. 376, p. 220. Battandier, n. 215, p. 167, ed. 3.

⁶⁵ *Ibid.*

⁶⁶ Lucidi, II, n. 160, p. 184, ed. 3.

⁶⁷ Piat, II, p. 210.

Who is the ordinary confessor of sisters? First, the bishop should not assume the duty;⁶⁸ secondly, nor the vicars general;⁶⁹ nor parish priests⁷⁰ may take upon themselves the responsibility, if it impede them in the exercise of the ministry. Sisters with solemn or simple vows, if they be non-exempted communities, whether diocesan or congregations of sisters approved by the Holy See, should have as their ordinary confessors secular priests.⁷¹ A general exception to this brought about by custom are sisters of simple or solemn vows, diocesan or non-diocesan, who belong to an order which has men and women in its institute, provided there be monasteries of men in the places where the sisters have their convents.⁷² This is the subject of a very interesting historico-canonical paper which we hope to publish in the near future. Of the old Orders of men and women, conditions have changed, and the sisters have been, for the most part, transferred to the jurisdiction of the bishops. Again, non-exempted congregations of simple vows have multiplied oftentimes "sine ratione in ecclesia Dei,"⁷³ since the original law was made. In the United States a "vera consuetudo contra legem" exists in many dioceses of appointing regulars as confessors to certain non-exempted communities. Where the custom exists, bishops may continue such appointments; where it does not, faculties must be obtained from the Holy See.⁷⁴

⁶⁸ Piat, II, p. 207.

⁶⁹ *Ibid.*

⁷⁰ Ferraris, "Confessarius," art. 4, n. 25.

⁷¹ Bizzarri, 382, 383. Piat, II, p. 206. S. C. Ep. et Reg., 1 September, 1905, ECCLESIASTICAL REVIEW, February, 1906.

⁷² Angel. a SS. Corde Jesu, II, n. 950, p. 282.

⁷³ We should not be understood as saying that any congregation of sisters is useless in the Church of God. They are a source of blessing in every community where they live; but there are so many congregations with the same work, same purpose, and same spirit. Some feminine notion based, perhaps, on what is regarded as private revelation about the dress or head apparel, the wearing or not wearing of a ring, seems to differentiate them. They all do good; and even though the day of unity is never to be, or is in the far distant future, the prayer of saintly bishops and priests is that God may be even more generous in giving vocations.

⁷⁴ S. C. Ep. et Reg., 14 February, 1851. Vermeersch, II, p. 613. A decision was given to the Patriarch of Venice, 7 June, 1620, by which he could appoint religious priests as ordinary confessors to non-exempted communities when there was not a sufficient number of secular priests qualified for the office. On 14 February, 1851, the Congregation of Bishops and Regulars permitted a bishop to appoint regu-

The ordinary confessor for exempted communities is a priest of a religious order or congregation appointed by the Regular Prelate.⁷⁵

The requisites for the ordinary confessor of nuns are many. The work of the learned Dominican, Passerini (too little known) has a beautiful chapter on these.⁷⁶ Presupposed are the essential approbation and jurisdiction, also the "aetatis maturitas."⁷⁷

First in order is *scientia*.⁷⁸ This does not mean merely the knowledge required for confessors in general. The ordinary confessor must know the way of perfection, the impediments, the temptations, and peculiar workings of souls living in community. He must know the nature of the vows, and their consequent obligations. Moreover, there should be a special knowledge of sisters, of their usual faults and imperfections, and of the corrective to be applied. Cardinal Krementz⁷⁹ says: "A priest who is appointed as confessor of a religious house should make it his first duty to study the rules and constitutions of the particular order to which the community belongs . . . so as to make his knowledge effective in gaining for himself the trust and confidence of the religious."

In the second place is required *morum integritas*.⁸⁰ Only a priest of exemplary life should be appointed as confessor. He is to guide souls whose profession obliges them to tend toward perfection. As this is the unquestionable obligation of the religious, so it is absolutely the duty of the confessor to be able to direct such souls. A confessor should not regard the matter lightly. If his priestly life is not a source of edification, and if he is not willing to take the trouble of studying the duties of his office, he should not be the guide of souls striving to be perfect.

lars as confessors, provided there was not a sufficient number of qualified secular priests and that the constitutions of sisterhoods did not forbid such an appointment. These faculties were granted for only three years. Ferraris, "Confess.," art. 4, n. 28. Vermeersch, *ibid.*

⁷⁵ "Pastoralis Curae."

⁷⁶ Passerini, "De Statu Hominum," T. II, Q. 187, n. 830, p. 208, ed. Lucae, 1732.

⁷⁷ "Pastoralis Curae," Benedict XIV, 5 August, 1748.

⁷⁸ Passerini, *ibid.*, also "Pastoralis Curae."

⁷⁹ THE ECCLESIASTICAL REVIEW, April, 1895.

⁸⁰ Passerini, *ibid.*

The third requisite is *maxima prudentia*.⁸¹ A prudent spirit must govern the confessor in interrogating, in correcting faults and illusions peculiar to the sisters' condition. Frequently the confessor is called on to give a lesson in good common sense and unfortunately sisters must often experience the truth of "nemo dat quod non habet." If young priests must be appointed as confessors, "they must avoid," as Cardinal Krementz says, "everything which may cause them to be charged with imprudence or offence."⁸²

Fourthly, *pura charitas et animarum zelus*⁸³ are required. These must be directed toward the particular souls concerned. The office should not be assumed because it is one of ease, or for the consideration of the good will of the bishop, or because it is an additional source of revenue. The charity of the confessor should be able to say, "I seek not the things that are yours, but you,"⁸⁴ that is, the spiritual advancement of the sisters.

Fifthly, there must be *dexteritas seu discretio*.⁸⁵ Dexterity and discretion of the spirit are most important. This is to be honorable, spiritual diplomacy. The ordinary confessor must bear in mind that he is not dealing with penitents that come to him irregularly or every month in the church. Many ordinary confessors in the United States know the sisters intimately outside the confessional—a knowledge or intimacy that does not strengthen the confessor's position. Week after week sisters must come to confession to the same priest. The condition and the difficulty necessarily experienced by sisters under such circumstances is one that many priests do not think of. The confessor's dexterity or discretion consists in trying to conceal absolutely his personality and to make the sisters feel that first of all their sins, however slight or great, are matter between God and themselves. It would seem that some confessors were personally offended from their line of action. Such priests themselves would never return to confession to a brother priest who would treat them as they do the sisters. Yet they wonder why

⁸¹ *Ibid.*

⁸² THE ECCLESIASTICAL REVIEW, April, 1895.

⁸³ Passerini, *ibid.*

⁸⁴ II Cor. 12:14.

⁸⁵ *Ibid.*

nuns want a special confessor. We venture to say that if the ordinary confessor realized that sisters are good but not angels; realized that sisters are women governed oftentimes by false modesty; realized that they themselves should always be kind, for kindness is not opposed to firmness; realized that they have the obligation of so acting that the sisters may feel free to come at any time to tell them anything—there would be less running about of sisters from church to church and less seeking of special confessors. Much dexterity is required about friendships and the settling of difficulties that disturb sisters' peace of conscience.

Lastly, there must be *patientia*.⁸⁶ Much of this is required, for a little will not suffice. We have to deal with persons as we find them, not as we would have them. A confessor cannot have a community of sisters according to his own ideas, otherwise sisters should be obliged to get a brand-new set of ideas and of ideals for the religious life every three years. Since the life of religious women in communities tends to make them impractical, and as they are occupied with so many details, it is quite natural that many attach undue importance to trifles. The confessor must hear these, and he is thoughtless and unreasonable if he is not willing to exercise a little patience.

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A STORY OF SIXES AND SEVENS.

I.

FOUR years had passed since my transfer from Burrville to Ironton, the episcopal city of the diocese. Everyone then, including myself, looked upon the change as a rapid "promotion"; for Burrville was an inland town with one flourishing Catholic parish well established—handsome church, fine rectory, well-equipped parish school and convent—and with a scattered assortment of churches, mostly humble enough, of various denomina-

⁸⁶ *Ibid.*

tions. A very pleasant place it was, but—"inland," and far removed from the goal of achievement lying north on the railroad and bearing on the map, in enlarged letters, the magic name of Ironton. The same railway ran south into an increasingly rural country. To go north was considered a promotion; to go south was, in two senses, to go "*down*."

My pastorate was in a parish which, like the former, was also a large one, but lying in the very midst of foundries and mills and with a teeming population whose demands on my zeal ultimately undermined a constitution frail at the best; and after forty-six months of "hard labor" in this city-prison, I was ordered away by my physician for a half a year's complete rest. July and August I naturally spent at the seashore; but the last week found me speeding from New Jersey back toward my old haunts and toward my first mission, Burrville, with its fragrant recollections of pleasant monotony, leafy quietude, and (most fragrant of all the recollections) its genial pastor, with whom I had indeed frequently corresponded, but whom I had not seen once in all that time, save at the annual Retreat, and at the last Eucharistic Congress held in the Cathedral of Ironton. It was with a happy feeling of being "*at home*" that, after nearly two days of continuous railroading, I found myself domesticated (for Father James insisted on my staying with him at least a week—months, if I could persuade myself to do this).

I had dined and chatted with him, had had my siesta, and was now ensconced in the big "rocker" in his sitting-room. Looking up from the breviary at the end of the second lesson, I gazed again, as I had often done since my arrival, on my silent *vis-a-vis*; for, like myself, Father James was a methodical man, and was "*anticipating*" the morning office of the morrow, which happened to be the Saturday of the "fifth week of August."

It was an attractive picture for the eye to rest upon: the strongly built frame, tending somewhat to corpulency; the slightly bowed head, framed with a halo of greyish white hair; the placid but strong face that spoke of power at once and gentleness. It had always seemed thus to me; but now the glancing glory of the westering sun had begun to transmute the grey into gold, and the whitish halo seemed to my fancy to become a flaming

nimbus—a distraction for indulging which I mentally supplicated pardon and applied my mind once more to my breviary.

Just then a tinkle, summoning the pastor to duty below-stairs, sounded. Father James laid his breviary down after a moment or two, and as he rose to leave the room I heard him mutter, in a tone that seemed half-cynical, half-savage: "Ne impediās musicam—ne impediās musicam." "Hinder not music," I thought; "why, of course not, for the injunction is Scriptural, although I cannot place it. But what is the matter with Father James? He seems to be put out about something."

Powerful but placid—only his placid side had I ever seen before; and, forgetting that the third lesson was inviting me to continued prayer, I began unconsciously recalling incident after incident of the few years I had spent with him. "Hinder not music"—surely, Father James had always loved good music, had provided an expensive organ for his church and had installed a competent choirmaster and a well-selected personnel for the singing-body. Gifted by nature with a correct ear and a sonorous voice, both of which he had further cultivated during his course in the seminary, he sang the Preface and Pater Noster with a correctness and an unction most pleasing to hear. Of Instrumental Music he knew little, although he had "fingered the piano" when a boy, and still drummed on it in rare moments of soul-quiet. Sometimes, indeed, the subject of the music sung in his church had been broached with me in the old days; but his attitude, despite occasional criticism from without and more frequent protest from within (namely, myself), was tolerant and conservative. Criticism he did not resent, but met with a good-natured reference to "cranks" (if it came from without) or to "reformers" (if it came from me). I was privileged, moreover, to be as "hot" as I should please over the topic, and was given full opportunity to growl at length. I could never disturb his placidity, however, and I found it difficult, for a long time, to perceive that his attitude toward the subject was not one of negligence and *laissez faire*, but was the result of a certain kind of conviction. When he spoke, he spoke as a priest who believed that the "best" should be given to God—the most artistic music, the most highly-gifted and best-trained voices, with full orchestra

(or as full as Burrville and its neighborhood could furnish) on the joyous feasts of Christmas and Easter. Having done this, he respected the warning: "Every man to his trade," or, as he himself expressed it, *Ne sutor ultra crepidam*. He was a priest, and not a musician. This constituted his philosophy of the subject.

As I recalled all this, I reflected that the attempts made by myself to shake this philosophy had proceeded too much on academic and *a priori* grounds; on questions, namely, which involved the disputable thing known as "taste" and "appropriateness," rather than on the basis of concrete examples of unliturgicalness which I ought to have been able to furnish in abundance from the repertoire of the organ-loft, but which, I could now recall, I had failed to notice as the music was sung. This should have been the ground for me to occupy, for he was an exact observer of rubrics.

And sometimes he could be a mild critic on occasion. There was, for instance, the Eucharistic Congress at Ironton (the last time I had met him) when, after the final Hour of Adoration, as we were decorously filing out of the building, I suddenly heard a hearty hail on the steps, and looking around, caught sight of Father James making his transverse way toward me.

"Well, my dear Martin, what do you think of the 'appropriateness' of the musical selections for us priests during the Hour of Adoration?" he asked. I smiled the superior smile of one who had no official connexion with the diocesan cathedral.

"It was very thoughtful of the organist to beguile the mental weariness of our 'meditation' (which to him must have been so unwonted an attitude for a congregation to assume that he couldn't well locate it in his horizon of Church musical services) by treating us to Schumann's 'Traümerei' in his best style," I answered; and then, thinking to counter on him, added: "But aside from the fact of its triteness, it was less inappropriate than the selection from 'Faust' to which he betook himself at the most solemn moments of silence just before the act of Benediction. There was the deacon ascending the altar steps to take the Monstrance down from the canopy in order to give it into the hands of the kneeling celebrant, and the intense hush of expectancy and ado-

ration throughout all the vast edifice brought back to memory the words of Habacuc: 'The Lord is in His holy temple; let all the earth keep silence before Him'—when suddenly the earth ceased its reverential fear and spoke again through the organist in the 'O Gentle Moon' of the Garden Scene of 'Faust.' I admit that it is a very lovely musical inspiration, but to me it was somewhat of a distraction just at the moment, for I found it the hardest thing to banish from my mind the perpetually recurring scene of Marguerite and Faust, of maidenly trust and manly depravity, of stuffy theatre and garish lights, of——"

"Don't go on," he answered, "I know it all myself, and felt just as you did. But we don't have such operatic selections at St. Bartholomew's, although we are country folk down in Burrville. Is the organist a Catholic?"

"O yes, but he is a musician, I suppose, first of all," I answered with a touch of cynicism in my tone which he must have noticed, for he smiled his old gracious smile, nodded, and made off for the station.

"No," I now mused; "they do *not* exclude direct excerpts from operas at St. Bart's; and they have other selections nearly as bad under the very nose of Father James, who has just enough knowledge of music and of musical literature to trust in his own judgment and to be misled repeatedly." And then, led on by an association of ideas, my mind ran from "Faust" to a musical inanity that had "taken" in the parish five years ago—"Marguerite"—a song having no relation to the opera of "Faust," however, but an individual love-song that had bored one to death in every parlor of Burrville. My first dismal acquaintance with it was in one of them, and my second was at Benediction the following Sunday afternoon, when the "leading soprano" of the choir sang the self-same languishing strains to the words of the "O salutaris Hostia." When it began, I felt an almost irresistible impulse to run away, vested and coped though I was, into the sacristy—not so much, I fear, because of the shocking irreverence of adapting a song of human love to one of Divine Love, as because the very same languishing *portamento di voce* was being used, to the same voluptuous but sickening cadences, and with the same ridiculous *prima donna* affectation from which I had suffered in the previous

parlor-performance. Then there was the Shadow Dance from "Dinorah," operatic in essence as well as in locale; but Father James had never heard "Dinorah," which had long since lost its vogue. And there was the exquisite duet from "La Favorita," set to the "Ecce Panis Angelorum," not so operatic in essence, it must be admitted, and probably as alien to the knowledge of Burrville in general as it was to that of the pastor; for "La Favorita" had never been performed even in Ironton itself. Then there was the trio from "Attila," set to the "O Jesu Mi," which was "la favorita" of Father James, who—

But at the moment of this recollection, the man himself re-appeared, took up his breviary and, the moment his eye lighted on the page, again repeated, with the same mixed accent of cynicism and petulance, "*Ne impediās musicam.*"

"Father James," I interjected, in order to prevent further reading until my curiosity had been satisfied, "that's the second time you have repeated those words. The sentence seems familiar to me, but I can't place it."

"I see," he replied, "that you read your Office very slowly. We began together, and when my bell sounded I had finished the third lesson, which it appears you have not read even yet."

"The third lesson," I cried. "What has that to do with *Ne impediās musicam*?"

"Just read it as slowly as you have read all the rest. It is, as you must have noticed, from the thirty-second chapter of Ecclesiasticus, and begins: 'Have they made thee a *Rector*?' and concludes with: 'Hinder not music.' Just there is the tangle; for they have made me a Rector, but their musical gyrations of the past few months have made me a Hector."

"I can't conceive of your 'hectoring' anybody, Father James," I answered with all sincerity. "Isn't your choir as good as it ever was?"

"As *good*, quotha; say, if you please, as *bad* as it ever was, if we are to trust the *Motu proprio* and its recent expounders. It seems that we must now forget all the progress made in the arts for the past one thousand years, and talk bad Latin, sing hymns that defy scansion, and groan through *Requiem* music on Easter Day and Christmas. Ratisbon Chant was plain enough, in all

conscience ; but now we must go back of that for five hundred years, to resurrect a decently-buried barbarism of music to weary all ears at every service and all the time."

" Why, Father James, you really surprise me, and force me to believe that you haven't had leisure to read the *Motu proprio*. It is true that the Pope has placed Ratisbon Chant under the ban, and has declared himself for the 'traditional melodies,' and wishes them to be cultivated and sung with understanding ; but he has not prohibited the classical polyphony, or indeed any modern music which has the marks of artistic worth and of liturgical appropriateness."

" Well, I *am* a fairly busy man, and I am willing to confess that I haven't waded through the *Motu proprio*.; but some priests at the Conference recently were wondering how the people would put up with services whose only music would be a dolorous chant, and how the choirs could be trained to understand such unearthly 'melodies' as you call them—by courtesy, I suppose."

" Really, Father James, it would seem, from what you tell me, that many have not read the papal document. Instead of being reactionary, it is, in the highest sense, progressive. The highest progress may at times appear like retrogression ; and 'conservatism' may mean merely the cry of long-established abuse, 'immemorial' caste privilege, and smug self-complacency. You are an ardent Home Ruler; but the progress made toward that goal represents a march backwards, in ideal, seven centuries ; and that progress has had to confront what ? A solid phalanx that styles itself Conservatism. But all true progress, whether in appearance backwards or forwards, is essentially conservative—conservative of what can prove a legitimate title to respect and continued existence ; and is at the same time essentially radical, in its attempts to *uproot* a deformed growth which threatens the pathway of progress with gnarled roots and overhanging dead limbs, and which at the least cumbers a ground that should support a better growth. So it is with Church music. The Pope is indeed radical with respect to abuses, however centuried they may be ; he would *uproot* the multiform unliturgicalness with which, from our earliest childhood, we have been so familiar that we have not been able to recognize its deformity ; but he would

at the same time preserve all that is best in human art for the service of the Most High. And therefore, while he—a Home Ruler like yourself—looks back yearningly to the institutions of a millennium ago, he also looks forward hopefully, recognizes the powers of modern musical art, permits and welcomes its entrance into the temple of God, and bids it God-speed if it will only travel in the pathway of true progress. Just consider——”

“ Let me interrupt you for a moment, my dear Martin, to get some things you have said straight in my mind. I suppose that our Diocesan Commission, at least, have read the *Motu proprio* (which I, like a good churchman, have awaited in a condensed form from the legislative lips of the Bishop—for I am a canonist, you know, and something of a Home Ruler in ecclesiastical as well as in political matters, and believe in diocesan law as interpretative of the mind of the Holy See); I suppose they must be studying it very hard, too, for they have not boiled it down for priestly consumption as yet. But do I understand from you that Plain Chant is not obligatory? ”

“ It is not obligatory in the sense you have supposed. The Holy Father bids those places which have used it, to use henceforth (making the change gradually, but withal rapidly) a certain edition, now issuing from the Vatican press; desires that they use it more and more in the services of the Church; desires its introduction as far as possible in all places, and especially wishes that the congregation be instructed to sing such portions as a congregation may be able to master (the Ordinary of the Mass, for instance); and in short, while commanding the use of a certain edition, expounds the great musical and liturgical doctrine of its special fitness for Church services. It is, as you see, a law specific in one particular, and general in others; and the ‘general’ aspect of it is an exhortation to show more reverence toward the Chant and to use it more fully. But, with equally specific words, Pius X praises and permits the use of modern music, under proper liturgical and artistic conditions. You have just referred to Canon Law, Father James; and I confess that you have me tangled in that particular. I am not a canonist, and am therefore unable to define limitations of prerogative, or modes of interpretation of a general law obligating the universal Church; but I was

strongly impressed with the closing paragraph of the famous document, in which the Holy Father does not commit the carrying out of his law solely to the bishops, but exhorts all who in any way can help along the reform, to do so with all zeal. The words have burned themselves into my memory :—

Finally, it is recommended to choirmasters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions, and religious communities, PARISH PRIESTS and RECTORS OF CHURCHES [that's for you, Father James : '*Have they made thee a Rector? . . . Hinder not music.*'], canons of collegiate churches and cathedrals, and, above all, to the diocesan Ordinaries, to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now again inculcates them, may not fall into contempt.

"The Pope has, if I recall my theological teaching aright, immediate jurisdiction over every individual in the Church, and not only mediate *via* the Ordinary. But there is here no question of a clash of jurisdictions; for the Ordinaries are exhorted together with the faithful to do one and the same thing; and it is inconceivable that any Ordinary would limit the prudent zeal of any rector like yourself, who felt that, with proper exercise of patience and zeal, he could immediately begin the process of reform in every one of the ways laid down in the *Motu proprio*. What astonishes me in this whole matter is the well-nigh universal attempt to place the whole responsibility of initiating reforms on the shoulders of the bishops and diocesan commissions. How would the Ten Commandments fare if, knowing them, the faithful should defer obeying them until the pastor of a new parish should locally promulgate them? Or if the pastors should defer preaching them until a synodal law made such preaching a local obligation upon them? Although the appeal is made especially to the Ordinaries, it is nevertheless made to all concerned, and is made *immediately* to these in the most precise and detailed way, even going the length of naming them one by one. How can you consider yourself exempt, Father James, from such a great particularity of the law? and how can you defer obedience until

you hear the pronouncements of a diocesan commission, whose province is, after all, not to declare anew a law already promulgated, but to find out, in a general way, how best it may be put into effect, as well as to exercise vigilant supervision over its proper execution? Diocesan commissions were not meant as *cooks* who should 'boil down' the Law, but as *officers* who should see that it was carried out as far as conditions would permit."

As I paused, I noticed my old rector gazing at me in an abstracted fashion, and with a slightly puzzled expression of countenance. He had put his breviary aside, and was now engaged in placing the finger-tips of both hands against each other and withdrawing them in a meditative and deliberative way. I shouldn't wonder if he were looking at the old text *Ne impediās musicam* from a new standpoint of liturgy and canon law. Whatever were his thoughts, he at length said in a very sober voice:—

"Perhaps I might 'subsume' on you with respect to your views of Canon Law, but, to tell the truth, I have no heart for captiousness, with the words of the Holy Father ringing in my ears. Neither shall I rehearse in self-defense the gossip I have listened to about the Pope's unfamiliarity with the masterpieces of modern Church music. I am too old a bird to be caught with such chaff—ignorant as it is of the facts of the case. But I find it difficult to analyze my present frame of mind. I still experience a strong sentiment against the proposed changes—a sentiment compounded, possibly, of a love for the old Church music with which only I have been familiar all during my priestly life, of lack of clear perception of just what to do and how to begin doing it, of fear lest the laity find the Church services cold and unattractive, of compassion for the ladies who have been the backbone of our choirs up to the present time and who must now resign their old positions of zeal and of honor and of profit (all mixed in one traditional view of a Catholic choir), of distaste for what are to me now novelties in my old age (it is hard to teach an old dog new tricks), and, finally, of the necessity of an energetic course of action at a time when I might fairly expect some little rest. *Ne impediās musicam*—and I have always been flattering myself that I was singularly a patron of it!"

I was about to reassure the old gentleman on all the points he had so quickly and so surprisingly brought together. He had them so pat to his tongue that I could not help fancying that he had given the subject more thought than his former attitude would have led a listener to expect. But just then the insistent ding-dong of the supper-bell was heard, and simultaneously the door-bell rang. As we started to answer the first, it became clear that the maid was answering the second; for as we descended the stairs, a breath of hot air from the streets poured into the hallway and up the stairs, and a still breezier voice hailed all and several within hearing: "God bless us all, but I thought I should be late for supper—and that would be a terrible thing in so regular a household as this is, run by strictest canon law, and wholly unaffected by 'modern instances.' Is Father James at home? O, there he is. I thought I should have been here half an hour since, but the trains aren't as regular as your watch, Father James. And Martin! What is it—a meeting of another Diocesan Musical Commission? I hope not, for I'm tired of the very subject."

By the time Father Boyton's opening speech (I say "opening" advisedly, for he was a great speechmaker on all topics and under all circumstances) was finished, we were all comfortably standing at table awaiting the saying of grace.

"We shall respect your request, Father Boyton, and shan't say a word on Church music during this peaceful meal. But this must be a tripartite arrangement, mind you; and whosoever violates the 'triple alliance' must expect no mercy from the other two."

It was an easy compact to keep on our part, the genial visitor keeping up a perpetual flow of talk throughout the meal—for he was a great traveller before the Lord, and had all the latest diocesan news for his doubly hungry listeners.

II.

The three of us were enjoying the "weed," each in his own fashion—Father James occasionally taking a meditative pinch from his horn snuff-box, Father Boyton biting the end of a cigar which he had taken out of a pocket-case (carried with him every-

where "for self-protection," as he playfully confessed), and myself sucking at the self-same old pipe which, since my departure four years ago, my old pastor had done me the honor of treasuring as a relic of days no more to be. Father Boyton had apparently exhausted even his pretty full budget of diocesan gossip, and we were all speculating quietly on the various "slates" reported. I was wondering what new topic might be mooted, when, without preamble of any kind, Father Boyton began:—

"Sixes and sevens—that's what it is."

We looked at him inquiringly.

"Sixes and sevens," he repeated, and relapsed into moody silence.

"What is at sixes and sevens, Father Boyton?" asked the pastor with a delightful stare of puzzled interest.

"What you both were talking about when I came in," he answered: "I'm not a clairvoyant or mind-reader, of course, nor need I be one, to know that you were talking about the same eternal thing that has met me everywhere I go—pastors, assistants, organists, singers, laymen, all speaking at once, and no two agreeing in anything; and it was for that reason that I begged you to let me eat my supper in peace. And to make things worse, I've been receiving letters from indignant parishioners, quotations from the *Motu proprio* (or such they were declared to be) and from the Council of Baltimore; scribble, cackle, everywhere. At St. Mary's they have trained some boys to sing—and such a scream it is! Father Bernard would take no denial; I simply had to attend their last rehearsal. There they were all lined up in the big school-hall, sixty of them, if there was one; and there was Marks, the organist, with disgust and impatience written over his face; and there were some basses and tenors, fingering idly the pages of Mercadante's Mass in *B-flat*. The organist had lowered the key three or four points, to let the youngsters in on the high parts, and had tinkered with the bass so that it could take the higher octave when it reached a particularly deep valley. And the boys began. I'm not exaggerating when I say that the veins stood out in their necks as if they must burst at length, and that the screams emitted from their red faces would be enough to wake the dead. Father Bernard was delighted. 'They'll do

finely—their voices will fill the church splendidly.’ ‘Empty it, rather,’ thought I ; for although the people will stand a great deal in order to hear Mass, there *is* a limit. ‘Will you put them in the sanctuary?’ I asked. ‘No, there’s not room there for more than a dozen boys, not to speak of the men,’ says he, ‘but the voices will sound better from the high gallery at the far end of the church.’ I couldn’t keep it in—‘So distance is to lend enchantment to the *hear*? But really, Father Bernard, they sing so loud that less than a dozen—half a dozen—would be heard over all the tenors and basses.’ ‘The more the merrier,’ he laughed back at me. And when the rehearsal was over, I found a chance to ask Marks why he had so many boys, when less would be more than enough. ‘Why?’ says he, ‘our full number is ninety-five; but you never know how many can be relied on to come to a rehearsal. Some evenings we had only forty.’ Well, Father James, there are at least a dozen parishes in this diocese that are introducing boy-choirs in exactly the same way—the same immense number of boys—the same screeching, the same kind of music. The boys are like the famous horse that had only two faults.”

“What were the faults, Father Boyton?”

“The first was, that it was very hard to catch him ; and the second was, that after you caught him he wasn’t worth a ‘cuss.’ It’s hard to get the boys to rehearsal ; and when you’ve got them there, they’re not worth having.”

Throughout the latter part of the description, I had noticed Father James casting “sheep’s eyes” at me ; and now he said openly :—

“One rock in the pathway of reform, my dear Martin. And just to think that the Pope actually recommended boy-voices to take the place of women’s! Candidly, now, would it not be better to let sleeping dogs lie?”

“There are several obvious answers to that question,” I replied. “One is that here in your own town there are at least three rather poor churches which have had for a long time past their chorister boys. Don’t you recall the stroll we had one evening, when, in passing St. Luke’s church, we heard some treble voices that immediately caught your attention? Their purity of

tone, simplicity of expression, absence of feminine mannerisms, and a certain indefinable other-world character, chained us as listeners on the gravel-path for a full five minutes, as you will recall ; and I am sure you will remember the amazement with which you learned that the singers were boys—only ten of them—ranging in age from nine to thirteen years. You had been convinced that they were most highly trained women's voices, but unlike any women's voices that you had ever heard before ; and you thought I was joking when I assured you that boys, if properly trained, could sing as high as women, could execute elaborate melodies with taste and correctness, could be taught to read music at sight with ordinarily patient drill, could sing with flexibility, with ease, with decorum, and could give a pleasure to the devout ear such as no other singers, sophisticated as all adults are (of necessity, I suppose, from rough contact with a sophisticating world), might hope to aspire to. I am not surprised at what Father Boyton has just been telling us, for I have repeatedly heard such singing as he describes."

" But how do you account for that kind of singing ? I always understood that Professor Marks stood high in Catholic musical circles."

" It is hard indeed to account for it," I said wearily ; " but there are two reasons that naturally suggest themselves. First of all, our organists and choir-directors do not favor the proposed changes, which mean a disturbance of their life-long way of doing things ; and secondly, they have never had experience of the possibilities of the boy-voice ; they believe erroneously that boys can sing—as some of them express it—' only up to *D* or at most *E-flat*' ; they know practically nothing of the so-called 'thin' or 'head' register, allow the boys to use the same tones with which they bawl and scream to one another on the ball-field or in the school-yard, and when they come to train them, do so unwillingly, half-heartedly, ignorantly, and wrongly. The priests are too apt to adopt the ill-formed judgments of their choirmasters, and either put the idea of boy-choirs among the impossibilities of the situation, or, like Father Bernard and his confrères, insist on having them with all their imperfections on their heads. I admit that the situation is, musically and liturgically speaking, simply

appalling ; but it is so, not from any inherent difficulties, but from our ‘inconceivable ignorance’—which perhaps will save us in the way Pat expected the minister to be saved. I have referred to St. Luke’s little parish right here in Burrville ; you know how struggling the congregation is ; but still they appear to have a greater sense of the everlasting fitness of things in their church-services than we priests, who have put up with what is really opera-bouffe singing which, besides lengthening inordinately our High Mass and Vespers, deals with the venerable texts of our liturgy as though they were a *corpus vile* for experimentation at the hands of any tyro in musical composition, and which omits, adds, inverts, transposes words and phrases of the sacred texts, making nonsense of them at times, at times making heresy of them, and always disfiguring and insulting them.”

“A terrible arraignment, Martin,” said Father James pensively, “and one that I think is hardly justified by the facts. Do you mean to say that our good Catholic organists and singers would foist on us such compositions ?”

“It is incredible, I admit ; but Father Boyton has just mentioned that the boys were rehearsing Mercadante’s Mass in *B*-flat—a showy, easy composition requiring only three voices. You know that it is unliturgical for the choir to repeat the opening words, ‘Gloria in excelsis Deo’ and ‘Credo in unum Deum,’ assigned by the rubrics exclusively to the celebrant. But Mercadante repeats them, nevertheless. In the Gloria, too, we find this sequence of words (I begin at the seventh repetition of ‘Gloria in excelsis Deo,’ which is finally followed by) ‘Et in terra pax hominibus bonae voluntatis. In excelsis Deo, Gloria in excelsis Deo, in excelsis Deo, in excelsis Deo, Gloria in excelsis, in excelsis Deo, Gloria, Gloria.’ There the ‘movement’ ends, after multiform repetitions and one nonsensical inversion. After the last ‘Amen’ has been said several times, we find : ‘Laudamus te,’ thrice sung ; and then the following phrases (‘Benedicimus te, Adoramus te’) omitted, and then ‘Glorificamus te, Glorificamus [te omitted] in Gloria Dei patris,’ etc., repeated with like insertions from the former part of the Gloria, for three whole pages. Not to speak of the bad grammar of ‘Glorificamus in Gloria Dei patris,’ surely nonsense is made of the venerable ‘Morning

Hymn' of the earliest Greek Church by such a musical treatment. In that one Gloria you find undue repetitions, omissions, inversions, of words and phrases—all of them sins against the most ordinary good taste as well as the most positive legislation of the Church. Then in the Credo you find the bass singing (according to the edition used here very generally) 'Deum de Dei' (*sic*), whereupon the soprano sings 'Deum de lumine.' How could greater nonsense be made of the glorious dogmatic assertions: 'Deum de Deo, Lumen de Lumine'? (For, mind you, the 'Lumen' is omitted entirely from the singing text — and a disgraceful omission it is.) Further on, instead of 'Qui ex patre filioque procedit,' we find 'Qui ex patre filio qui procedit'—which is heresy if it means anything. You may say that this is merely a fault of the printer, and that Mercadante may have dealt better with the Sacred Text; but I am merely pointing out to you what, as a simple matter of fact, our good singers sing. In the Sanctus of the same Mass, the 'Pleni sunt coeli et terra gloria tua' is omitted entirely; and the confusion of phraseology in the Agnus Dei beggars quotation."

"You spoke about the music itself, which I have always admired (although in a state of Nirvana, I presume, for really I had never noticed the frightful defects you have pointed out in the text); why do you call it 'opera-bouffe'?"

"Well, Father James, I think we can become used to almost anything in church; and we need a strong shaking to make us wake up—such a shaking as the Pope has recently given us; for in truth the whole Mass is a fair sample of overdone opera style. To illustrate fully, I should have to consume the remaining hours of the night; but you have doubtless heard 'Pinafore' and 'Box and Cox'? In all the immensely clever parodies therein contained, of the overdone operatic style, I defy you to recall anything more perfect as a parody than this." And going to the piano snugly ensconced in a corner of the room, I played and sang from the Gloria.

A peal of laughter that was almost indecorous greeted the conclusion of my little "effort," into which I had thrown all the dramatic ardor which the selection would properly bear, and which was, after all, only a transcript of what I had frequently heard in church. This is the selection:

b
Recit.

Allegro.

Quo - ni - am tu so - lus, tu
Won - der - ful, won - der - ful is

so - lus Sanctus,
God in his ho - ly places,

Tu so - lus al - ti - si-mus,
The Lord's name be mag-ni-fied,

so - lus Do - mi - ne.
out th' Al - might - y.

"Come, come," said Father Boyton; "you could make anything ridiculous by such treatment."

"I have only done the selection justice," I replied; "but we priests, hearing such a rendition at Mass, are too preoccupied to notice it particularly, and, anyhow, we are 'deadened with perpetual wont' of just such operatic mannerisms in the House of God. How often have not I seen the soprano advance to the choir-railing, as though to some imaginary row of footlights in a great theatre, and, toying negligently with her music (like a *prima*, for all the world), warble staccato passages with all the head-shakes and neck-twists of the most approved pattern?—the rest of the choir in the meantime (not to say many in the audience—I mean, the congregation—who with backs turned to the altar and necks craned to the organ-loft, evidenced their main interest in the service) looking on admiringly or enviously, as the case might be, and speculating on the probable Sunday that should be allotted to them for a like display?"

"I have noticed some inversions of text even in the short excerpt with which you have favored us," said Father Boyton; "but, on the other hand, you have yourself fallen into a funny mispronunciation of the text, in making 'tu solus Domine' out of 'tu solus Dominus'—and your mistake is rank heresy, if it be taken literally," he added laughingly.

"Just look at a copy of the Mass in your own choir loft," I replied; "you will find the vocative case used, if your edition be, as I have no doubt it is, Oliver Ditson Company's."

"But you have chosen a very exceptional Mass, my dear Martin, for your adverse comment," quoth Father James.

"It was not I who mentioned the Mass," I retorted; "and I should not wonder if on Sunday we shall have the privilege of hearing something like it, for I suppose the choir 'goes on' again, the first Sunday in September?"

"He has thrown down the gage," said Father Boyton. "What is your choir going to sing on Sunday? I know, Father James, your good rule requiring a copy of everything in the repertoire to be deposited with you, and I suppose you can unearth from your collection the appropriate Mass?"

"You have complimented me on my rule, Father Boyton;

but, to speak truly, I am not so proud of it as I used to be, for it seems that I fancied my rule should exempt me from any further personal inquiry and supervision, whereas, inadvertently, I have permitted Mercadante to be sung without revision of text or excision of illimitable repetitions. But I do know that the choir will render La Hache's 'Messe de Ste. Thérèse' for three male voices, on Sunday, as the soprano will not return from the mountains until October. And I fancy Martin will find nothing to object to in it, for it was written by the organist of a good Catholic church in one of our Southern cities, and was published in Mayence by the Schott Brothers."

After a little rummaging, he drew out the desired copy. As I hastily turned to the Gloria, the three of us looked at the pages.

"It's a small thing to notice," said I; "but the 'Gloria in excelsis Deo' is *not* reserved to the celebrant; equally trifling is the omission of the word 'et' which should immediately follow; also, 'Dominus Deus' for 'Domine Deus'; also the omission of 'tu' before 'solus altissimus'; and, in the Credo, the collocation of the words 'Credo, Patrem omnipotentem' with which, in alien phraseology to that of the Credo, the music begins; also, the omission of 'et' before 'in unum Dominum'; also, the omission of 'etiam' after 'Crucifixus.' But of more significance is the omission of the words 'secundum Scripturas' after the 'Et resurrexit,' as well as the omission of 'et' before 'ascendit in coelum,' and the absolute omission of the long series of text: 'et vivificantem; qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas.' Our Creed does not accept, apparently, the doctrine of the Procession of the Holy Ghost, as well as other interesting matter alluded to in the omitted phraseology. But look at what follows. Instead of 'Et unam sanctam catholicam et apostolicam Ecclesiam,' La Hache merely has: 'Et unam sanctam ecclesiam,' and immediately proceeds with 'Confiteor unum baptisma,' etc. So, too, in the Benedictus he omits the second word, 'qui.' Look, finally, at the Agnus Dei. The problem is: Find the 'miserere nobis.' This is the complete text, and is worth reading aloud:—

Agnus Dei, Agnus Dei, qui tollis, qui tollis peccata mundi, Agnus Dei, Agnus Dei, qui tollis, qui tollis peccata mundi, Agnus Dei, qui

tollis, qui tollis peccata mundi, Agnus Dei, qui tollis, qui tollis peccata mundi, Agnus Dei, Agnus Dei, qui tollis peccata mundi, Agnus Dei, Agnus Dei, qui tollis peccata mundi : miserere nobis, miserere nobis, miserere nobis, miserere nobis : dona nobis pacem, dona nobis pacem.

"La Hache doubtless considered it fatiguing to write the triple 'Agnus Dei qui tollis peccata mundi,' each one of the first two being followed immediately by 'miserere nobis,' and the third by 'dona nobis pacem.' But perhaps he imagined a new apostolic symbolism in his twelve-fold repetition of 'dona nobis pacem'?"

Father James and Father Boyton drew long breaths of astonishment and, retiring to their respective chairs, gazed blankly at each other. At length the irrepressible spirits of the latter burst forth :—

"Why don't you, now that you have leisure, spend some of it in drawing up a list of the Masses that sin against every prescription of the rubrics and of good taste in that way? For——"

"Father Boyton," I interjected, "is it possible that you do not recall the fact that the Diocesan Musical Commission of Cincinnati, as many as seven or eight years ago, drew up precisely such a list, and added to it a supplementary one a year later? And that both lists formed an astounding exhibit of the kind of music that was actually being performed in the churches of that flourishing diocese?"

"I suppose I must plead forgetfulness in the matter," he replied; "but the organists are supposed to be Catholics, and to have some little sense of responsibility for things which they introduce into the choirs, both as Catholics and as salaried officials of the Church. Ordinary human zeal and ordinary horse honesty should make them attend to a matter that so directly lies within their proper province."

"Do you think, Martin, that the organists and singers realize what they are doing?" queried Father James.

Just then, from the tower of St. Bartholomew's Church, there

came the long, full, mellow booming of the bell—one, two, three . . . eleven, twelve! We all three jumped up in some little consternation, for it was a universally known rule of the household to retire at eleven, at the very latest; but time had slipped by so unnoticed in the midst of a discussion which Father Boyton had originally deprecated, but had found too interesting to notice its length, that we hurriedly bade each other "Good night," and wended our several ways to bed. Turning to close my door, I perceived Father James lingering there with a sort of wistful expression on his face.

"*Ne impediās musicam, Martin*; the phrase appears in a new light. But what can I do to inaugurate the reform? I feel that I cannot depend on my organist or my singers!"

"On the contrary, Father James," I answered, "they are the people to carry out the reform. But they must cease to look on their position—such a highly honorable one as it is—in the liturgy of the Church, as a bricklayer looks at his wall, or a carpenter at his scaffold; namely, as a *job* that is helpful as a pot-boiler, and requires no other knowledge than such as will suffice for the merest 'doing' of it. Every professional man is a debtor to his profession. A physician does not limit himself to the training he received at his college, or a lawyer to that which he received from his preceptor, or a priest to that which he got at his seminary. All of these men feel that, even if they have not leisure to study, they must at least try to keep abreast of the current literature of their profession, must buy books as they come out, must subscribe for medical or legal or ecclesiastical journals, and must not be as alien to the subjects of current interest in their professions as would be some marooned pirate on a coral-reef in the South Seas to the busy life of the great world of to-day. But our Catholic musicians have not been accustomed to look on their very honorable position in this light; and I think you could begin the process of reform in no better way, Father James, than by furnishing, for the choir-loft, as soon as practicable, a little library of books on Boy-Choir Training, histories of Church Music, books on Plain Chant, accounts of the marvellous historical work going on at this very moment in Musical Paleography, as well as various magazines, native and foreign,

dealing specifically with Catholic Church music; and having done this, let organist and singers understand clearly that the library is placed at their disposal, not as an ornament, but for use and study. We should then hope to find our organists rather too well informed to broach the really ludicrous and grossly ignorant objections some of them have not blushed to make against the *Motu proprio*, its desirability and its feasibility. But forgive my apparent heat, Father James; you were always wont to grant me fullest liberty to growl on occasion; and I know from a lovingly-remembered experience of the years spent under your roof, your inexhaustible sources of patience and good-will."

"Well, Martin, good-night, and happy dreams!"

(To be continued.)

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH AND THE BIBLICAL COMMISSION.

THE recent answer of the Pontifical Biblical Commission concerning the value of the critical arguments for the post-Mosaic authorship of the Pentateuch is of such decided importance, not only to the Biblical student but to the clergy and faithful in general, that a brief analysis of the document, with some remarks concerning its tenor, its timeliness, and its reasonableness in the light of external and internal evidence, must be deemed opportune in the pages of *THE ECCLESIASTICAL REVIEW*.

TENOR OF THE RECENT DECREE.

The Biblical Commission cannot be charged with haste or loquacity. It has made only three pronouncements in the space of about ten years, and thus guarded its dignity as a deliberative body. Its first two answers regarded exegetical principles, while the third answer deals with the logic of the critics; the former may be more general and far-reaching than the third, but the latter creates for the present more of a sensation than did the first two. Let us briefly consider the negative and the positive element of the recent answer.

Negative Element.—The principal and most important part of the recent answer given by the Biblical Commission consists in its

negative element. The Commission does not say positively, in so many words, that Moses is the author of the Pentateuch : it only states that the critical arguments do not prove the post-Mosaic character or origin of the work. One may and must infer the Mosaic authorship of the Pentateuch from what is said in the Decree ; it is on this account that the Commission adds a positive part to its answer in which it determines more definitely what kind of authorship may be assigned to Moses.

Positive Element.—Moses may have employed secretaries to do the material work of writing ; he may have made use of sources, either written or oral ; these may have been copied verbatim or substantially, in an amplified or an abbreviated form ; after the death of Moses smaller portions may have been added to his work by an inspired writer ; glosses and short explanations may have crept into the text ; words may have been changed and more recent forms introduced by the mistake of the transcribers. All this may be admitted within the range of the orthodox view that Moses is the main and inspired author of the Pentateuch.

OPPORTUNENESS OF THE DECREE.

No doubt, there were many Catholic scholars who were convinced that the critical arguments for the post-Mosaic authorship of the Pentateuch are not conclusive, and who still considered it inopportune that the ecclesiastical authority should intervene at this stage of the controversy. They believed that the critical theories would pass away like so many other fads, and that the less ado was made about them the better it would be for all concerned. On the other hand, the situation implied a certain amount of danger, and evoked a desire for a satisfactory settlement of the relation between Biblical criticism and the Church.

Danger of the Situation.—Father Barry wrote in his recent work entitled “The Tradition of Scripture”¹: “To what extent these Mosaic contributions are traceable in a work [the Hexateuch] so frequently edited is another question. But allowing them to be present, we see that a virtual authorship—suppose of the Book of the Covenant—need not be incompatible with recensions that belong to a much later period.” Another recent Cath-

¹ Longmans, Green, & Co. London, New York, and Bombay, 1906.

olic writer of eminence tells his readers: "With regard to a certain number of facts appealed to, and of inferences admitted by the advocates of the Recent Theories respecting the authorship of Genesis-Josue, even some Catholic scholars whose traditional views are well known have already made admissions which may perhaps be regarded as an omen of a complete endorsement, at no distant date, of the other positions already regarded as certain, or nearly so, by other no less orthodox writers." If these things happened in the green wood, what could be expected of the dry? If men who ought to be well grounded in Logic as well as Theology were on the point of yielding to the fallacies of the critics, what might be expected of the younger generation of professional men and even of seminarians who hear and read so much of the grand Biblical achievements of the present age? It was opportune therefore that a competent authority should pronounce on the value of the critical arguments.

Relation of Church to Biblical Criticism.—An editor of a local paper asked me a few years ago for a column of contribution setting forth clearly and succinctly the exact relation of the Church to Biblical Criticism. The request may be amusing on account of its nutshell character; it is typical in the object of its demand. Several recent books and articles, both Catholic and Protestant, show the desire for a clear settlement of the relation of the Church to the results of Biblical Criticism. Dr. J. McRory treats of the subject in the *Irish Theological Quarterly*.²—Mgr. P. Batiffol studies the relation between Biblical Criticism and Anglicanism.³ Various writers have contributed to a symposium on the question "Should Clergymen Criticize the Bible?"⁴ Another almost official utterance on the subject has been published under the title, "A Declaration on Biblical Criticism by 1,725 Clergy of the Anglican Communion."⁵ Saint Léger Westall condemns in the *Month* (June, 1905) a manifesto of 1,110 Anglican clergymen to their bishops, asking for tolerance of critical research in the field of New Testament history not less than in

² *The Church and the Biblical Criticism.* 1906. Pp. 15-34.

³ *Le clergé anglican et la question biblique*, published in the *Correspondant*, 10 July, 1905, pp. 21-41; *La question biblique dans l'anglicanisme*, Paris, 1906, Bloud.

⁴ London, 1905, Nisbet.

⁵ London, 1906, Black.

that of Old Testament questions.—On the part of the Evangelicals, P. T. Forsyth has considered their relation to Higher Criticism in the *Contemporary Review*,⁶ and P. Wolff has defined their more general attitude to the Bible,⁷ maintaining the view of positive Protestant belief.—The Lutheran position is outlined by K. Fulerton in his articles entitled, "Luther's Doctrine and Criticism of Scripture."⁸ The writer acknowledges that Luther's view of the Bible did not spring from his insight into the nature of Sacred Scripture, but from doctrinal expediencies, though critical considerations of the past or of the Reformer's own experience were not wholly neglected. He wishes us to learn from Luther, how to emphasize the religious contents of the Bible.

Relation of Faith to Biblical Criticism.—Works referring to the relation of the results of Biblical Criticism, not merely to various ecclesiastical bodies but also to faith itself, may be found in Montefiore's "Biblical Criticism and the Pulpit;"⁹ G. Harford's "The Higher Criticism as it Affects Faith and Spiritual Life;"¹⁰ Beecher's "The Use of Scripture in Theology;"¹¹ Margoliouth's notes on "Dr. Emil Reich on the Failure of the Higher Criticism;"¹² Storey's "The Higher Criticism Cross-Examined;"¹³ Walker's "Varieties of Unbelief as to the Bible;"¹⁴ Warfield's strictures on "Dr. Dods' Doctrine of Holy Scripture;"¹⁵ Springer's "Scientific Authority;"¹⁶ Peake's "Present Movement of Biblical Science;"¹⁷ Pierson's "Bible and Spiritual Criticism;"¹⁸ Riley's "Higher Criticism and Its Fruits;"¹⁹ Smith's "Old Documents and the New Bible;"²⁰ Öttili's "Autorität des Alten Testaments für den Christen;"²¹ Orr's "Problems of the Old Testament Considered With Reference to Recent Criticism;"²² Master's "Value

⁶ Oct., 1905, 575-599.

⁷ Unsere Stellung zur heiligen Schrift, *Evang. Kirchenzeitung*, LXXIX, 5 f.

⁸ Bibliotheca Sacra, LXIII, pp. 1-34, 248-299.

⁹ *Jewish Quarterly Review*, XVIII, 391-416.

¹⁰ *Expositor*, N. S., I, 246-257.

¹¹ *Bible Student*, N. S., IV, 181-191.

¹² *Expositor*, N. S., I, 51-60.

¹³ Philadelphia, 1905, Griffith.

¹⁴ *Bible Student*, N. S., IV, 173-181.

¹⁵ *Bible Student*, N. S., IV, 3-10.

¹⁶ Bibliotheca Sacra, LXIII, 57-70.

¹⁷ Manchester, University Press.

¹⁸ New York, 1906, Baker.

¹⁹ *Bible Student*, N. S., III, 468-473.

²⁰ London, 1905, new edit.

²¹ Biblische Zeit- und Streitfragen, II, 2: 40.

²² London, 1906, Nisbet.

of Facts to the Historian;"²³ Layman's "Reasonable View of the Old Testament Scriptures;"²⁴ Köberle's "Zum Kampfe um das Alte Testament;"²⁵ and Köberle's "Heilsgeschichtliche und religionsgeschichtliche Betrachtungsweise des Alten Testaments."²⁶

THE DECREE IN THE LIGHT OF EXTERNAL EVIDENCE.

We were not surprised at the answer of the Biblical Commission; our former articles in these pages have always upheld the view advocated by the Commission. During a period of over fifteen years we went seven times over the field of the Pentateuchal controversy, comparing each time the critical with the traditional arguments, and each time we arrived at the conclusion that the critics had not proved their thesis. If the answer of the Commission creates trouble for some Catholic scholars, they must blame their own ill-considered haste, and not the strong position of the critics, for their trouble. In order to make this clear, it may be well to consider the over-estimate of criticism, the true inferences from its data, and a conservative critique of its results.

Overestimate of Criticism.—The *Bible Student*²⁷ reprints an article contributed by Dr. McKinn to the *Churchman*²⁸ in which the writer weighs the extravagant claims of higher criticism. He maintains that the opposition between tradition and criticism has been exaggerated; it is not true that no follower of tradition can be a critic; many investigators are critics, and still they oppose the Graf-Wellhausen school. Similarly, E. Sellin refutes the hypercriticism of those who represent chapter 14 of Genesis as a late fiction. The critical proofs against the credibility of Gen. 14: 18–20, for instance, become in Sellin's hands so many arguments for the credibility of the passage. The person of the priest-king Melchisedech agrees with Sellin's own recent discoveries in Ta'annak. The name of H. T. Wirgman will not be found to be out of place in connexion with the present subject. He contributed to the *Bible Student*²⁹ an article entitled "Pre-

²³ *Bible Student*, N. S., IV, 111–119.

²⁴ London, 1905, Elliott Stock.

²⁵ Wismar, 1906, Bartholdi.

²⁶ *Neue Kirchliche Zeitschrift*, XVII, 200–222.

²⁷ N. S., III, 429–432.

²⁸ Oct. 14, 1905.

²⁹ N. S., III, 346–356.

Abrahamic Chronology." In this he defends the Biblical date of the Flood against the date of Narâm-Sin as given by Nabonidus, and concludes that the Pentateuch is Mosaic and historically correct in all its details.

True Inferences from Critical Data.—Prof. A. van Hoonacker, of Louvain, compares one with another the sources of the Hexateuch assumed by the critics, and arrives at the conclusion that the priest-codex must be placed at the very beginning of the development of Israelitic worship. Since the critics themselves regard the priest-codex as the most recent source of the Hexateuch, van Hoonacker's study brings the Pentateuch back to Mosaic times.³⁰ Prof. A. Klostermann arrived by independent investigation at the conclusion that an ample form of the Pentateuch circulated among the Israelites fully a century before the time of King Josias, and that its authorship must be dated back accordingly.³¹

Critique of the Critical Inferences.—The Rev. Hildebrand Höpfl, O.S.B., in a monograph on the higher criticism weighs the critical arguments against the Mosaic authorship of the Pentateuch and finds them wanting.³² Prof. Gottfried Hoberg, of Freiburg, recently published a monograph entitled "Moses und der Pentateuch."³³ In this the Professor first considers the arguments drawn from the Old Testament, the New Testament, and tradition in favor of the Mosaic authorship of the Pentateuch; he concludes by stating and criticizing the position of the critics, and infers that the Christian view of the Old Testament has nothing to fear from the critical attack on the truthfulness of the fundamental book of the Jewish dispensation.—It must be kept in mind, too, that the critical arguments favoring the post-Mosaic authorship of the Pentateuch were not unknown to the members and consultors of the Biblical Commission. It has been the policy of the ecclesiastical authorities to connect with the Commission the most rep-

³⁰ "Le sacerdoce Lévitique dans la loi et dans l'histoire des Hébreux." London and Louvain, 1899.

³¹ "Der Pentateuch, Beiträge zu seinem Verständnis und seiner Entstehungsgeschichte," 1893. Again, "Beiträge zur Entstehungsgeschichte des Pentateuchs," 7, *Neue Kirchliche Zeitschrift*, 1897, pp. 48-77, 228-253, 298-328, 353-383.

³² "Die höhere Bibelkritik," Paderborn, 1905, Schöningh.

³³ *Biblische Studien*, X, 4. Freiburg, 1905, Herder.

representative men of the progressive school; that body of men cannot, therefore, be charged with either not knowing the full state of the question or not appreciating the critical arguments at their full value. At the same time, the Commission contains men well drilled in the practice of Logic and thoroughly instructed in the principles of Theology. Humanly speaking, therefore, it is a body of men perfectly equipped to meet satisfactorily and impartially the difficulties involved in the Pentateuchal controversy.

THE DECREE IN THE LIGHT OF INTERNAL EVIDENCE.

The internal evidence in favor of the recent decree of the Biblical Commission may be derived from a consideration of the critical arguments from a literary, an historical, and a religious point of view.

The Literary Point of View.—The literary basis of the critical arguments against the Mosaic authorship of the Pentateuch is the alleged composite character of the work. The theory is too well known to need any more lengthy description at our hands. Prof. Haupt's edition of the so-called "Rainbow Bible" represents in colors the reputed various documents not only in the Hebrew text, but also in the German and English translations.³⁴ What must be our verdict as to this literary basis?

(1) *The Argument is Inconclusive.*—If the critics are right in their divisive analysis of the Pentateuch, if the work really contains all the sources and all the "redactors" devices which it is said to contain, it does not follow that it must, therefore, be post-Mosaic. How do the critics prove that Moses was not the last "redactor" of the Pentateuch? We do not maintain that they do not attempt this proof; but at the present stage we merely point out that the composite character of the Pentateuch of itself does not exclude Moses from that position. "The division of the sources of itself is not dangerous," writes Father Höpf, "but their abuse is. It is this abuse alone which has placed the theory in an unfavorable light, so that the orthodox exegetes are filled with mistrust against it from the beginning." It is well known, too, that the split between the school of Reuss-Graf-Wellhausen on the one hand, and the followers of Dillman, Riehm, Kittel,

³⁴ Leipzig. Hinrichs.

Klostermann, Strack, Baudissin on the other, is due precisely to a difference of dates assigned to the various Pentateuchal documents by the respected adherents of the two great parties. Hence the post-Mosaic origin of the Pentateuch is not necessarily involved in the fact that we find various sources in the work ; the critics arrive at their position only by the device of assigning post-Mosaic dates to the various sources.

(2) *The Composite Character of the Hexateuch is not Solidly Established.*—It has been pointed out by Prof. Hoberg that the principles according to which the critics divide the sources in the Pentateuch are not applicable to the whole work ; they involve a great many difficulties which the critics cannot explain satisfactorily ; again, the differences which are really proved by these principles to exist in the sacred text can be explained without having recourse to the assumption of different sources. In a paper like the present we can only indicate the professor's line of argument ; we cannot state it in full.—We may mention here Fairchild's "Jacob and Israel"³⁵ in which it is shown that the Book of Genesis must be assigned to one and the same author in spite of the double name of the patriarch ; Beyer's note on Gen. 12:6³⁶ proves that there is no good reason for denying the Mosaic origin of that passage, and that the Mosaic authorship of the Pentateuch is asserted in John 5:46 f. On the other hand, Asmussen endeavors in a recent article to solve some of the difficulties which the critics must acknowledge to exist in their theory.³⁷

The Historical Point of View.—The critical position involves a great many historical difficulties which thus far have not been satisfactorily answered. We state a few as enumerated in Prof. Hoberg's monograph : (a) The religious seclusiveness of the Jewish people is derived from the Pentateuchal laws ; but this seclusiveness existed long before the Babylonian captivity, and even before the fall of the Northern Kingdom. (b) Esdras did not possess sufficient authority to impose the burden of the Pentateuchal law on the Jewish people. (c) Even if Esdras had introduced the Pentateuchal law in Palestine, who could introduce the

³⁵ *Bibliotheca Sacra*, XXII, 698-712.

³⁶ *Evangelische Kirchenzeitung*, LXXIX, 51.

³⁷ *Theologische Studien und Kritiken*, 1906, 165-179.

same among the Jews of the Dispersion? (d) The authority of Esdras after the return from the captivity showed itself in the religious reform of the people, which, then for the first time, was accomplished without the aid of the secular arm.—Portions of Jewish history are described from the critical point of view by Erbt,³⁸ Kittel,³⁹ and Smith.⁴⁰

The Religious Point of View.—According to the critics, the religion of Israel slowly developed out of paganism. Wellhausen assures us⁴¹ that it cannot be explained why the history of Israel, though beginning almost like that of Moab, has led to an altogether different result. Here we have at best a sample of religious agnosticism. But the difficulty becomes more serious still. The Divine character of Christianity supposes the supernatural character of the Old Testament religion; now, the natural evolution from paganism on the part of the religion of Israel simply destroys its supernatural character. Again, the critical position might perhaps be more tolerable, if it allowed at least truthfulness and honesty to have been the characteristics of the authors of the various parts of the Pentateuch. But now, the writers of Deuteronomy and of the priest-codex are deceivers of the worst kind. They cannot be compared with the writers of the Sapiential literature, seeing that they assigned their works to Moses in order to introduce their new laws on the strength of his authority.

Both the critical and the anti-critical views of Israel's religion have been set forth in such recent works and articles as Baentsch, "Entstehung, Art und Geschichte des israelitischen Monotheismus;"⁴² König, "Budde's Hypothesis of the Kenite Origin of the Mosaic Religion of Israel;"⁴³ Joel, "Der Mosaismus und das Heidentum;"⁴⁴ Budde, "Das prophetische Schrifttum;"⁴⁵

³⁸ "Die Hebräer. Kanaan im Zeitalter der hebräischen Wanderung und hebräischer Staatengründungen." Leipzig, 1906. Hinrichs.

³⁹ "A History of the Hebrews." I. Sources of Information and History of the Period up to the Death of Josue. Transl. by Taylor. London, 1906. Williams.

⁴⁰ "Jerusalem and Deuteronomy." *Expositor*, XII, 336-350. Jeremiah's Jerusalem; *ibid.* N. S., I, 61-77; 97-114. The Desolate City, *ibid.*, 320-336.

⁴¹ *Geschichte*, p. 36.

⁴² *Protestantenbl.*, XXXVII, 45-51; XXXVIII, 1-7.

⁴³ *Hom. Rev.*, XLVII, 15-22.

⁴⁴ *Jahrb. für jüd. Geschichte und Literatur*, VII, 35-90.

⁴⁵ *Religionsgeschichtliche Volksbücher*, II, 5-68.

MacNeile, "The Origin of the Aaronite Priesthood;"⁴⁶ König, "Has the Name Jahweh been Found among the Canaanites;"⁴⁷ Dibelius, "Die Lade Jahves."⁴⁸ We must once more insist on the fact that neither the lists of publications nor the outlines of the arguments we have given claim to be complete; but what has been said suffices to show that the recent decree of the Biblical Commission is in complete accord with the light of the internal evidence of the Pentateuchal data.

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A MIRROR OF SHALOTT.¹

VIII.—FATHER MACCLESFIELD'S TALE.

MONSIGNOR MAXWELL announced one day at dinner that he had already arranged for the evening's entertainment. A priest whose acquaintance he had made on the Palatine, was leaving for England the next morning; and it was our only chance therefore of hearing his story. That he had a story had come to the Canon's knowledge in the course of a conversation on the previous afternoon.

"He told me the outline of it," he said; "I think it very remarkable. But I had a great deal of difficulty in persuading him to repeat it to the company this evening. But he promised at last. I trust, gentlemen, you do not think I have presumed in begging him to do so."

Father Macclesfield arrived at supper.

He was a little, unimposing, dry man, with a hooked nose, and grey hair. He was rather silent at supper; but there was no trace of shyness in his manner as he took his seat upstairs, and without glancing round once, began in an even and dispassionate voice:—

⁴⁶ *Journal of Theological Studies*, VII, 1–9.

⁴⁷ *Expository Times*, XVII, 331–333.

⁴⁸ *Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, 7, Göttingen, 1906, Vandenhoeck.

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"I once knew a Catholic girl that married an old Protestant three times her own age. I entreated her not to do so; but it was useless. And when the disillusionment came she used to write to me piteous letters, telling me that her husband had in reality no religion at all. He was a convinced infidel; and scouted even the idea of the soul's immortality.

"After two years of married life the old man died. He was about sixty years old; but very hale and hearty till the end.

"Well, when he took to his bed, the wife sent for me; and I had half a dozen interviews with him; but it was useless. He told me plainly that he wanted to believe—in fact he said that the thought of annihilation was intolerable to him. If he had had a child he would not have hated death so much; if his flesh and blood in any manner survived him, he could have fancied that he had a sort of vicarious life left; but as it was there was no kith or kin of his alive; and he could not bear that."

Father Macclesfield sniffed cynically, and folded his hands.

"I may say that his death-bed was extremely unpleasant. He was a coarse old fellow, with plenty of strength in him; and he used to make remarks about the churchyard—and—and in fact the worms, that used to send his poor child of a wife half fainting out of the room. He had lived an immoral life, too, I gathered.

"Just at the last it was—well—disgusting. He had no consideration—(God knows why she married him!). The agony was a very long one; he caught at the curtains round the bed; calling out; and all his words were about death, and the dark. It seemed to me that he caught hold of the curtains as if to hold himself into this world. And at the very end he raised himself clean up in bed, and stared horribly out of the window that was open just opposite.

"I must tell you that straight away beneath the window lay a long walk, between sheets of dead leaves with laurels on either side, and the branches meeting overhead, so that it was very dark there even in summer; and at the end of the walk away from the house was the churchyard gate."

Father Macclesfield paused and blew his nose. Then he went on, still without looking at us.

" Well, the old man died ; and he was carried along this laurel path and buried.

" His wife was in such a state that I simply dared not go away. She was frightened to death ; and, indeed, the whole affair of her husband's dying was horrible. But she would not leave the house. She had a fancy that it would be cruel to him. She used to go down twice a day to pray at the grave ; but she never went along the laurel-walk. She would go round by the garden and in at a lower gate, and come back the same way, or by the upper garden.

" This went on for three or four days. The man had died on a Saturday, and was buried on Monday ; it was in July ; and he had died about eight o'clock.

" I made up my mind to go on the Saturday after the funeral. My curate had managed alone very well for a few days ; but I did not like to leave him for a second Sunday.

" Then on the Friday at lunch—her sister came down, by the way, and was still in the house—on the Friday, the widow said something about never daring to sleep in the room where the old man had died. I told her it was nonsense, and so on ; but you must remember she was in a dreadful state of nerves, and she persisted. So I said I would sleep in the room myself. I had no patience with such ideas then.

" Of course she said all sorts of things, but I had my way ; and my things were moved in on Friday evening.

" I went to my new room about a quarter before eight to put on my cassock for dinner. The room was very much as it had been—rather dark because of the trees at the end of the walk outside. There was the four-poster there, with the damask curtains ; the table and chairs ; the cupboard where his clothes were kept, and so on.

" When I had put my cassock on, I went to the window to look out. To right and left were the gardens, with the sunlight just off them, but still very bright and gay with the geraniums, and exactly opposite was the laurel walk, like a long green shady tunnel, dividing the upper and lower lawns.

" I could see straight down it to the churchyard gate, which was about a hundred yards away, I suppose. There were limes overhead, and laurels, as I said, on each side.

"Well—I saw someone coming up the walk; but it seemed to me at first that he was drunk. He staggered several times as I watched; I suppose he would be fifty yards away—and once I saw him catch hold of one of the trees and cling against it as if he were afraid of falling. Then he left it, and came on again slowly, going from side to side, with his hands out. He seemed desperately keen to get to the house.

"I could see his dress; and it astonished me that a man dressed so, should be drunk; for he was quite plainly a gentleman. He wore a white top-hat, and a grey cutaway coat, and grey trousers, and I could make out his white spats.

"Then it struck me he might be ill; and I looked harder than ever, wondering whether I ought to go down.

"When he was about twenty yards away he lifted his face; and, it struck me as very odd, but it seemed to me he was extraordinarily like the old man we had buried on Monday; but it was darkish where he was, and the next moment he dropped his face, threw up his hands, and fell flat on his back.

"Well, of course, I was startled at that, and I leaned out of the window and called out something. He was moving his hands I could see, as if he were in convulsions; and I could hear the dry leaves rustling.

"Well, then I turned and ran out and downstairs."

Father Macclesfield stopped a moment.

"Gentlemen," he said abruptly, "when I got there there was not a sign of the old man. I could see that the leaves had been disturbed, but that was all."

There was an odd silence in the room as he paused; but before any of us had time to speak he went on:—

"Of course I did not say a word of what I had seen. We dined as usual; I smoked for an hour or so by myself after prayers; and then I went up to bed. I cannot say I was perfectly comfortable, for I was not; but neither was I frightened.

"When I got to my room I lit all my candles, and then went to a big cupboard I had noticed, and pulled out some of the drawers. In the bottom of the third drawer I found a grey cut-away coat and grey trousers; I found several pairs of white spats in the top drawer; and a white hat on the shelf above. That is the first incident."

"Did you sleep there, Father?" said a voice softly.

"I did," said the priest; "there was no reason why I should not. I did not fall asleep for two or three hours; but I was not disturbed in any way, and came to breakfast as usual."

"Well, I thought about it all a bit; and finally I sent a wire to my curate telling him I was detained. I did not like to leave the house just then."

Father Macclesfield settled himself again in his chair and went on, in the same dry, uninterested voice.

"On Sunday we drove over to the Catholic church, six miles off, and I said Mass. Nothing more happened till the Monday evening.

"That evening I went to the window again, about a quarter before eight, as I had done both on the Saturday and Sunday. Everything was perfectly quiet, till I heard the churchyard gate unlatch; and I saw a man come through.

"But I saw almost at once that it was not the same man I had seen before; it looked to me like a keeper, for he had a gun across his arm; then I saw him hold the gate open an instant, and a black dog came through and began to trot up the path toward the house, with his master following.

"When the dog was about fifty yards away he stopped dead, and pointed.

"I saw the keeper throw his gun forward and come up softly; and as he came the dog began to slink backwards. I watched very closely, clean forgetting why I was there; and the next instant something—it was too shadowy under the trees to see exactly what it was—but something about the size of a hare burst out of the laurels and made straight up the path, dodging from side to side, but coming like the wind.

"The beast could not have been more than twenty yards from me, when the keeper fired, and the creature went over and over in the dry leaves, and lay struggling and screaming. It was horrible! But what astonished me was that the dog did not come up. I heard the keeper snap out something, and then I saw the dog making off down the avenue in the direction of the churchyard as hard as he could go.

"The keeper was running now toward me; but the screaming

of the hare, or whatever it was, had stopped ; and I was astonished to see the man come right up to where the beast was struggling and kicking, and then stop as if he was puzzled.

“I leaned out of the window and called to him.

“‘Right in front of you, man,’ I said ; ‘for God’s sake kill the brute.’

“He looked up at me, and then down again.

“‘Where is it, sir?’ he said ; ‘I can’t see it anywhere.’

“And there lay the beast clear before him all the while, not a yard away, still kicking.

“Well, I went out of the room and downstairs and out to the avenue.

“The man was standing there still, looking terribly puzzled, but the hare was gone. There was not a sign of it. Only the leaves were disturbed, and the wet earth showed beneath.

“The keeper said that it had been a great hare ; he could have sworn to it ; and that he had orders to kill all hares and rabbits in the garden enclosure. Then he looked rather odd.

“‘Did you see it plainly, sir?’ he asked.

“I told him, not very plainly ; but I thought it a hare, too.

“‘Yes, sir,’ he said ; ‘it was a hare, sure enough ; but, do you know, sir, I thought it to be a kind of silver grey with white feet. I never saw one like that before !’

“The odd thing was that not a dog would come near ; his own dog was gone ; but I fetched the yard dog—a retriever, out of his kennel in the kitchen yard ; and if ever I saw a frightened dog, it was this one. When we dragged him up at last, all whining and pulling back, he began to snap at us so fiercely that we let go, and he went back like the wind to his kennel. It was the same with the terrier.

“Well, the bell had gone, and I had to go in and explain why I was late ; but I didn’t say anything about the color of the hare. That was the second incident.”

Father Macclesfield stopped again, smiling reminiscently to himself. I was very much impressed by his quiet air and composure. I think it helped his story a good deal.

Again, before we had time to comment or question, he went on :—

"The third incident was so slight that I should not have mentioned it, or thought anything of it, if it had not been for the others; but it seemed to me there was a kind of diminishing gradation of energy, which explained. Well, now you shall hear.

"On the other nights of that week I was at my window again; but nothing happened till the Friday. I had arranged to go for certain next day; the widow was much better and more reasonable, and even talked of going abroad herself in the following week.

"On that Friday evening I dressed a little earlier, and went down to the avenue this time, instead of staying at my window, at about twenty minutes to eight.

"It was rather a heavy, depressing evening, without a breath of wind; and it was darker than it had been for some days.

"I walked slowly down the avenue to the gate and back again; and, I suppose it was fancy, but I felt more uncomfortable than I had felt up to then. I was rather relieved to see the widow come out of the house and stand looking down the avenue. I came out myself then and went toward her. She started rather when she saw me and then smiled.

"'I thought it was someone else,' she said. 'Father, I have made up my mind to go. I shall go to town to-morrow, and start on Monday. My sister will come with me.'

"I congratulated her; and then we turned and began to walk back to the lime-avenue. She stopped at the entrance, and seemed unwilling to come any further.

"'Come down to the end,' I said, 'and back again. There will be time before dinner.'

"She said nothing; but came with me; and we went straight down to the gate and then turned to come back.

"I don't think either of us spoke a word; I was very uncomfortable indeed by now; and yet I had to go on.

"We were half-way back, I suppose, when I heard a sound like a gate rattling; and I whisked round in an instant, expecting to see someone at the gate. But there was no one.

"Then there came a rustling overhead in the leaves; it had been dead-still before. Then I don't know why, but I took my friend suddenly by the arm and drew her to one side out of the

path, so that we stood on the right-hand, not a foot from the laurels.

"She said nothing, and I said nothing; but I think we were both looking this way and that, as if we expected to see something.

"The breeze died, and then sprang up again; but it was only a breath. I could hear the living leaves rustling overhead, and the dead leaves underfoot; and it was blowing gently from the churchyard.

"Then I saw a thing that one often sees; but I could not take my eyes off it, nor could she. It was a little column of leaves, twisting and turning and dropping and picking up again in the wind, coming slowly up the path. It was a capricious sort of draught, for the little column of leaves went this way and that, to and fro across the path. It came up to us, and I could feel the breeze on my hands and face. One leaf struck me softly on the cheek, and I can only say that I shuddered as if it had been a toad. Then it passed on.

"You understand, gentlemen, it was pretty dark; but it seemed to me that the breeze died and the column of leaves—it was no more than a little twist of them—sank down at the end of the avenue.

"We stood there perfectly still for a moment or two; and when I turned, she was staring straight at me; but neither of us said one word.

"We did not go up the avenue to the house. We pushed our way through the laurels, and came back by the upper garden.

"Nothing else happened; and the next morning we all went off by the eleven o'clock train.

"That is all, gentlemen."

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OWNERSHIP AND ADMINISTRATION OF CHURCH PROPERTY.

CHURCH property is devoted to God and is to be used directly or indirectly in His service. The dominion or ownership of it is vested in the Universal Church and in the several churches,

chapters, or institutes, unto whose use and benefit it has been given and applied. In order that it may be properly protected and not alienated, it is necessary that it be held by some title acknowledged by the civil government of the country wherein it lies. This is especially true of landed property. In Jerusalem, Antioch, Rome, the head of the Church and his companions in office received, held, and used the offerings of the faithful of the first Christian ages. Decrees of the Roman emperors, Alexander, Severus, Aurelius, Constantine, Licinius, establish the fact that even under the pagan emperors the Church acquired and possessed real as well as personal property. The bishop of each diocese in union with the head of the Church, first personally and then through economies, administered all Church property, and the offerings of the faithful were divided into four unequal portions—one for the bishop, another for the clergy, a third for the building and repairing of churches, a fourth for the poor. When parishes were established, the administration of parish property, as well as the cure of souls, was vested in the respective parish priests. The bishop, because of his office, preserved the right and duty of supervising the administration by the parish priests. Under the Church law of to-day, it is the common opinion of canonists that, subject to the supreme dispensing power of the Sovereign Pontiff, the ownership of ecclesiastical property is vested in the particular churches or institutes for whose use it was respectively given or applied, and that, so far as the holding and administration of property are concerned, each congregation, parish, or church in the diocese forms a juridical person.

The pope, as head of the Church, is the universal administrator and guardian of all Church property. Unless his sanction is obtained through the proper Roman Congregation, any one alienating Church property becomes excommunicated. The bishops are obliged in their visits *ad limina* to report not only on the spiritual condition but also on the administration of the property of their dioceses. The Roman Chancery, when appointing to bishoprics or parishes, has at hand an inventory or report of the property of the vacant church. The right of making laws concerning the administration of Church property is fundamental with the Supreme Pontiff.

The bishop of a diocese has the care and wardship of the Church property within his jurisdiction. Not being the owner he has no power of alienating or of interfering with the intentions of donors of such property. The bishop is obliged to hold real property by some safe tenure acknowledged by the civil law so that it may be protected and descend to his successor. In some countries, churches and institutes as such are capable of holding and administering property; in others, especially English-speaking countries, various tenures have been found necessary. In the United States the corporation plan meets with greatest favor and is gradually superseding other methods. Under the constitutions of some States, such as Illinois, Kentucky, South Carolina, some Catholic bishops are made corporations sole for the acquiring, holding, transferring real and personal property. The laws of other States allow incorporation of several individuals as a corporate body and give the corporation extensive powers. By this method a separate corporation is possible for the diocese and for each parish, thus preventing any mixing of Church property. New York, New Jersey, Wisconsin, Minnesota, Mississippi, are some of the States in which such tenure is used. Such a corporation can be obtained in any State with proper precautions, for, so far as known, no constitution prohibits. Under the corporation system usually the bishop, the vicar-general, the pastor, and two laymen constitute a parish corporation. Another holding is by the bishop as an individual in fee simple under civil law, but as a trustee under Church law. Because of contradictory decisions and other reasons it is claimed that this method in some States endangers the holding and transmission of real property in the dioceses.

In England the Church is not incorporated and its property is held by trustees, subject to the laws regulating trusts. The duties of the trustees as regards the civil law are defined by the terms of their trust. The R. C. Charities Act of 1860 and the Trustee Act of 1893 regarding investment of trust funds should be specially noted. Under English law to-day trusts or bequests made in favor of religious orders of men bound by monastic or religious vows are declared illegal and void. Any trust or bequest for the purpose of obtaining prayers and masses for the

dead is also illegal and void, being considered by the court as devoted to superstitious uses. Nor can a secret trust in the will overcome the difficulty. On 22 June, 1906, the Court of Appeal in Dublin in *Cussin v. Hynes* decided that similar legacies are illegal and void under the penal clauses of the Catholic Emancipation Act. The Maynooth Synod (1875) requires that "the titles or deeds of ecclesiastical property in Ireland be drawn up according to the civil law and in the name of three or four trustees who are to be the bishop of the diocese, the parish-priest or other person whose property is concerned, the vicar-general or other prudent person. All such persons are bound to make wills to be kept by the bishop, and until such will is made or promised, even *in extremis* the last sacrament will not be given." A trustee system is in vogue also in parts of Canada. Educational institutions, hospitals, asylums are held under charters in nearly all English-speaking countries, and parish or separate schools are under special laws or considered property of the Church. In Quebec under French rule a body of trustees or *marguilliers*, with the pastor as president, was appointed, as in France, to care for the parish property and receive the taxes assessed for its support. Each parish was considered in law a juridical person. An Act of 12th George III later confirmed this system, which is still used in parts of Canada.

Wherever there is a cathedral chapter, the bishop of the diocese is required by law to obtain its consent for the validity of certain acts of administration, such as alienations, contracting serious obligations, and in administering the income of the cathedral. In the United States the advice of the diocesan consultors assembled in meeting is necessary before a parish may be given in charge to a religious community or when a debt, diocesan or parish, is to be contracted for a greater sum than five thousand dollars.

The pastor of a parish is *ex officio* the administrator of its property, subject to the supervision of the bishop. A pastor may be appointed freely by the bishop, or by the bishop or the pope after concursus, or on presentation by one having the right of patronage. Pastors of parishes and all other administrators of ecclesiastical property, unless specially exempt, are obliged to

make annual report to the diocesan bishop. The Church law requires that proper account books be accurately kept. Laymen may be chosen, according to diocesan regulations, to assist the pastor in temporal affairs, such as buying, building, repairing, collecting, holding, paying, investing; but always subject to Church law and the penalties for alienation. The law for the United States, which is essentially the same as that approved by the Holy See for Holland and used for other countries, provides: —that it is the bishop's right to determine whether lay wardens are necessary and how they shall be chosen; that, if chosen from the congregation, the pastor shall designate certain names from which the required number shall be chosen; that, however chosen, they must before taking office be approved by the bishop in writing and he also may remove them; that only men twenty-one years of age, who have made their Easter Communion, have contributed for a church seat or otherwise during the year past, send their children to a Catholic school and are not members of a secret or prohibited society, may vote or be elected. The pastor must be *ex officio* the president of the wardens, and nothing can be done without his consent; in case of dissension the bishop will determine.

Religious orders and communities have dominion and control of their property exempt from the diocesan administration; but no foundation of monastery, college, school, or institute can be begun in a diocese without the bishop's consent. Regulars in charge of parishes are obliged to make annual report to the bishop of the money given to them with a view to the parish. Pope Leo XIII in his constitution "Romanos Pontifices," made for England but afterwards extended universally, settled many points regarding administration in which bishops and religious orders are interested.

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A NEW DICTIONARY OF PHILOSOPHY.¹

THE entrance into the book world of a new dictionary of philosophy is a sufficiently important and infrequent event to deserve such attention as can at least be signalized by welcoming the stranger in a Review department other than the general reception-room allotted to its less distinguished relatives. Moreover, in the present case the new work merits special respect not only for its inherent qualities (which are considerable), but also as being a very notable addition to a colossal monument of philosophical and literary thought which its builder has been engaged upon during the past thirty years and which, should he be spared to complete it, must surely challenge the admiration of every intelligent beholder by reason of the skill and immense labor it embodies. Let us note some of the preceding sections of this monument. Much of its foundation is made up of a compendium of scholasticism, "Traité de la Philosophie scolaistique," a work in three volumes (of about 2,000 pages), covering the usual ground of a course in Catholic philosophy, and containing a vocabulary of philosophical terminology out of which has eventually grown the present dictionary. In close connexion with this treatise is the "Histoire de la Philosophie et particulièrement de la Philosophie contemporaine," a work of about the same extent as the one just mentioned, but one that evidences much more originality and research.

A substantial addition to the monument was the author's "Dictionnaire Universel de la Pensée, alphabétique, logique et encyclopédique"—a classification of terms, ideas, and things, in two volumes (800 pages each). Passing over the "Manuale Philosophiae Scholasticae" (two volumes, 800 pages), two hand dictionaries of the French language, some half-dozen goodly volumes of studies on social and special philosophical subjects, the "Répertoire des Auteurs et des Ouvrages contemporains," a work produced with the coöperation of M. Vaganay, librarian of

¹ "Dictionnaire de Philosophie Ancienne, Moderne et Contemporaine," contenant environ 4000 articles disposés par ordre alphabétique dans le cours de l'ouvrage. Complété par deux tables méthodiques. Par l'Abbé Élie Blanc, Professeur de Philosophie à l'Université Catholique de Lyons. Pp. xvi—624. Quarto. Paris : Lethielleux, 10 Rue Cassette, 1906.

the Catholic University at Lyons; leaving aside moreover "La Pensée contemporaine," a monthly review of philosophical, social, and religious questions, we come to the crowning stone of it all, or rather the sum and substance of the whole fabric, the "Somme des connaissances humaines: Encyclopédie chrétienne du XX^e siècle," a work based on the "Universal Dictionary" mentioned above, and projected to comprise 100 fasciculi of at least 160 octavo pages each. Six volumes of this collection, each exceeding considerably the minimum compass just indicated, have thus far been published. Looking back over the formidable exhibition of thought and labor, one can hardly fail to wonder at it, admire it, praise the writer who has so indefatigably devoted himself to the cause of truth and righteousness—for hereunto it all converges.

Doubtless, however, the reader, surveying the vast field of mental and physical labor just outlined, will feel prompted to ask: Has it not been cultivated in the interest of quantity rather than quality; has not extension been sacrificed to intension, *multa* rather than *multum* been the outcome? And perhaps the suspicion here at least suggested is not entirely unjustified. It would be next to miraculous that an individual man should produce so vast an amount of speculative and historical matter of equal merit throughout; that there should not be in it points where the critic's searching eye can discern weakness, inaccuracy, exaggeration, omission. Such imperfections are of course inseparable from any human undertaking of like proportions. Nevertheless, they will be found no more frequently in this than in any other similar enterprise.

But to come to the particular work here presented for consideration, the new "Dictionnaire de Philosophie." Students whose interests lie in these lines will know that, apart from the "Dictionary of Philosophy and Psychology" edited by Professor Baldwin,² and Eisler's learned "Wörterbuch der Philosophischen Begriffe,"³ no work of this class that meets to any satisfactory extent the pertinent needs has appeared in recent years. The English work just mentioned is indeed a large store-house of

² 3 vols. Macmillan Co. 1901-1906.

³ 2 vols. Mittler u. Sohn. Berlin. 1904.

useful information covering topics relating to philosophy, psychology, biology, and other more or less empirical sciences. Its philosophical constituents, however, are of secondary value; while its gleanings from the history of philosophy are still less important. This is said with no intention of minimizing in the least the sterling merit of a work that takes and deserves to take a foremost place in the apparatus which modern ingenuity and research have devised to advance philosophical and scientific pursuits. For the rest, a fuller estimate of the work has previously appeared in these pages.⁴ Eisler's "Wörterbuch" is a rich mine of philosophical lore, and is indispensable to the student who needs or desires assistance, especially in pursuing the variations and development of philosophical terminology. But, apart from the restricted use which its language imposes on it, the immense learning it condenses is something of a hindrance, save to the erudite.

The latest work of the class, the one here under consideration, has certain points of excellence which place it both in a category and in a rank by itself. First of all, it is the one such production that attempts to combine the history with the conceptual contents of philosophy. This is certainly a difficult undertaking, and that it has been so fairly accomplished is due as much to the judiciousness and sense of proportion as to the learning of the author. By mentioning only the more important facts concerning the life and works of individual philosophers, and referring the reader to special biographies or monographs, the author has managed to give what students who consult a work of the kind are most likely to want, and at the same time he has introduced a very large number of personages that one meets with in contemporary literature, yet whereof one is apt to know next to nothing. That there should, however, be some unevenness in this feature of the work was of course to be in a measure expected. That, for instance, space should be found for quite a number of obscure writers on themes more or less philosophical, while no mention is made of others who have certainly a stronger claim to such recognition, might be adjudged a defect not compensated for by excess. Thus, not to assume the delicate task of

⁴ July, 1901.

deciding what names should not appear in a work of the kind, one might venture to suggest that, if place could be afforded for a sketch of Balfour, Mivart should not have been omitted; if Robert Flint deserves mention, *a fortiori* George William Ward, or McCosh, or Porter. Where Stanley Hall can be introduced, room should be found for Orestes Brownson. If something be said of Baldwin and James, Royce and Ladd should not be left unnoticed. Where Reusch or Snell appear, Willmann should not be left out. In the rank of writers of Latin text-books Urraburú or Mendive is as prominent as Pesch, Tongiorgi as Palmieri. On the other hand, it should be noted that the author had first in mind the exigencies of his own countrymen, and that the omission of names that really deserve special consideration, outside of French writers, is comparatively small.

Beyond the characteristic of the work just mentioned, the historical, the expository quality merits special attention. Aside from Signoriello's short "Lexicon peripateticum"⁵ and Reeb's still smaller though very compact "Thesaurus philosophorum,"⁶ and two similar digests in German, there is no recent work that makes any pretension to explain the terminology of Catholic philosophy. This Canon Blanc has set to himself as a special task, and that he has accomplished it very successfully, no one can fairly gainsay. His long experience in such matters has given him a singular felicity in rendering scholastic thought into modern phraseology, and of this the present dictionary bears ample evidence. There is no obscurity about his definitions, nor lack of comprehensiveness in their range and application. It is well known how scholastic terms and distinctions bristle with controversies. He gives ample space to the exposition of these divergencies of opinion; nor does he deem it demanded by impartiality that he should forbear from asserting and defending his own conclusions in such matters. He does this, however, seemingly without prejudice to the objective claims of the theorists from whom he differs. The reader will find typical instances in the treatment of the vexed questions connected with *individuation*, *existence* and *essence*, *matter* and *form*, etc.

But while a great deal of the work is devoted to the elucidation

⁵ Naples, 1872.

⁶ Rome, 1876.

tion of scholastic concepts and terms, or rather to the explanation of the ideas that constitute the body of universal philosophy (whereof the scholastic in its historical continuation is the completest expression), concepts and terms that have arisen and grown up in individual speculation and alien systems receive a fully proportionate consideration. For just as the representative non-Catholic philosophers themselves are chronicled, so the ideas characteristic of their theories or modes of thought are fairly and adequately set forth.

Although the scope of the work is not so extensive as that of the recent "Dictionary of Philosophy and Psychology" edited by Professor Baldwin, the limitation of its field is probably to its advantage. The English work just mentioned has annexed territories of knowledge over which the jurisdiction of philosophy and psychology can be accredited only by reinstating the quondam queen of the sciences into a suzerainty wider even than that which the ancients accorded her, but which the moderns have long ago refused to respect. This policy of philosophical imperialism was of course designed to serve and undoubtedly does serve a need that was never before otherwise met; and to the objection that the occupancy of so many regions of science deprived the Dictionary of the claim to the title of *Philosophy*, the editor is quoted as saying: "Very well, then, call it a *Dictionary for Philosophers*. I see no harm in that."

While, as I have said, the present French work is less comprehensive—even in respect of its treatment of topics philosophical, apart from historical personages—it allots ample space to such technically scientific terms as have, through modern empirical research, entered into the integrity, if not the essence, of philosophy. A glance over the "Methodical Tables" at the close of the work will reveal this quality of comprehensiveness—the fact, namely, that while the Dictionary satisfies first the claims of systematic philosophy, it likewise pays due tribute to the proximately bordering regions of individual sciences and arts.

What, however, these "Methodical Tables" best illustrate is the philosophical basis whereon the work is built and the coherence that pervades it throughout. Works of the kind are apt to be constructed on the artificial plan supplied by the order of

the alphabet. In the present case, although the material sequence of the topics is necessarily alphabetical, the formal or real order is that conditioned by the historical evolution of ideas from and around certain central universal concepts more or less spontaneous or at least easily constructed by even the average mind. Such are God, being, soul, body, virtue, science, law, etc. Around these germinal quasi-intuitions or ready-to-hand mental constructs, the author has arranged the materials which he develops throughout his pages.

While one of the "Methodical Tables" exhibits the logic of the conceptual matter of the work itself, and besides is incidentally illuminative of the whole field of philosophy together with its neighboring areas, the second "Table" presents the order in which the historical matter has been wrought out. It affords at the same time a highly suggestive panoramic view of the chronological course of the history of philosophy. Besides the purposes subserved by these tables, the author expresses the hope that the former of the two may emphasize the necessity of constructing the "Encyclopedia of the Twentieth Century" on a truly logical plan. As the latter work is already under way, as was noted at the beginning of this paper, the reader will doubtless echo the hope that it may progress on the same lines to a happy consummation. Nor should an echo of the hope be wanting that the present Dictionary may receive the wide reception it deserves. It should be in the hands not only of every student of philosophy who reads French, but also of educated persons generally, of all whose duties or tastes lead them to the pursuit of serious knowledge or culture.

In the preparation of a future edition (future, let it also be hoped, not distant) opportunity should be taken to supply omissions such as were noted above, and to perfect certain details. For instance, in the article under Graphology, reference is made to Michon, which, however, is not found *in loco*. There is a lack of noticeable uniformity in giving the titles of books, reviews, etc. Thus, under *Stanley Hall*, "The Pedagogical Seminary" is given in English, while the latter author's recent book "Adolescence" is given in French. The same lack of uniformity is found under *Baldwin*, and elsewhere. It would seem desirable to have

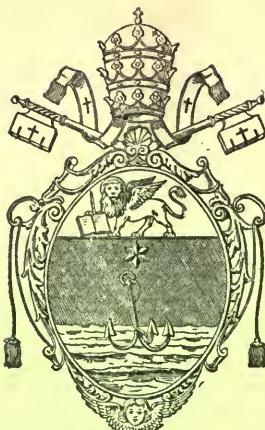
the titles of works given in the original language, unless when a French translation is mentioned. The title of Wiseman's well-known work is not "Sermons" but "Lectures on Science," etc. There is no reason why Wundt's name should be spelled with a *V*, when Weber's is left alongside with its German initial.

Under *Newman*, the distinctly philosophical work of that eminent thinker — "The Grammar of Assent" — is omitted, while several of his non-philosophical productions are mentioned. *Exemplarism* should not be restricted to its Platonic acceptation. There is a Christian usage of the term as well, and a very notable Catholic work bearing the title has recently appeared, Dubois's "De Exemplarismo Divino."⁷

F. P. SIEGFRIED.

Overbrook Seminary.

⁷ 4 vols. Rome, 1900.



Analecta.

EX ACTIS PII PP. X.

I.

LETTERA ENCICLICA DI S. S. PAPA PIO X AGLI ARCIVESCOVI
E VESCOVI D'ITALIA.

PIO PP. X.

VENERABILI FRATELLI

Salute ed Apostolica Benedizione.

Pieni l'animo di salutare timore per la ragione severissima, che dovremo rendere un giorno al Principe dei pastori Gesù Cristo a riguardo del gregge da lui affidatoci, passiamo i dì Nostri in una continua sollecitudine, a preservare, quanto è possibile, i fedeli dai mali perniciosissimi, onde è afflitta di presente l' umana società. Teniamo perciò come detta a Noi la parola del Profeta: *Clama, ne cesses, quasi tuba exalta vocem tuam;*¹ e non manchiamo, ora di viva voce ed ora per lettere, di avvertire, di pregare, di riprendere, eccitando soprattutto lo zelo dei Nostri Fratelli nell' episcopato, onde spieghi ciascuno la più sollecita vigilanza sulla porzione dell' ovile, a cui lo Spirito Santo lo ebbe preposto.

Il motivo, che ci spinge a levare di nuovo la voce, è del più grave momento. Trattasi di richiamare tutta l'attenzione del vostro spirito e tutta l'energia del vostro pastoral ministero contro

¹ Is. 58 : 1.

un disordine, di cui già si provano i funesti effetti: e, se con mano forte non si svella dalle piùime radici, conseguenze ancor più fatali si proveranno coll' andare degli anni.—Abbiamo infatti sott' occhi le lettere di non pochi fra voi, o Venerabili Fratelli; lettere piene di tristezza e di lagrime, le quali deplorano lo spirito *d'in-subordinazione e d'indipendenza*, che si manifesta qua e là in mezzo al clero.—Purtroppo un' atmosfera di veleno corrompe lardamente gli animi ai nostri giorni; e gli effetti mortiferi sono quelli che già descrisse l' apostolo S. Giuda: *Hi carnem quidem maculant, dominacionem autem spernunt, maiestatem autem blasphemant*;² oltre cioè alla più degradante corruzione dei costumi, il disprezzo aperto di ogni autorità e di coloro che la esercitano. Ma che tale spirito penetri comecchessia fino nel Santuario ed infetti coloro, si quali più propriamente convenir dovrebbe la parola dell' Ecclesiastico: *Natio illorum, obedientia et dilectio*;³ è cosa questa che Ci ricolma l' animo d' immenso dolore.—Ed è soprattutto fra i giovani sacerdoti che sì funesto spirito va menando guasto, spargendosi in mezzo ad essi nuove e riprovevoli teorie intorno alla natura stessa dell' obbedienza. E, ciò ch' è più grave, quasi ad acquistar per tempo nuove reclute ad nascente stuolo dei ribelli, di tali massime si va facendo propaganda più o meno occulta fra i giovani, che nei recinti dei Seminari si prepareno al sacerdozio.

Pertanto, o Venerabili Fratelli, sentiamo il dovere di fare appello alla vostra coscienza, perchè, deposta ogni esitazione, con animo vigoroso e con pari costanza diate opera a distruggere questo mal seme, secondo di esizialissime conseguenze. Rammentate ognora che lo Spirito Santo vi ha posti a reggere. Rammentate il preceitto di S. Paolo a Tito: *Argue cum omni imperio. Nemo te contemnat*.⁴ Esigete severamente dai sacerdoti e dai chierici quella obbedienza, che, se per tutti i fedeli è assolutamente obbligatoria, pei sacerdoti costituisce parte precipua del loro sacro dovere.

A prevenire però di lunga mano il moltiplicarsi di questi animi riottosi, gioverà assai, Venerabili Fratelli, l' aver sempre presente l' alto ammonimento dell' Apostolo a Timoteo: *Manus cito nemini imposueris*.⁵ È la facilità infatti nell' ammettere alle

² Jude 8.

³ Eccli. 3 : 1.

⁴ Titus 2 : 15.

⁵ I Tim. 5 : 22.

sacre ordinazione quella, che apre naturalmente la via ad *un moltiplicarsi di gente nel santuario*, che poi non accresce letizia.— Sappiamo esservi città e diocesi, ove, lungi dal potersi lamentare scarsità nel clero, il numero dei sacerdoti e di gran lunga superiore alla necessità dei fedeli. Deh! qual motivo, o Venerabili Fratelli, di rendere così frequente la impostazione delle mani? Se la scarsità del clero non può essere ragione bastevole e precipitare in negozio di tanta gravità: là dove il clero sovrabbonda al bisogno, nulla è che scusi dalle più sottili cautele e da somma severità nella scelta di coloro, che debbano assumersi all' onore sacerdotale. Nè l'insistenza degli aspiranti può menomare la colpa di siffatta facilità. Il sacerdozio, istituito da Gesù Cristo per la salvezza eterna delle anime, non è per fermo un mestiere od un ufficio umano qualsiasi, al quale ognun che il voglia e per qualunque ragione abbia diritto di liberamente dedicarsi. Promuovano adunque i Vescovi, non secondo le brame o le pretese di chi aspira, ma, come prescrive il Tridentino, secondo la necessità delle diocesi; e nel promuovere di tal guisa, potranno scegliere solamente coloro che sono veramente idonei, rimandando quelli che mostrassero inclinazioni contrarie alla vocazione sacerdotale, precipua fra esse la indisciplinatezza e ciò che la genera, l'orgoglio della mente.

Perchè poi non manchino i giovani che porgano in sè attitudine per essere assunti al sacro ministero, torniamo, Venerabili Fratelli, ad insistere con più premura su ciò che già più volte raccomandammo; sull' obbligo cioè che vi corre, gravissimo dinanzi a Dio, di vigilare e promuovere con ogni sollecitudine il retto andamento dei vostri Seminari. Tali avrete i sacerdoti, quali voi li avrete educati.—Gravissima è su ciò la lettera che vi diresse, in data 8 Dicembre, 1902, il Nostro sapientissimo Predecessore, quasi testamento del suo diuturno pontificato. Nulla Noi vogliamo aggiungervi di nuovo: richiamiamo solo alla vostra memoria le prescrizioni in essa contenute; e raccomandiamo vivamente, che al più presto sieno messi in esecuzione i Nostri ordini, emanati per organo della Sacra Congregazione dei Vescovi e Regolari, sulla concentrazione dei Seminari, specialmente per gli studi della Filosofia e della Teologia, a fine di ottenere così il grande vantaggio derivante dalla separazione dei Seminari piccoli

dai Seminari maggiori, e l' altro non meno rilevante della necessaria istruzione del clero.

I Seminari siano gelosamente mantenuti nello spirito proprio, e rimangano *esclusivamente* destinati a preparare i giovani, non a civili carriere, ma all' alta missione di ministri di Cristo.—Gli studi di Filosofia, di Teologia e delle scienze affini, specialmente della Sacra Scrittura, si compiano, tenendosi alle pontificie prescrizioni, e allo studio di S. Tommaso, tante volte raccomandato dal venerato Nostro Predecessore e da Noi nelle Lettere Apostoliche del 23 Gennaio, 1904. I Vescovi poi esercitino la più scrupolosa vigilanza sui maestri e sulle loro dottrine, richiamando al dovere coloro, che corressero dietro a certe novità pericolose, ed allontanando senza riguardo dall insegnamento quanti non approfittassero delle ricevute ammonizioni.—Il frequentare le pubbliche Università non sia permesso ai giovani chierici se non per molto gravi ragioni e con le maggiori cautele per parte dei Vescovi.—Sia onnинamente impedito che dagli alunni dei Seminari si prenda parte comecchessia ad agitazioni esterne; e perciò interdiciamo loro la lettura di giornali e di periodici, salvo per questi ultimi, e per eccezione, qualcuno di sodi principî, stimato dal Vescovo opportuno allo studio degli alunni.—Si mantenga con sempre maggior vigore e vigilanza l' ordinamento disciplinare.—Non manchi da ultimo in verun Seminario il direttore di spirito, uomo di prudenza non ordinaria ed esperto nelle vie della perfezione cristiana, il quale, con cure indefesse, coltivi i giovani in quella soda pietà, ch' è il primo fondamento della vita sacerdotale.—Queste norme, o Venerabili Fratelli, ove sieno da voi coscienziosamente e costantemente seguite, vi porgono sicuro affidamento di vedervi crescere intorno un clero, il quale sia vostro gaudio e corona vostra.

Se non che il disordine d' insubordinazione e d' indipendenza, finora da noi lamentato, in taluni del giovane clero va assai più oltre, con danni di gran lunga maggiori. Imperocchè non mancano di coloro, i quali sono talmente invasi da sì reprobo spirito, che, abusando del sacro ministero della predicazione, se ne fanno apertamente, con rovina e scandalo dei fedeli, propugnatori ed apostoli.

Fin dal 31 Luglio 1894 il Nostro Antecessore, per mezzo

della Sacra Congregazione dei Vescovi e Regolari, richiamò l'attenzione degli Ordinari su questa grave materia. Le disposizioni e le norme date in quel pontificio documento Noi le manteniamo e rinnoviamo, onerando su di esse la coscienza dei Vescovi, perchè non abbiano ad avverarsi mai in veruno di loro le parole di Nahum profeta: *Dormitaverunt pastores tui*.⁶—Nessuno può avere facoltà di predicare, *nisi prius de vita et scientia et moribus probatus fuerit*.⁷ I sacerdoti di altre diocesi non debbono ammettersi a predicare senza le lettere testimoniali del proprio Vescovo.—La materia della predicazione sia quella indicata dal divin Redentore, là dove disse: *Praedicate evangelium*.⁸ *Docentes eos servare omnia quaecumque mandavi vobis*.⁹ Ossia, come commenta il Concilio di Trento: *Annunciantes eis vitia, quae eos declinare, et virtutes quas sectari opportet, ut poenam aeternam evadere et caelestem gloriam consequi valeant*.¹⁰ Quindi si bandiscono del tutto dal pulpito gli argomenti più acconci alla palestra giornalistica ed alle aule accademiche che al luogo santo; si antepongano le prediche morali a conferenze, il men che possa dirsi, infruttifere; si parli *non in persuasibilibus humanae sapientiae verbis, sed in ostensione spiritus et virtutis*.¹¹ Perciò la fonte precipua della predicazione devono essere le Sacre Scritture, intese, non già secondo i privati giudizi di menti il più delle volte offuscate dalle passioni, ma secondo la tradizione della Chiesa, le interpretazioni dei Santi Padri e dei Concili.

Conformemente a queste norme, Venerabili Fratelli, egli è duopo che voi giudichiate di coloro, ai quali vien da voi commesso il ministero della divina parola. E qualora troviate che talun di essi, più cupido degli interessi propri che di quelli di Gesù Cristo, più sollecito di plauso mondano che del bene delle anime, se ne allontani; e voi ammonitelo, correggetelo; e se ciò non basti, rimovetelo inesorabilmente da un ufficio, di cui si manifesta affatto indegno.—La quale vigilanza e severità tanto più dovete voi adoperare, perchè il ministero della predicazione è tutto proprio di voi ed è parte precipua dell'ufficio episcopale; e chiunque oltre

⁶ Nahum 3: 18.

⁷ Conc. Trid., Sess. V, Cap. 2. *De Reform.*

⁸ Mark 16: 15.

¹⁰ Loc. cit.

⁹ Matt. 28: 20.

¹¹ I Cor. 2: 4.

di voi lo esercita, lo esercita in nome vostro ed in vostro luogo; ond' è che resta sempre a voi il rispondere innanzi a Dio del modo col quale viene dispensato ai fedeli il pane della parola divina.—Noi, per declinare da parte Nostra ogni responsabilità, intimiamo ed ingiungiamo a tutti gli Ordinari di rifiutare o di sospendere, dopo le caritatevoli ammonizioni, anche durante la predicazione qualsivoglia predicatore, sia del clero secolare sia del regolare, il quale non ottemperi pienamente alle ingiunzioni della precipitata Istruzione emanata dalla Congregazione dei Vescovi e Regolari. Meglio è che i fedeli si contentino della semplice omelia e della spiegazione del Catechismo fatta dai loro parroci, anzichè dover assistere a predicationi che producono più male che bene.

Un altro campo, dove tra il giovane clero si va trovando purtroppo ansa ed eccitamento a professare e propugnare la esenzione da ogni giogo di legitima autorità, è quello della così detta azione popolare cristiana. Non già, o Venerabili Fratelli, perchè questa azione sia in sè riprovevole o porti di sua natura al disprezzo dell'autorità ; ma perchè non pochi, faintendendone la natura, si sono volontariamente allontanati dalle norme che a rettamente promuoverla furono prescritte dal Predecessore Nostro d'immortale memoria.

Parliamo, ben l'intendete, della Istruzione, che circa l'azione popolare cristiana emanò, per ordine di Leone XIII, la Sacra Congregazione degli Affari Ecclesiastici Straordinari, il 27 Gennaio, 1902, e che fu trasmessa a ciascun di voi, perchè nelle rispettive diocesi ne curaste l'esecuzione. Questa Istruzione altresì Noi manteniamo, e colla pienezza di Nostra potestà ne rinnoviamo tutte e singole le prescrizioni ; come pure confermiamo e rinnoviamo tutte le altre da Noi stessi all'uopo emanate nel *Motu proprio* del 18 Dicembre 1903 *De populari actione christiana moderanda*, e nella Lettera circolare del diletto figlio Nostro il Cardinale Segretario di Stato, in data 28 Luglio 1904.

In ordine alla fondazione e direzione di fogli e periodici, il clero deve fedelmente osservare quanto è prescritto nell'art. 42 della Costituzione Apostolica *Officiorum* :¹² *Viri e clero . . . prohibentur quonimus, absque praevia Ordinariorum venia, diaria vel*

¹² 25 January, 1897.

folia periodica moderanda suscipiant.—Parimente, senza il previo assenso dell' Ordinario, niuno del clero può pubblicare scritto di sorta, sia di argomento religioso o morale, sia di carattere meramente tecnico. Nelle fondazioni di circoli e società, gli statuti e regolamenti debbono previamente esaminarsi ed approvarsi dall' Ordinario.—Le conferenze sull' azione popolare cristiana o intorno a qualunque altro argomento, da nessun sacerdote o chierico potranno essere tenute senza il permesso dell' Ordinario del luogo.—Ogni linguaggio, che possa ispirare nel popolo avversione alle classi superiori, è e deve ritinersi affatto contrario al vero spirito di carità cristiana.—È similmente da riprovare nelle pubblicazioni cattoliche ogni parlare, che, ispirandosi a novità malsana, derida la pietà dei fedeli ed accenni a *nuovi orientamenti della vita cristiana, nuove direzioni della Chiesa, nuove aspirazioni dell'anima moderna, nuova vocazione soziale del clero*, nuova civiltà cristiana, e simili. I sacerdoti, specialmente i giovani benchè sia lodevole che vadano al popolo, debbono non dimeno procedere in ciò col dovuto ossequio all' autorità e ai comandi dei Superiori ecclesiastici. E pure occupandosi, con la detta subordinazione, dell' azione popolare cristiana, deve essere loro nobile compito “di togliere i figli del popolo alla ignoranza delle cose spirituali ed eterne, e con industriosa amorevolezza avviarli ad un vivere onesto e virtuoso; riaffermare gli adulti nella fede dissipandone i contrari pregiudizi, e confortarli alla pratica della vita cristiana; promuovere tra il laicato cattolico quelle istituzioni, che si riconoscano veramente efficaci al miglioramento morale e materiale delle moltitudini; propugnar sopra tutto i principî di giustizia e carità evangelica, ne' quali travano equo temperamento tutti i diritti e i doveri della civil convivenza. . . . Ma abbiano sempre presente, che anche in mezzo al popolo il sacerdote deve serbare integro il suo augusto carattere di ministro di Dio, essendo egli posto a capo dei fratelli *animarum causa*¹³ qualsivoglia maniera di occuparsi del popolo, a scapito della dignità sacerdotale, con danno dei doveri e della disciplina ecclesiastica, non potrebbe essere che altamente riprovata.”¹⁴

Del resto, Venerabili Fratelli, a porre un argine efficace a

¹³ S. Greg. M., *Regul. Past.*, Pars II, C. VII.

¹⁴ Ep. Encycl., 8 December, 1902.

questo fuorviare d' idee ed a questo dilatarsi di spirto d' indipendenza, colla Nostra autorità proibiamo d' oggi inanzi assolutamente a tutti i chierici e sacerdoti di dare il nome a qualsiasi società che non dipenda dai Vescovi. In modo poi più speciale, e nominatamente, proibiamo ai medesimi, sotto pena pei chierici d' inabilità agli Ordini sacri e pei sacerdoti di sospensione *ipso facto a divinis*, di ascriversi alla *Lega democratica nazionale*, il cui Programma fu dato da Roma-Torrette li 20 Ottobre, 1905, e lo Statuto, pur senza nome dell' autore, fu nell' anno stesso stampato a Bologna presso la Commissione Provvisoria.

Sono queste le prescrizione, che, avuto riguardo alle condizioni presenti del Clero d' Italia, ed in materia di tanta importanza, esigeva da Noi la sollecitudine dall' Apostolico ufficio.—Ora altro non Ci resta, che aggiungere nuovi stimoli al vostro zelo, Venerabili Fratelli, affinchè tali disposizioni e prescrizioni Nostre abiano pronta e piena esecuzione nelle vostre diocesi. Prevenite il male dove fortunatamente ancor non si mostra; estinguetelo con prontezza dov' è sul nascere; e dove per isventura sia già adulto, estirpatelo con mano energica e risoluta. Di ciò gravando la vostra coscienza, vi imploriamo da Dio lo spirto di prudenza e fortezza necessaria. Ed a tal fine vi impartiamo dall' intimo del cuore l' Apostolica Benedizione.

Dato a Roma presso S. Pietro, il 28 Luglio, 1906, anno terzo
del Nostro Pontificato.

PIUS PP. X.

II.

DE RELIGIOSORUM SODALITATIBUS NISI CONSULTA APOSTOLICA
SEDE NON INSTITUENDIS.

PIUS PP. X.

Motu Proprio.

Dei providentis benignitatem, opportune Ecclesiae temporibus subvenientem, cum alia multa ostendunt, tum hoc praclare, quod veteribus religiosorum Ordinibus ob conversionem publicarum rerum dispersis afflictisque, nova instituta accessere, quae, professionem religiosae vitae retinendo, ingravescentibus christiani populi necessitatibus multipliciter deserviunt. Illas hoc loco, ut appareat, utriusque sexus Familias dicimus, proprio et titulo et

habitu distinctas easdemque solo simplicium votorum aut nullo id genus vinculo adstrictas, quarum sodales, licet in plures distributi domos, eisdem tamen legibus ac sub uno summo praeside omnes vivunt, eo proposito, ut perfectionem virtutis ipsi assequantur, seque proximorum causa in variis religionis aut misericordiae operibus exerceant. Profecto sodalitatum istiusmodi, tam bene de Ecclesia deque ipsa civili societate merentium, sperandum est, numquam defuturam copiam: hodieque libet agnoscere, usque adeo eas increbuisse, ut nullum videatur esse ministrandae caritatis christianaee genus, quod illae reliquum ficerint. Verumtamen, quae est humanae conditionis infirmitas ex ipsa ista talium sodalitatum frequentia, nisi temperatio aliqua iuris accesserit, fieri non potest quin aliquando sacrae disciplinae perturbatio quaedam oriatur et confusio. Itaque ad hoc avertendum incommodum plura iam Apostolica Sedes edixit; nominatimque cavit, ne ibi sodalitas nova conderetur, ubi per alias iam conditas necessitatibus locis satis consultum esset; neve ulla usquam sineretur institui, quae aut redditibus careret, ad sodalium victum necessariis, aut quidquam minus decorum in titulo, in habitu, in opere exercendo prae se ferret. Praeterea Sacrum Consilium Episcoporum et Regularium negotiis praepositum nonnulla praescripsit antea servanda, quam haec sodalitates earumque constitutiones approbatione aut laude Sedis Apostolicae honestarentur. At vero experimentis compertum est, nondum per has praescriptiones satis esse provisum, ne sodalitates ab suis exordiis in eo statu collocentur, unde postea, quum Apostolicae Sedis comprobatio erit assequenda, debeant magno saepe cum detimento recedere. Quare, de eiusdem Sacri Consilii sententia, haec Nos quae infra scripta sunt, motu proprio statuimus:—

I. Nullus Episcopus aut cuiusvis loci Ordinarius, nisi habita Apostolicae Sedis per litteras licentia, novam alterutrius sexus sodalitatem condat aut in sua dioecesi condi permittat.

II. Ordinarius, huius licentiae impetrandae gratia, Sacrum Consilium Episcoporum et Regularium negotiis praepositum adeat per libellum supplicem, quo haec docebit: quis qualisque sit novae sodalitatis auctor, et qua is causa ad eam instituendam ducatur; quibus verbis conceptum sit sodalitatis condendae nomen se u titulus; quae sit forma, color, materia, partes habitus a novitiis

et professis gestandi; quot et quaenam sibi opera sodalitas assumptura sit; quibus opibus tuitio eiusdem contineatur; an similia in dioecesi sint instituta, et quibus illa operibus insistant.

III. Accepta Sacri Consilii venia, nihil iam obstabit, quominus Ordinarius novam sodalitatem instituat aut institui permittat, eo tamen titulo, habitu, proposito ceterisque rebus ab ipso Sacro Consilio recognitis, probatis designatis: quae numquam deinceps, nisi eodem consentiente, immutari licebit.

IV. Condite sodalitatis constitutiones Ordinarius recognoscat: verum ne prius approbet, quam eas ad normam eorum, quae Sacrum Consilium in hac causa decrevit, exigendas curaverit.

V. Instituta sodalitas, quamvis decursu temporis in plures dioeceses diffusa, usque tamen, dum pontificiae approbationis aut laudis testimonio caruerit, Ordinariorum iurisdictioni subiaceat, ut Decessoris Nostri constitutione "*Condite*" sancitum est.

Quae vero per has litteras decreta sunt, ea Nos rata et firma esse volumus, contrariis quibusvis minime obstantibus.

Datum Romae apud S. Petrum die xvi Iulii anno MCMVI, Pontificatus Nostri tertio.

PIUS PP. X.

E S. R. UNIV. INQUISITIONE.

DETERMINATUR FORMULA BREVIS PRO ADMINISTRATIONE EXTREMAE UNCTIONIS IN CASU NECESSITATIS.

Feria IV, 25 Aprilis 1906.

Cum huic Supremae Sacrae Congregationi quaesitum fuerit ut unica determinaretur formula brevis in administratione Sacramenti Extremae Unctionis in casu mortis imminentis, Eminentissimi ac Reverendissimi Patres Generales Inquisitores, maturamente expensa, praehabitoque RR. DD. Consultorum voto, decreverunt:—

In casu verae necessitatis sufficere formam: PER ISTAM SANTAM UNCTIONEM INDULGEAT TIBI DOMINUS QUIDQUID DELIQUISTI. AMEN.

Sequenti vero Feria V, die 26 eiusdem mensis et anni, in audiencia a SS. D. N. Pio Div. Prov. Pp. X R. P. D. Adssessori impertita, SS. mus D. N. decretum EE. et RR. Patrum approbavit.

PETRUS PALOMBELLI, S. R. et U. Inquis. Notarius.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :—

PONTIFICAL ACTS :—1. Italian text of the Encyclical Letter to the Archbishops and Bishops of Italy. A commentary on this important document will be found in the present number (pp. 337-344).

2. The Pope, *motu proprio*, enacts statutes to limit the founding of new religious institutes in a diocese.

S. R. UNIV. INQUISITION decides that the following short formula suffices for Extreme Unction in cases of imminent death : *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*

THE HOLY SEE AND RELIGIOUS COMMUNITIES OF SIMPLE VOWS.

Owing to the growth, in recent years, of missionary orders and religious societies of men and women who seek to attain their personal sanctification through the ministry of charity according to the necessities and conditions which appeal to them, the Holy See has been constrained to prescribe certain methods of association and establishment, calculated to prevent confusion and abuses in matters that directly affect religious.

The first act of the Sacred Congregation of Bishops and Regulars was the publication, in 1901, of a series of Rules to be observed in founding religious communities or institutes that expected to have the recognition and approbation of the Holy See for their work.¹ These rules comprised two parts. The main part set forth the manner in which the constitutions of a religious community were to be formulated. They were to state plainly and without sentimental or historical circumlocution the *nature* and *object* of the new institute, the manner in which the object

¹ Normae secundum quas S. Congregatio Episcoporum et Regularium procedere solet in approbandis novis Institutis votorum simplicium. (Romae, Typis S. C. de Prop. Fide.)

was to be carried out, the mode of living in the community, the conditions of admission to membership, the means of support, the character of the spiritual life observed in the houses, the manner of instruction, of caring for the sick, of dealing with delinquent members, etc. An important division of these *Normae* deals with the manner in which the institute is governed, its superiors, officers, their election or appointment, and so forth. The second part, which is conveniently placed as an introduction to these directions, consists of brief instructions on the manner in which the constitutions of any newly established institute, having observed the prescribed conditions of the *Normae*, are to be presented to the Holy See for approbation.

An approbation of this kind is not absolutely necessary. The bishop of the diocese may approve any pious association of the faithful who pledge themselves by simple vows to certain observances under ecclesiastical guidance and the protection and control of his episcopal office. He must indeed make a report of such foundations to Rome and obtain at least an indirect sanction for the activity of an association which assumes a religious garb and profession; for the rest, however, such a community is regarded as private and purely diocesan. But the explicit approval of the Holy See gives to a religious community a certain independent autonomy and the right to extend its activity outside the diocese. Moreover, in cases of contention as to what immediate ecclesiastical authority may or should approve, the bishop cannot settle the matter by suppressing the society or withdrawing the exercise of faculties and jurisdiction in its behalf. It is Rome which in such cases decides, and if need be it will protect the interests of the religious institute as being under its direct jurisdiction. The formal approbation of a religious institute is given, as a rule, after its constitutions have been examined and are finally approved. But sometimes an endorsement of the nature and object of the institute is accorded it in the form of a *Decretum Laudis*, and its constitutions are conditionally approved, with corrections, to be observed *ad experimentum* or by way of test.

Among the duties which devolve upon the superior of the newly founded institutes after they have been approved, the Holy See imposes that a triennial report be made to the S. Congre-

gation in writing, touching the discipline, the material and economic condition, and the membership of the religious community. This report must be signed by the Ordinary in whose diocese is the mother-house of the institute. The bishop has of course the right of inquiry and of satisfying himself by canonical visitation that the ecclesiastical laws are observed by the community and that there exist no abuses such as would arise from non-observance of the constitutions, to the detriment of religion.

There is no doubt that these obligations of making stated reports to the S. Congregation regarding the condition of new religious institutes whose constitutions have been approved, will eventually be extended to all such communities as have received the approbation of Rome in the past; and also that the rules, wherever conditions are similar, will be made as nearly conformable to the *Normae* as possible. In any case, the bishops are already bound to give definite accounts concerning this subject, in their canonical reports of the diocesan administration. Under these circumstances the S. Congregation has deemed it advisable to issue a schema of questions which superiors of religious orders are to answer in detail. This schema covers 98 points, including certain preliminaries determining the name, scope, personnel of the institute. The following are the headings of the sections containing the questions :—

1. De Personis—(a) de admissis; (b) de novitiis; (c) de professis; (d) de egressis et dimissis.

2. De Rebus—(a) de domibus; (b) de bonis.

3. De Disciplina—(a) de vita religiosa; (b) de observantia quarundam specialium legum; (c) de operibus Instituti.

As stated above, the Ordinary in whose diocese is the mother-house of the institute in which the superior general resides, has to witness the report by his signature. He cannot of course with certainty vouch for the correctness of all the details of the document; nor is this expected. But his signature confirms that of the councillors of the religious community who together with the superior general and the assistant superior are obliged singly to subscribe their names. If any one of these desires to add to the answers some explanation or information which the schema does not provide for, and which she believes of importance, she is free

to do so; and the Ordinary attests as it were the good faith of those who have drawn up and signed the document.

It is our purpose to print this schema, both in Latin and English, and (in order to facilitate the practical use of it for the purpose of making out the regular reports when they are to be sent to the Holy See) to arrange the questions with blank spaces in which the answers can easily be filled out. As the religious depend in most cases for direction in such matters upon the clergy and their bishops, it would aid us considerably in attempting to provide the schemata in sufficient quantity if the Reverend Chancellors of our dioceses would take an account of the matter and communicate their wishes to us.

A METHOD OF INTRODUCING DAILY COMMUNION.

In certain parts of Germany there is a current expression "Sunday-morning Catholics," which implies that the people so named confine the external profession and practice of their religion to attending Mass on Sundays. The name, if rightly applied, would designate the large number of persons all the world over who are lukewarm in the use of the graces provided by the Sacraments, whilst they preserve the outward show of membership in the Catholic Church.

As one of the means to counteract this indifference, the Holy Father has recently pointed out the practice of devout daily Communion. That practice was customary during the early ages of the Church, and there is nothing abnormal about its reintroduction, unless it be the way to make it understood and desired by the people. Naturally, the pastor of a church is the one person on whom the faithful depend for an explanation of the reasons and advantages of daily Communion. Among the opportunities that offer themselves to do this is *a systematic way of announcing to the congregation on Sunday the different indulgences which they may gain, provided they receive Holy Communion on certain Sundays and weekdays.* Let us make the matter practical.

During the present month of October, there occurs a number of feasts which suggest devotional practices that have special indulgences attached to them for the living and the dead. Thus

we have in the first place the feast of the Holy Rosary, and the entire month dedicated to Our Lady of the Rosary, with every day partial and some plenary indulgences. Besides, there are several feasts which have special privileges of indulged novenas, triduum, or particular acts of devotion and prayer. The Maternity of Our Blessed Lady, the Purity of the Blessed Virgin Mary, are two distinct feasts on which the Christian mothers and the maidens of the parish should receive Holy Communion to gain the indulgences of the sodalities to one or other of which nearly every Catholic woman is affiliated, such as the Confraternities of the Scapulars, and the Rosary, the Sodality of the B.V.M., Association of Christian Mothers, etc. Next, we have the feast of St. Francis of Assisi. The Raccolta contains special indulgences for each of the five Sundays, in honor of the stigmata of the Seraphic Saint. Every day notable indulgences may be gained by the Tertiaries of St. Francis, provided they visit the church and receive Holy Communion. The same is true of the feast of the Guardian Angels for which is granted a plenary indulgence on any day during a novena made in their honor. In like manner we have the feasts of St. Bridget, St. Edward, St. Francis Borgia, St. Teresa, St. Luke, St. Raphael, SS. Simon and Jude, St. Hedwigis, all occurring during this month.

There is no parish in which men and women, young and old, may not be found to have a special attraction or devotion to one or other of these saints, and who could therefore be induced to receive Communion on their feast or within the octave or novena of the same. Others would soon be attracted to make something of a saintly namesake when they realize that it is the approved practice. In this way an increase, gradually growing, would be made in the number of attendants at daily Mass and Communion. It means a great deal for the welfare of the parish to have a solid body of good people around the altar each day ; and whilst many may find it impossible to join the devout hearers of the daily Mass, many others will make it possible to seize the opportunity, when the benefits have been brought home to them.

To effect this it is of course necessary that the priest should on the previous Sunday announce the feasts of the week together with the indulgences to be gained by the reception of Holy Com-

munion either on the day or within the octave or novena, etc. The announcements should be made at Mass, and also at the sodality meetings and at Vespers ; in short, they should be made sufficiently forcibly and insistently to indicate that it is a serious matter which the pastors of the Church have at heart. Where it is possible to arrange for a triduum or a novena with Benediction, or at least with some special prayers or readings after Mass, the effort of introducing the practice of daily Communion will be found to present no difficulty. It should be made understood that whilst Confession is a very desirable and in some cases a necessary condition for the worthy reception of the Blessed Eucharist, it is not obligatory, unless a person be in mortal sin. The Raccolta gives the indulgences.

HAVE OUR PRIESTS TOO MUCH TO DO ?

To the Editor of THE ECCLESIASTICAL REVIEW :—

I have just finished the reading of Dr. Marcel Rifaux's "L'Agonie du Catholicisme," which your reviewer in the August number led me to procure. That book ought to be translated into English, if it were only for the sake of certain portions that refer to the action of the French clergy and explain the desperate state of Catholicity in that poor country. Despite the optimistic expression of certain writers about our conditions in America, I think the criticism that the French author makes of his own clergy hits us pretty broadly, and I was impressed with his remarks the more because they seemed to anticipate certain suggestions made by you in last month's article on the literary work which our clergy might do, but which they cannot do for want of either the proper training or the opportunity.

The pretext that our *missionary* priests have no time for such work is all nonsense and cant. There are a number of hard workers who spend their time profitably and for their people. But the majority, both in the cities and the country, have abundant leisure or at all events take it. They may think they do a great deal, but they simply exaggerate their activity, and what Rifaux says of a large number of his own clergy is true of ours : " How many priests in the country know how to employ their time—the Mass in the morning, an hour or so of the Breviary, a sermon for which they have a week to prepare (and then it is often poor enough), two or three sick calls—that is all. The average physician in any of our large centres of population does

more hard work in two weeks than three-fourths of the priests do in a year." Now I am not talking wildly, but of what I have seen during long years of living with priests in different parts of the country; and if I had the gift of harmless satire in which Rifaux excels without being offensive, I would try to put a stop to all the cant of newspaper servants who talk of a priest going on his vacation, as though he were a galley slave, and needed more rest than other men. The fact is, most of us do too much resting; and when there is a surplus of energy we are apt not to know where to put it in. I hope the REVIEW will keep on in the way of waking up the brethren, as it seems to have a talent for hitting the sore spot and counselling the right remedy.

ONE WHO IS HIT.

LITERARY WORKERS AMONG OUR CLERGY.

To the Editor of THE ECCLESIASTICAL REVIEW :—

Your article on "Literary Work and the American Clergy" provokes some comment which I hope will not meet with the objection of being too theoretical, since now, after long service in the seminary, I am an actual worker on the mission.

The plan you submit is both practical and beautiful, and yet I fear it will not meet with the desired response. You are constrained to restrict its acceptance to a "few earnest priests," among whom "there must be at least one man who has a clear idea of what can be done." We all know that there are in several dioceses "Conferences" according to the statutes: in many more there are "Examinations for the Junior Clergy;" but these do not help much toward literary work that could profit the clergy as a body.

There may be many causes for the existing state of things. No doubt the habit of newspaper reading and a taste for ephemeral magazine topics block the channels of sounder knowledge. But one is forced to ask how this apathy for solid reading can continue to exist after the supposedly thorough training of our seminary course. It may be that the fault lies there, and that there is some defect in the training which fails to create that permanent love for and interest in theological and other science, which would be maintained amidst the routine of priestly life on the mission. The student who is not made to grasp the fundamentals and principles of his sacred profession, but simply commits precepts and exposition to memory, will not recur to

his books when he has entered upon the practical care of souls. The armor with which the studies of the seminary clad him, somehow does not help him to fight the actual world he meets; he has to learn anew, and by himself. Furthermore, the student's record in the seminary is rarely taken into account by those with whom he deals later on. His worth is gauged by the ability with which he meets emergencies that confront him without much warning.

How a teacher in the seminary is to prepare the student for all this and give him at the same time a lasting sense of the need and of the love of study, is a grave problem. You say: "In the clerical beehive, the drones that should be excluded from the beginning are all those who do not earnestly mean to work." But how to exclude them is the difficulty. There are, indeed, some very busy priests, and many that have a fair amount of work to do; others there are who have leisure from Monday to Saturday. We all know that the up-building of the parish is one thing: but to keep it in repair requires labor. In his duties as financier, executive, and manager at once, the parish priest is supposed to be helped by the knowledge garnered in his seminary days. If the taste and desire for solid reading remain, the busiest priest will steal time to retain his accomplishments and enlarge his spiritual and mental possessions.

One question that arises in this connexion is: How can the desire for study in a priest be strengthened? There are many hindrances, against few helps. Promotion often miscarries; ambition to preach well is fed from other sources, if it is not dulled by indifference; the attempt to write in one whose time and equipment allow him to attain only mediocrity, will meet with discouragement, as a rule. There is a premium sometimes apparently put on neglect of ecclesiastical study and of conscientious observance of Church legislation. This promotes the desire to excel by worldly standards. It may not be the hardest question for a priest to answer for himself how he should cultivate a taste for study—since the motive is ever clear and strong; but the actual fact why it does not operate more universally, while conditions are so urgent and favorable, is not easy to account for. Never, indeed, was an educated, cultured priesthood so much needed as now. Rarely have gradual defections from Church and Faith been so common as now, amidst the alleged opposition of science and faith, and the surfeit of morality as distinguished from the discipline and the law of the Church.

JOSEPH SELINGER.

Jefferson City, Mo.

GEORGE CRABBE AND THE NEWSPAPER CRAVING.

To the Editor of THE ECCLESIASTICAL REVIEW :—

Allow me to second what you intimated in your September number about priests weakening their mental energies by too much newspaper and novel reading. The lesson is indeed as old as the hills, although newspapers seem to be an invention of comparatively modern civilization. The thing must have been known, however, in classic times, for Crabbe, the good Suffolk curate, who helps you to shake off vagaries by his versified touches of sharp actualities, quotes Ovid to prove that the newspaper habit is the death of noble thoughts and good literature—the rival sheets

A daily swarm that banish every Muse,
Come flying forth and mortals call them *News* :
For these, unread the noblest volumes lie ;
For these, in sheets unsoiled the Muses die.

But then he spurs his Pegasus into a canter to accompany his rhythmic thought :—

I sing of *News*, and all those vapid sheets
The rattling hawker vends through gaping streets ;
Whate'er their name, whate'er the time they fly
Damp from the press, to charm the reader's eye ;
For soon as morning dawns with roseate hue,
The "Herald" of the morn arises too.

His grudge begins with an attack on the weekly journal—the sainted “Monitor” on Sunday born :—

Whose pious face some sacred texts adorn,
As artful sinners cloak the secret sin,
To veil with seeming grace the guile within,
So moral essays on his front appear,
But all is carnal business in the rear ;
The fresh coined lie, the secret whispered last,
And all the gleanings of the six days past,
With these retired through half the Sabbath day
The — lounger yawns his hours away.

He next pays his compliments of truthful criticism to the rest of the paper guides :—

But, Sunday past, what numbers flourish then,
What wondrous labors of the press and pen ;
Diurnal most, some thrice each week affords,
Some only twice—oh avarice of words !
When thousand starving minds such manna seek.

His satire becomes more pointed as he goes on to characterize the news these leaders of public opinion and morals bring :—

Like baneful herbs the gazer's eye they seize,
Rush to the head, and poison where they please.
Like idle flies, a busy, buzzing train
They drop their maggots in the trifler's brain,
That genial soil receives the fruitful store,
And there they grow and breed a thousand more.

Even what is good is disjointed, involved in doubt, he says, so that dealing in idle dreams

the journals of the night

Are right and wrong by turns, and mingle wrong with right,—
Such are our guides ; how many a peaceful head,
Born to be still, have they to wrangling led !
How many an honest zealot stol'n from trade,
And factious tools of pious pastors made !

The credulity of the public encourages the reporters to invent, for

Pleased with the guides who can so well deceive,
Who cannot lie so fast as they believe,—
These careless authors only strive to join
As many words as make an even line,
As many lines as fill a row complete,
As many rows as furnish up a sheet.
From side to side, with ready types they run,
The measure's ended, and the work is done.

Probably the REVIEW will not print this at all if I go on, but to me as a priest the sober-minded poet-physician and parson who had learnt to deal thoughtfully with disease of mind and body, is very pleasant reading, especially where he talks of Parish Registers and the mingled misery and joy they seal. That I have always found more helpful and soothing to mind and feelings than the newspaper—

Which daily mental poison one might call,
Something to all men, and to some men all.

F. PACIFICUS, P.P.

WHERE ARE WE IN THE CHURCH MUSIC REFORM ?

Whilst in some quarters strenuous and practical efforts have been made to understand and then to intelligently comply with the prescriptions of the *Motu proprio* on the subject of the music to be sung in our churches, there has been a good deal of retard-

ing criticism, if not of stolid indifference in other directions. A Greek proverb has it that "against stupidity the gods fight in vain." Of course, the clergy are not in that category. They have in many cases, however, entirely misunderstood the meaning of the Pope's injunction, assuming either the one extreme that there was to be no music except Gregorian Chant, or the other extreme, namely, that the Sovereign Pontiff did not mean what he said, and that the old state of things might go on indefinitely.

To correct these misapprehensions we have appealed to the clergy in the REVIEW, and through a magazine especially designed to help earnest and studious workers in Church music. We cannot, of course, be expected to publish the rudiments of the art of singing plainchant. A magazine can be at best only an interpreter, and appeal to the professional musician to exercise his art properly. The high standard which *Church Music* proclaimed from the outset may have created a feeling that the ideals we proposed were not meant for the large body of priests, on whom, it seemed to us, the work of reforming the existing methods of liturgical service mainly depended. If in this course we have erred, we shall have to find some other way to reach the organists and choirmasters of our churches. In the meantime, the fact should not be overlooked that much of the material which appears in *Church Music* comes from priests and that it appeals to the clergy, and would ordinarily find a suitable place in the pages of the REVIEW. From communications addressed recently to the Editor on the subject of liturgical music we select only such as are particularly instructive and timely.

HOW TO BEGIN.

A writer in *Church Music* asks: How shall those who, having charge of a choir, conscientiously mean to comply with the instructions of Pius X in regard to Church music, begin? He then answers the question, and after showing how the thing was accomplished in the days of the early establishment of the Church by the missionaries in Europe, and later by the Brothers in the schools of Saint John de la Salle, goes on to say:—

As a beginning, let the priest introduce into his school, his Sunday-school, or his First Communion and Confirmation class, such

a book as "The Complete Vespers of the B. V. M.," published by Fr. Pustet & Co., and costing only a few cents, and use it, first, as a Latin Reader, and then as a book for Vespers on Sundays. A few lessons will suffice to impart the necessary knowledge. Let him, at the same time, pick out a good and bright boy and have him go through an elementary piano or organ method. This will take but a few months. After this let the music teacher make the lad read an elementary grammar of Gregorian chant, such as the Rev. Norman Holly has lately published ; and then the Kyriale, or "Ordinarium Missae," in both ancient and modern notation, each one explaining the other, may be put in his hands. Let the student play the melody with each hand—a very easy task when under the care of a music teacher of ordinary intelligence, even without any previous knowledge of the subject-matter.

This method of accompanying the Chant may not be very pleasing to our modern taste, accustomed, as we are, to harmonic effusions. However, it must be acknowledged that while it is the easiest, it is also the one best calculated not only to sustain, but especially to lead singers with less danger than harmonized accompaniment, which is apt to confuse beginners and lead them astray. Let the pupil learn how to ascertain the *dominant* of each church Mode indicated at the beginning of each piece, and reduce it, say to the note "A," thereby requiring transposition in five of them out of eight, and, with the aid of his teacher, learn to accustom himself to play them all at sight in the tempo pointed out in the editions with modern music notation. In a very short time the playing and singing of the boy will prove a solid foundation whereon to build a choir. At this stage other boys may join him. All can practice at least once a week, and, behold, you have a sanctuary choir !

Some thirty years ago, and for several years, the writer of these lines had a boy choir in the organ loft, directed by a lady organist on the lines mentioned above. After the publication of the *Motu proprio* he lost no time in introducing the traditional Chant and testing his theory in regard to the building up of a sanctuary choir on the basis of the boy organist as a solid foundation for the proper rendering of it.

The material at hand was of the poorest kind. Only half-a-dozen boys of our congregation were living in town, and out of these only one afforded any hope of his being available. The lad was only eight years old. He was chosen to be the future organist and chorister

of the sanctuary choir. He was made to attend the weekly rehearsals of the choir, go through an elementary piano method, and then a very short organ method. Seven months afterwards he began to sing and play his part at Vespers and in less than two months more to play at Mass in the manner indicated. With the help of a few companions, he was enabled to intone and sing all that chanters are supposed to do, continue to sing with those in the organ-loft accompanied by the regular organist, sing alternately with them the Kyrie, Gloria, and Sanctus. In fact, even alone, with a simple weekly rehearsal, he would have been able, with the help of his organ, to sing the whole Mass without breaking down, just as the French teacher could do.

Organ books, of an easy execution, are now in course of preparation, supplying the harmonization of the Gregorian melodies. As, with these, no transposition will be necessary, nothing will be easier than to play the melody with both hands. The accompaniment to the Ordinary of the Mass is in the press. As to the Gradual and Vesperal, it will take some time before their organ-part is published. In the meantime, the method I suggest will prove very available.

This performance may be far from the ideal conceived by some who seek something striking, of a theatrical nature. But this is not the ideal of church music. Those who have heard the choirs of the Solesmes Benedictines, now at Appuldurcombe, Isle of Wight, or of the Benedictines of the Beuron monastery, in Germany, are unanimous in praising the sweetness of the songs produced in a subdued voice, in a calm and impassionate manner.

Others may claim that there is nothing in Gregorian unless it be executed by a large number of men's voices. We will not indeed deny the influence of a large number of singers on a chant, much of which was constructed to be sung by a multitude; however, we contend that, sung even by one voice, it is not without its charms, even in a very large church; as witness the magnificence of the Preface, or of the Pater Noster, as sung by Pius IX, in St. Peter's Church, to the admiration of all those who had the happiness to hear him.

And again some will say, Why undergo so much trouble when it is so easy to learn some of those unison masses, composed for weak choirs? In reply, it may be said that it may do as a temporary shift to comply with the reform laws. However, it must be borne in mind that, as our people are moving so much from one place to another, instead of using this as an excuse to do nothing at all, being unable

to hold our people together, we should lose no time in adopting a song that will be heard in every church in the land, where every one, on the very first day of his coming, may feel entirely at home and may join in the singing.

The Gregorian Chant has a charm of its own, stands in no need of the organ to unfold its peculiar beauty, is of easy execution; in case of need, however, the organ will prove very effective, with the understanding that it should sound no louder than absolutely necessary in order to lead or sustain the voices.

Some may be tempted to smile at the simplicity of the method and of the execution here indicated; and yet, with it, a beginning will be made and the rest will take care of itself.

OLD-TIMER.

Another correspondent writes about the obstacles in the way of the reform of our Church music, under the heading of—

"STUMBLING-BLOCKS."

The Delegate Apostolic, His Excellency Mgr. Falconio, has expressed his opinion about the progress of the Church-music reform movement in unequivocal terms. In his *Introduction to the Dolphin Manual of Church Music* he has most forcibly reminded priests of their duty to provide becoming music at the solemnities of public worship. This call for an accelerando in complying with the requirements of the encyclical of November, 1903, has been badly needed here, for every one has been choosing his own tempo in the matter, and adagio was never more popular. Some progress toward the consummation of the reforms commanded by the Holy Father can be reported already, and those most interested in the enterprise here in America are glad to say that not *all* of our dioceses have failed to readjust their music to fit the traditions which the Holy Father has ordered us to resuscitate.

But we are moving along too slowly and feebly for such an energetic race. We really have not accomplished very much. We could do a great deal more. What is the trouble?

There are three things that seem to be coöperating most successfully in this country against the interests of the *Motu proprio*. Doubtless there are other stumbling-blocks in the way, too, but the three I am about to set down are the most formidable opponents the enterprise has to reckon with at present. These are—1. the tactics

of those engaged in discussing matters pertaining to the reform; 2. the attitude which those most intimately concerned have seen fit to adopt toward it; 3. the dearth of the choirmasters competent for immediate work.

I.

I am convinced that the method we have chosen for attacking the abuses and effecting the desired changes is in itself a most serious stumbling-block in the path of the project.

The productive scholarship of the plainchant revivalists in these days is truly remarkable. This unwonted literary activity on the part of Church musicians must be regarded as an earnest of spreading zeal to effect a general introduction of the reforms so forcibly imposed upon us by the Pope. And of course these new grammars of plainchant, hand-books of instruction and other books of this kind which found their inspiration in the *Motu proprio* of November, 1903, have done much to facilitate the unsophisticated modern musician's debut into the society of the *podatus* and *porrectus*. So far so good. But what else have they done? Have they touched the heart of the question? What is being done to put the enterprise upon a more practical basis? While ink has been flowing so freely in the defense of different methods of singing the chants, who has been urging the disbanding of the west-end gallery improprieties? Diocesan commissions are busy purifying and revising the music sung in their respective dioceses. But has the practical side of the movement a half-dozen advocates? Why do not more musicians lend their experience to help replace the present-day unecclesiastical style of choirs by liturgical choirs formed after the best Catholic traditions and according to the model proposed by Pius X? Where are the hand-books that point the way to accomplish this most important detail of the reform? We wish that they would come to light, for they are sorely needed. A bird's-eye view of the musical situation in the Church at home reveals that the fate of this movement does not hinge upon the adoption of this or that edition of the Gregorian melodies. It must be plain to all who have looked into the question below the surface that matters of repertoire have no right to our first attention. Catholic musicians in the United States must have their thoughts directed—almost exclusively for a while—upon the matter of organizing and properly training liturgical choirs. Things must be turned upside down here before we may feel free to enter upon the discussion of any questions of speculative interest.

Let us first try more earnestly to settle the problems attendant upon the installation of boys' and men's choirs before we allow the examination of "old manuscripts" to absorb all our energy.

It is needless to remind any one who has read the *Motu proprio* that there are two distinct divisions in the legislation of that document, one treating of the music to be rendered and the other concerning the proper way of rendering it. But it is necessary to insist that the latter concerns us more just now than the former, although we shall have to make some very serious changes in our repertoires, too, to meet the requirements of the encyclical before we shall have done with it. In countries where male choirs have never given way to *chignon* choruses, the purification of ecclesiastical music naturally takes its start in matters of repertory. Not so in America. An abnormal condition has been allowed to prevail here in respect to the personnel of church choirs, and our first efforts should be in the line of disbanding and reorganizing.

Until priests and choirmasters have been brought to realize that the starting-point for us is the fitting out of genuine ecclesiastical choirs, the enterprise will continue in swaddling clothes. If more articles demonstrating the possibility of maintaining such choirs are not written, and if manuals exhausting the department of boy-choir training are not more generally circulated among our musicians, we may be perfectly sure that Church music will remain unreformed in America.

The reform here must be radical. We have to commence with the unpleasant duty of inviting the ladies, who have rendered such willing services heretofore, to bid adieu to the choir-gallery. If existing conditions be not subverted, then we must be content to see the *Motu proprio* an egregious failure.

This is the conviction not only of the present writer but of others, too, who have gone over the ground more thoroughly and observed the situation with keener eyes.

Here is the long and short of it. It is a question of method. There are many earnest men engaged in urging the reform of repertoires. Let them change their tactics for a while and unite in more vigorous endeavor against the style of church-choir which forever remains unecclesiastical, and which the Holy Father has declared absolutely impermissible. Let them show the priests how easily they may have chancel-choirs, and let them put down on paper the result of their own valuable experiences, and then—but not till then—will

publications bearing upon the "pulcherrimae quaestiones" of chant-singing bring forth fruit in abundance. We shall not have liturgical music until first we have liturgical singers.

II.

Another stumbling-block in the way of a successful carrying out of the papal decree is the indifference that has characterized the attitude of not a few toward the movement from the start. It is not that anyone doubts the binding force of the encyclical. All are agreed upon that now, but a great many priests seem to be waiting for "something to turn up." Just what this "something" will contribute to better the situation is not quite clear. Almost everybody is loath to make a personal start. Initiative is lacking. Some flimsy excuse which its devotees of the abrogated style of Church song may succeed in excogitating from embittered minds is considered ample justification to suspend the movement in an entire section. Eyes are turned toward Rome to see if the Pope really expects the American Church—so poor, so ill-equipped!—to comply with his precept. And all this time dust is gathering upon the document in which he imposes "its scrupulous observance upon all." In the meantime the ladies trill and sigh with the same assurance as of yore, in their impassioned rendition of arias adapted from the operas, and orchestras fiddle and blast away to the wildest of the prohibited compositions. Parodies still continue. Church services are still in very many places the occasion for Sunday concerts, allowing for some notable exceptions. The fugues in the Gloria and Credo are just as interminable as ever, and the personnel of Church choirs has not been interfered with. The amount of energy which has been expended to effect the reforms in many localities where resources abound, is zero. And then we are told by the few who think it necessary to apologize for their non-compliance, that it is impossible to conduct boys' and men's choirs in this country. Exactly why it is impossible they are unable to state. Surely there is plenty of material at hand—every parish has scores of eligible choristers. And surely the maintenance of a liturgical choir would not make too many demands upon the parochial treasury, for the outlay necessary to insure the services of a good chorus of boys and men would only in a few cases equal the expenditure willingly made in the days when *prime donne*, "mixed quartettes," and full orchestras were tolerated.

Not many have tried their hands yet, and until they have made

a vigorous, sincere, and consistent attempt, they are not free to excuse themselves on the plea of impossibility. Experience is proving daily that many of the *prima facie* difficulties, which frighten many from undertaking the reforms, disappear when an earnest attack is made upon them.

III.

And then—the choirmasters! Where are they to be secured? Who is competent to step into the chancel and conduct, from start to finish, a genuine liturgical service with a male choir? These are the questions our priests wish answered. Not a few urge this seeming dearth of properly-equipped choirmasters as the death-blow which will crush the reform movement to the ground. But why are our musicians, so brilliant in other branches of their art, incompetent to train boys' and men's choirs. Simply because no attempt has been made to persuade them to qualify themselves for this work. If the priests of each diocese would declare *una voce* that after a definite period of time all choirmasters who wish to retain their charges must be ready to sign contracts binding them to introduce the reforms, our musicians would lose no time in discovering to themselves the *arcana* of this department of the musical profession. Concerted action is needed. Clergy and musicians must work together. The means are everywhere at hand for earnest musicians readily to attain to the knowledge necessary for successful work as choirmasters. If priests want Gregorian-sanctuary-choir directors, let them say so, and stand their ground until they have secured them.

The non-Catholics have covered this land with tuneful boy-choirs. Every little village parish has its chancel choir, and every chancel choir has a competent choirmaster. Mr. G. Edward Stubbs, of New York City, has just told the readers of *The Living Church* that Catholic choirmasters are crassly ignorant of the art of managing male choirs. Whether this be true or false is of no consequence here, but it is true that if we are going to have good Church music our musicians must be urged most forcibly by the *priests* to study out the matter most carefully.

We can have choirmasters and boy-choirs and good liturgical music without much difficulty, if we go about the matter a little more energetically.

CLERICUS.

Washington, D. C.

Criticisms and Notes.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. Part II. Didactic Books and Prophetic Writings. By the Rev. Francis E. Gigot, D.D., Prof. S. Scripture in St. Joseph's Seminary, Dunwoodie, N. Y. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 505.

Among American Catholic scholars few may be said to have made more important contributions to ecclesiastical literature than Father Gigot. His *Outlines of Old and New Testament History*, his *General Introduction to the Study of Sacred Scripture*, and the two volumes of *Special Introduction to the Old Testament* bear witness to a careful and searching inquiry into the various fields with which the modern student of the Bible is expected to become familiar. The author's accuracy may be relied upon, and in point of method and orderly exposition these books leave no room for criticism.

The program of studies as carried out in many of our theological schools does not fulfil the ordinances of the late and the present Sovereign Pontiff looking to a continuous course of Bible study during all the years of the seminary curriculum. And since Father Gigot has prepared his manuals with a view to comply with these ordinances his books offer more matter than is likely to be covered by the seminarist in his actual course. Hence, if we measure the usefulness of text-books by their adaptation to the needs of the student rather than by conventional methods of study, these volumes correspond to what is wanted in the seminary, and harmonize with the outline of Scripture study which we are expected to make our standard.

Regarding the attitude of Father Gigot toward the modern school of the so-called Higher Criticism, there is, of course, room for differences of opinion. This is particularly true when we come to consider the value of historical and internal evidence to which the modern author has to bear witness. In his first volume of Special Introduction Father Gigot made no secret of his leanings toward the pronounced views of those critics who question the immediate authorship of some of the historical books, notably the Pentateuch. These leanings became more marked because the author thereby placed himself in an attitude of separation from, if not contradiction to, the views of the

Abbé Vigouroux, who defends the absolute Mosaic authorship of the first five Books of the Bible; and the latter position is supported by the decision of the Commission of Biblical Studies, which, while not necessarily intended to be an infallible pronouncement of the Church, defines nevertheless the attitude of Catholics in practical controversy. In other words, it is a judgment of the supreme court in the Church which decides that the evidence produced by modern critical research is not sufficient to overthrow the established claim of a substantially unbroken tradition that Moses was the author of the Pentateuch. Considering that the Catholic position had not been authoritatively defined at the time Father Gigot wrote his first volume of Special Introduction, there was no ground for criticizing the author. The present condition of Catholic opinion, however, which is not only authoritative but likewise wholly reasonable, since the modern critics maintain their position only by placing undue weight upon partly negative arguments, would seem to require the revision of the chapters in Father Gigot's first volume referring to this topic, in such a manner that the student may not be biased against the evidence for the Mosaic authorship.

In regard to the second volume there is no such complaint to make, for although our writer does not approve the traditional authorship of most of the didactic and Sapiential books, the claims made for this authorship by the Jewish Church and practically continued in the Christian Church, are admittedly less pronounced than in the case of Moses, the first lawgiver. The uncertain dates are, it is true, brought much nearer to the Christian era than was formerly assumed; but as the literary and internal evidence is the only clue we practically have to determine the composition of these books, and as it does not add any doctrinal weight to their importance to take them back to a prior age, the contention remains an open one.

Hence the student who is told that the Book of Job probably received its present concrete form about the middle of the sixth century before Christ, or that Proverbs represents a collection of inspired sayings gathered during six centuries, and that this book was recognized under its modern title only about the time of the Ptolemies or the Maccabees, need not be alarmed so long as the author allows the opinions of others who believe that both books are much older. Similarly, we may admit that, contrary to the old theory which traced the Book of Ecclesiastes either to Solomon or to Ezechias, the volume was actually written long after the Exile, perhaps between 350 and 200.

The same is true of the Canticle of Canticles. As to the Book of Wisdom, which assumes the name of Solomon in the original, we have not only the expressed views of St. Jerome that it did not directly come from the royal pen, but our Douay version plainly indicates that the title is an adopted name. There is consequently no reason to cavil with an author who suggests that the writer of the Solomonic collection was a non-Palestinian, probably an Egyptian who by his use of the Septuagint version suggests a comparatively late date before Christ.

In all this discussion about dates and authors we must not forget that the real point at issue is whether a tradition so well-established as that of the Jewish and Christian usage, may be declared erroneous because the books come to us in a form which no longer bears the outward traces of the original authorship. Surely, from all we know of the history of Solomon as written in the Books of Kings, we may assume that he might well have been the author of such utterances as Proverbs and Wisdom and Ecclesiastes have preserved for us. If these utterances, made and written under the inspiration of the Holy Ghost, were in the course of time so fashioned as to receive different forms of expression, the divine wisdom which their human author intended to convey to his people by them, has remained quite unchanged despite its taking on the language of a later age.

REFECTIO SPIRITALIS Alumno Clerico meditanti proposita a Rmo.
H. Parkinson, S.T.D. Sumptibus Caroli Beyaert, Brugis. 1906.
Pp. 592 et 561.

A meditation book which is the outcome of a desire on the part of an experienced seminary director to supply his students with a manual that will not merely help them to awaken in their hearts devout reflections, but at the same time definitely instruct them to mould their lives according to the pattern of Christ, the High Priest, is under all circumstances a worthy addition to our ascetical literature. But there is something about these meditations that gives them special value for the seminarist. They are very simply proposed; they are particularly calculated to appeal to the youth, the student of philosophy and theology, taking account of his age, his studies, his mental habits, his difficulties, and his ideals. Beyond this the material here offered is so abundant that there is little repetition or danger of weariness to the mind contemplating the same truths under various aspects.

The entire series is arranged so as to cover three years. But the matter is so disposed that a change of topics may be found for every

day in the five or six years of the seminary course proper. The first volume, handy, well-printed, contains over four hundred themes, beginning with considerations upon the student's entrance into the seminary, his vocation, the hindrances and the helps he finds in the seminary, the steps that lead him to ecclesiastical perfection and to peace in his clerical life. The latter half of the volume pictures minutely the figure of Christ as Redeemer, whose perfections the cleric is to emulate; the volume concludes with some twenty meditations on the Sacred Heart of Jesus. The second volume consists of three parts. The first, called *Iter per liturgicum annum*, takes the student by way of fruitful reflection through the missal and the breviary, selecting such parts as are typical or particularly instructive. The second section is given to considerations of the lives and virtues of the Saints—*De Sanctis Dei*, in three divisions: “*De Beata Dei Matre*;” “*De Angelis et de Apostolis*;” “*De Martyribus deque ceteris Sanctis*.” The last part is devoted to reflections upon the various Sacred Orders and their principal functions—*De Singulis Ordinibus*.

The subject-matter thus disposed suggests at once the practical utility of such a meditation book for the community exercises in the seminary. Apart from this it furnishes spiritual directors of ecclesiastical institutions with abundant material for special instructions upon the clerical state. The alumnus who has learnt to use this manual is likely to find in it mental and spiritual pabulum during the rest of his priestly life.

A HISTORY OF THE REFORMATION. By Thomas M. Lindsay, M.A., D.D. New York: Charles Scribner's Sons. 1906.

The serious reader who happens to have had access to reliable and Catholic sources of history which deal with the Reformation period, will be sadly disappointed with this volume. Its author, Dr. Lindsay, has the reputation both in America and in England of being a scholarly historian, and for that reason the editors of the “Cambridge Modern History” seem to have selected him to write the chapter on Luther which appeared in the second volume of the series. If that chapter suggested certain deficiencies on the author's part, in point of fairness and research, the present volume leaves no doubt of the fact that Dr. Lindsay is full of prejudice and that he neglects to use historical sources that would have preserved him from making statements both false and injurious to the cause of truth which the Catholic

Church represents. He uses the opportunity of writing about that Church, to rehearse all the old fables and threadbare fictions about the corruption of doctrine and the neglect of discipline, the idolatry and superstition of the Middle Ages, that have formed the stock-in-trade of the early Protestant writers, of whom Cardinal Newman says: "To Protestantism false witness is the principle of propagation; if truth had been sufficient to put down Catholicism, the reformers would not have had recourse to fiction." We are pained to think that this book is to form a part of the "International Theological Library," for which it was written.

It would be idle, of course, and we do not propose to refute here nor to correct the numerous statements and insinuations in which Dr. Lindsay simply repeats what must sadden every lover of historical truth. The volume will tend to widen the gap which already separates well-meaning Christians in their view of each other. In his preface the author states that certain Catholic reviewers had taken exception to his views about Indulgences. He has gone over his statements again, but has "not been able to change his opinions previously expressed." There was no need to tell us this. The terms he uses in his History, such as "Romish Church," "Romanists," "monkish," "monkery," convince us that we have to deal with one who writes, or rather makes, history to perpetuate the inveterate hatred against the Catholic Church. No cultured writer of the present time will use such expressions of contempt; he knows, without looking into an English Dictionary, they are invidious and opprobrious, and deeply offensive to his Catholic fellowmen. Indeed, had Dr. Lindsay been at all desirous of stating facts without intruding the personal bias by which he distorts their fundamental significance in history, he would have availed himself of the researches of P. Denifle which, whatever are a writer's prejudices, must be deemed indispensable to the modern historian of the Reformation.

Dr. Lindsay is imbued with the spirit of his hero, that "embodiment of personal piety," "the thoroughly pious man"—Luther. He is haunted by a dislike, if not hatred of the Popes. To John XXII he gives the credit or discredit of the "creating for the Papacy a machinery for gathering money for its support" (p. 11). When speaking of Sixtus IV he says: "The divine authority, assumed by the Popes as the representatives of Christ upon earth, meant for Sixtus and his immediate successors that they were above the requirements of common morality, and had the right for themselves and

their allies to break the most solemn treaties when it suited their shifting policy" (p. 7). He turns Adrian VI into a Dominican friar, saying that he "was a Dominican monk and had all the Dominican ideas about maintaining medieval theology intact" (p. 321)—whatever that means. Adrian's Dominican habit fits as accurately as the statement that Charles V "could not understand either German or Latin" (p. 288). Adrian had no affiliation whatever with the Order, and as for the Emperor Charles it is well known that he was familiar with at least four languages and knew Latin as well as German.

The author, unintentionally perhaps, detracts from the "popularity" of Luther when he minimizes the "courageous" act of his nailing the ninety-five theses to the door of the Church; "notices of public disputations, common enough at that time, had frequently appeared there" (p. 214). He also disappoints the admirers of Luther by not allowing him to "discover the Bible," but by making him merely a *rediscoverer* when he says: "His exegetical lectures seemed like a rediscovery of Holy Scriptures." Neither does he defend him from the accusation of having caused the slaughter of 150,000 peasants. Of Luther's vehement tract "Against the murdering, thieving hordes of peasants" he bluntly admits: "In this terrible pamphlet Luther hounded on the princes to crush the rising. It is this pamphlet, all extenuating circumstances being taken into account, which must ever remain an ineffaceable stain on his noble life and career" (p. 336). A darker "stain on the noble life and career" of Luther is his sanctioning the bigamy of Philip of Hesse. "The triumphant Protestantism received its severest blow in the bigamy of Philip of Hesse, which involved the reputations of Bucer, Luther, and Melanchthon" (p. 380), who appended their names to "the strange and scandalous document" in which they tried to justify from texts of Holy Scripture the crime of the adulterous Landgrave. Here whitewashing is a difficult and distasteful task, but Dr. Lindsay does not recoil from it. He does not attribute Luther's action to his dread of offending a powerful Protestant leader, but thinks rather that it proceeded from a somewhat sullen and crabbed, conscientious fidelity to a conviction which Luther always maintained. With all his reverence for the Word of God, he could never avoid giving a very large authority to the traditions of the Church. And as the Catholic Church claimed power to dispense "in matrimonial cases of extreme difficulty," Luther concluded that he could do likewise in his Church. Dr. Lindsay rounds out his logical conclusion,

with the atrocious remark : “The crime of the Curia, in his [Luther’s] eyes, was not issuing dispensations in necessary cases, but in giving them in cases without proved necessity, and for money” (pp. 382 and 383). Is this to write history? And this book belongs to the library which is to be “conducted in a catholic spirit, and in the interests of theology as a science;” nay, more, it is intended as a “text-book for students of theology.” There is every prospect that from such books the rising generation of Protestant ministers will learn simply how to propagate the huge lie of Luther and Lutheranism.

WILLIAM STANG.

THE HIGHER CRITICISM. (Westminster Lectures, Second Series. Edited by the Rev. Francis Aveling, D.D.) By the Rev. William Barry, D.D. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. Pp. 54.

Of the admirable expositions and comments on questions that try the minds of earnest inquirers after truth in our day (which Dr. Aveling has procured for the general reader in the present series), one of the most satisfactory is this little book on the Higher Criticism by Father Barry. He defines as clearly as may be the different positions from which men set out to view and criticize the Bible. He explains what is the distinction between Lower and Higher Criticism, the one dealing with words as representing a text, the other with their history and signification. He tests in outline the consistency of various schools of criticism and interpretation, separates the extremists from the “centre party,” and examines the points of agreement among the latter, and how previous opinions are affected in consequence. To this end the author ranges the subjects under four heads: (1) authorship ; changes in the hitherto accepted titles, dates, and historical grouping of the Biblical documents ; (2) method of compilation from sources, resulting in variants, doublets, variation of idioms and illustration ; (3) relation of the inspired documents to other inspired or uninspired sources ; (4) ethical problems arising from Divine permissions or commands.

As a test of the author’s ability to conciliate advanced scholarship with orthodoxy we may take his attitude toward the Mosaic authorship, which has created a good deal of discussion recently. “For a personal authorship in our Western sense a dynamic, but none the less effective, influence on all parts of the Torah has been substituted,” although to many it may have a dangerous sound, is a proposition which, if interpreted without laying any exaggerated stress upon

individual parts of it, is fully compatible with the late decision of the Biblical Commission, that Moses is to be regarded as truly the author of the Pentateuch, and that with its additions, variations, interpretations (through translation) by subsequent editors, it still retains the substantial law and doctrine which the inspired Hebrew legislator gave it. This we take to be Dr. Barry's attitude toward the subject, and there is none, it seems to us, more reasonable and truly conservative.

In discussing the difficulties proposed by modern Biblical criticism, the author of this brochure aptly distinguishes between certain conclusions of critics which are simply the result of a sceptical system of thought, and such as follow upon exact study of documents and monuments. This is an important matter for the ordinary reader of the literature that deals with criticism of the Bible, to hold in mind. The Catholic scholar has nothing of his faith to sacrifice if he simply accepts the principle "Go by the evidence." That evidence amply shows—as amply as any historical and logical evidence may be expected to show—that Scripture is trustworthy, and that the Church has always borne witness to it and does so now.

HANDBUCH DER BIBLISCHEN GESCHICHTE, für den Unterricht in Kirche und Schule, Dr. J. Schuster und Dr. J. B. Holzammer. Band I: Das Alte Testament. Bearbeitet von Dr. Joseph Selbst, Prof. Theol. Mit Illustrationen. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 1026.

We deem this volume an ideal compendium of Bible History which needs but a good and broad translation to satisfy the requirements of English-speaking Catholics who, without wishing to make a specialty of Scripture study, desire to be well-informed upon the absorbingly interesting topics of the ancient history embodying the truths of divine revelation. The book is an old one—in a way; yet it is altogether up-to-date. Its evolution from what was originally a school history for young people to its present form of a critically complete history, whose editor has availed himself of all the accessories by illustrations from archeology, geography, botany, and the kindred apparatus of modern industry and scholarship, might hardly be credited, if the well-known names that have successively contributed to the process, through six editions, did not vouch for the fact. Withal the book is popular in tone and in the method of presenting its subject-matter, which covers all that a cultured Catholic may be expected to know at the present time concerning Old Testament history. Of the contents of the volume we need, of course, say nothing since they admit no variation except in mode of treatment.

THE GOSPEL ACCORDING TO ST. LUKE. Books I and II. With Introduction and Annotations. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 527 and 292.

Some time ago the author of the above exposition published a similar volume on the Gospel of St. Mark. It was a thoroughly satisfactory piece of work in view of what Catholic students are everywhere looking for. The reader who expects to find in this book a sort of devotional commentary, such as abound in all languages, will be greatly disappointed. The work is quite a scholarly production and may well serve as a text-book in colleges and seminaries or for special study by clerics and religious. The text is in both Latin and English, in double column. There are introductory expositions which make the student familiar with the place, time, persons, and surrounding circumstances of the incidents related. In many places schemata and chronological or analytical tables aid us in getting a comprehensive view of the matter under discussion. Explanatory glosses and exhaustive notes satisfy the desire for information on all points that require elucidation. In short, we have here precisely what is wanted for systematic and thorough study of the Gospels.

PRAXIS SOLEMNIUM FUNCTIONUM EPISCOPORUM, cum Appendicibus pro Abbatibus mitratis et Protonotariis Apostolicis juxta ritum Romanum. Studio et opere Sac. Benjamini Favrin, Seminarii Ep. Tarvisini vicerect. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Fridericus Pustet. MDCCCCVI. Pp. 144.

Really practical manuals for those who are expected at short notice to become familiar with the liturgical ceremonies and exercise one or other of the leading functions on solemn occasions, are but few. The present volume meets the wants not merely of masters of ceremonies in episcopal functions, but of the assistant ministers who should not entirely depend upon the former for direction. The topics brought together in rubricated columns show at a glance the duties of the officiating or assisting bishop, the deacons, and other ministers. The matter covered includes Pontifical Mass under all circumstances, Pontifical Vespers, Solemn Benediction, Procession, Exposition, wherein the bishop is either celebrant or assistant. These functions comprise all that is required on occasion of a bishop's presence, so that for extraordinary occasions it is only necessary to add the special ceremonial, such as is needed for confirmation, visitation, and the various blessings reserved to the bishop.

Literary Chat.

Amongst the many recent books dealing more or less explicitly with the politico-religious situation in France three deserve especial consideration, treating as each does with that situation from a distinct standpoint. The Abbé Magaud's Conferences preached at Notre-Dame-des-Champs in Paris and collected in a small volume bearing the title "*La Société Contemporaine et les Leçons du Calvaire*" (Paris : Téqui) touch the deepest roots of the evil and point out the radical remedy. The disorder, being in the constituent elements of man's nature, it can be removed only by a return to the principles embodied and exemplified in the Passion of Christ. This statement—for the rest obvious enough—while applied to the condition of things in France, receives at the author's hands a treatment so fundamental and universal that his book will be found suggestive to the preacher who has occasion to unfold the salient aspects and practical relations of our Lord's sufferings.

The second book, entitled "*La Mentalité Laïque et l'École*," par L. Lescour (Paris : Téqui), approaches the situation from the immediately intellectual-social side and shows, as M. Keller, the eminent president of the Société d'Éducation et d'Enseignement, points out in his introduction to the work, the present social and moral results and indubitable future consequences of the Masonic efforts to secularize or laicize the education of the French youth.

In the perplexity which so many in this country experience when trying to estimate the French situation, the question ever obtrudes itself—What organized counter efforts are being made amongst the laity? Considerable light is thrown on this question by a third book entitled "*Vie et Doctrine du Sillon*," by Louis Cousin. (Paris : Emmanuel Vitte.)

The "*Sillon*" is the name of a Review founded in 1894, as the organ of associations of Catholic youth throughout France—who have likewise adopted the name "*Sillonistes*," and whose object as propagated through that organ is to assist in the leavening of the social and industrial life of their country with Christian ideals and methods. This they do by meeting to study and discuss social and economic and political problems, by spreading good, pertinent literature, by lectures, by personal influence among the laboring class, etc. They are in some respects similar to, but in others they differ from, the kindred organization, the Catholic Association of French Youth—a special differentiation being their exclusively democratic ideal, which is not at least distinctive of the sister organization. Ardent and progressive in their sentiments and endeavors, they have almost of necessity fallen under a mass of criticism and misunderstanding. The little volume just mentioned is a highly able apology for the movement, a very clear presentation of its aims, means, and endeavors, and will repay reading not only by students of the French situation, but by all who are anywhere actively interested in the Catholicization of society, or, if you will, the socialization of Catholics, especially Catholic youth.

Father Morgan M. Sheedy's *Briefs for Our Times* (Thomas Whittaker, New York) is a volume made up of a series of "sermonettes." Some of the titles of his brief, sparkling essays are—The Duty of Service, The Common People, Social Unrest, Money Mad, The Clothes of Religion, No Place like Home, Our Weaker Brethren, A Royal Priesthood, The Gospel of Pain, An Ugly Vice, Laboring in the Night, etc., etc.

Dr. Thomas C. Middleton, the Augustinian priest to whose untiring zeal in the cause of Catholic historical research we owe in the main the splendid "Records of the American Catholic Historical Society of Philadelphia," as also the foundation of the Society itself, has written an interesting account of the Seaside Mission at Atlantic City. That mission has passed its golden jubilee period, having been established in 1855. The record, however, goes back to 1679 when we find a mission station in Elizabeth, N. J., where a number of French Catholics had settled. Other signs of Catholic life at that early period are found at Burlington, where John Tatham, one of the deputy governors of West Jersey, had opened a chapel for the accommodation of the neighboring Catholics. The story is told including events up to the present year, and makes delightful as well as instructive reading in a pamphlet of some fifty pages.

The Messrs. Benzigers in a brief circular addressed to the clergy make a good plea for their illustrated monthly. They point out the fact that the experimental ventures of publishers who undertake to make competition by proposing to offer a cheaper periodical of equal quality are not merely doomed to failure, but involve as a rule others in their luckless speculations when they induce them to put their money into the enterprise. A proof of this fact is had in the failure of "Men and Women," which had a clever and energetic editor at its head, a good staff of contributors, a way of catering to prevailing tastes in its general get-up, a stock company to give it credit, a "fabulous subscription list," and an advertising patronage that seemed on a level with the most popular secular magazines of the same tendency. Yet it failed to meet its obligations and the promises of its undertakers. In the meantime it crowded out more solid magazines, and apart from the loss and the disappointment, it helped to lessen the confidence which Catholics are expected to entertain toward enterprises made in the name of religion. The Benzigers offer good Catholic family reading at a reasonable subscription rate, and that is good business and good religion.

Bishop Stang of Fall River is publishing his "Synopsis of Principles of Moral Theology," which has been in the hands of students who made their course under him at Louvain. The volume is entitled *Medulla Fundamentalis Theologiae Moralis*, and serves as an introduction to the study of Morals, particularly useful for seminarians and priests who prepare for examinations in that branch of studies.

The Vincentian Fathers have done a good service to Catholic education by inducing Mother Mary Loyola, of the Bar Convent, York, to write the story of our Lord's Life for children. The book, "Jesus of Nazareth," is handsomely illustrated, and should be in every Juvenile's Library.

The Little Office of the Blessed Virgin Mary with English rubrics, large black type, and of convenient size to carry about, will prove a boon to religious and secular tertiaries and sodalists who do not want to spoil good eyes by reading bad print in semi-obscure chapels or churches. It is a matter about which spiritual directors might well have a care, for pious sheep rarely know where or how to help themselves in such matters. (Pustet & Co.)

Erie Diocese has its Catholic School Journal. The Director of Parish Schools, Father C. Wienker, publishes a twelve-page monthly, "The Christian Home and School," which promises to become a practical exponent of sound educational principles. It begins with a brief history of the different parochial schools which were for the most part begun under great difficulties, calling for unusual sacrifices on the part of the pastors who had to take up the task of teaching the children until they could obtain the aid of religious school sisters. These in turn found it frequently necessary to live on scanty alms and to support even the schools, before the people could be made to realize that it was their gain to aid financially in the upbuilding of schools which combined religious education with secular instruction imparted in non-sectarian public schools. If the priests of Erie support a journal of this kind they will add a powerful factor to the means by which we are to train up an intelligent, educated population likely to make the Catholic religion respected among all fair-minded Americans.

Father Robert Hugh Benson, whose power since he came into the Catholic Church of producing ever fresh and interesting reading seems inexhaustible, adds to the list of his stories in which historical and religious truth is cleverly entwined through narrative and colloquy another, *The Queen's Tragedy*. It is the story of Mary Tudor, as an honest Catholic would have to tell it. The American publisher is B. Herder.

My Queen and My Mother makes admirable reading for October devotions to Our Blessed Lady. It consists of a series of reflections, partly in form of prayers, upon the various petitions and titles of the Litany. The illustrations are well selected. (Benziger Brothers.)

Our Thomas à Kempis literature is growing and being brought out in neat style by Kegan Paul, Trench, Trübner & Co. The latest accession to the series is *The Chronicle of the Canons Regular of Mount St. Agnes*, translated by J. P. Arthur, who had previously put into English the Lives of Gerard Groot, Florentius Radewin and their followers under the title of *The Founders of the New Devotion*.

The request from several quarters to print in this issue the Pastoral Letter addressed by the Sovereign Pontiff to the Italian Bishops and to comment upon it, obliged us to hold over for the next number of the REVIEW some matter announced to appear in this issue on the subject of Fogazzaro's recent novel, *The Saint*. A paper by the editor on the Mosaic Authorship of the Pentateuch gave place to one on the same subject by the Jesuit Father Maas, with whose scholarly and conservative contributions in the field of Biblical studies our readers are already familiar, and who may be trusted to give a sound judgment supported by critical demonstration on so important a topic.

An article in one of our secular journals, in which a priest who had previously renounced his sacred obligations and his faith, assigns the reasons for his defection, has called forth severe criticism. Among the motives which he assigns for the act are the low grade of education and culture which he found among some of the Catholic clergy with whom he consorted; and for this he blames the Catholic Church. The statement need not create anxiety. It has provoked even the regretful comment of the editor who publishes it, and who does not admit the logic of the once honored priest, which, according to his own estimate, brought him to deny God's existence. It is not difficult to see that the writer of the article does not give the world all the facts along the process that led him from the faith of the Catholic Church to the indifference of bald atheism. Nor is it conceivable that a nobly honest mind, even when blinded by the prejudice begotten of disappointment, would go out of his way to befoul the home that once sheltered him.

We are glad to announce that we have arranged to publish the sole authorized English translation (by Father Robinson, O.F.M.) of the "Golden Sayings, or *Dicta Aurea*, of Brother Giles." This volume, so far as we can say at this writing, will be a companion volume of our *The Writings of St. Francis of Assisi*.

Brother Giles was one of the first to join St. Francis, and lived some thirty-five years after St. Francis's death. His Golden Sayings have been collected and edited critically recently, by the Quaracchi Fathers, Florence, Italy. It is their excellent edition which Father Paschal has translated, and which we are preparing to issue in an English dress. The Golden Sayings partake largely of the character of the writings of Thomas à Kempis, although more original in tone.

The ever-growing circle of readers of the literature "that has grown about the name of the sweet Saint of Assisi"—especially our American Catholic readers—will hail with delight the further announcement that the seventh centenary of the foundation of the Franciscan Order will see the publication of a new English Life of the Poor Man of Assisi. The work of preparing the English Life, we understand, has passed finally and definitely into the hands of the American Friar, who, if we are to judge from the verdict of the best-informed critics, Protestant as well as Catholic, both at home and abroad, is the man best equipped at all points for this labor of love.

Apropos of the seventh centenary of the founding of the Franciscan Order, which occurs in 1909, Father Denis Schuler, Minister General of the Friars Minor, has published a timely letter on the study of Franciscan literature which seems to us to put the whole question on its proper basis. While praising the enthusiasm shown by non-Catholics in this field and expressing gratitude for their good work in making the life of St. Francis better known, he points out that their interpretation of the Poverello's ideals and attainments cannot always be taken as the correct one, owing to the erroneously preconceived notions of medieval history often found in non-Catholic works. After all, one must be inside the Church to get a true perspective of the life of St. Francis.

"Catholic Churchmen in Science," by Dr. James J. Walsh, which is ready now, gives the real answer to the question: Is there a conflict between Religion and Science? Here are the lives of seven distinguished founders in as many different

sciences who were Catholic clergymen. They lived in every century, from the fifteenth to the nineteenth. They were all deeply beloved by their fellow-clergymen. They passed peaceful, happy lives in the successful pursuit of science. They were geniuses in the best sense of the word. Far from their science interfering with their religion in any way, they were all faithful churchmen of more than ordinary devotion to their religious duties.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

LA DÉVOTION AU SACRÉ COEUR DE JÉSUS. Doctrine, Histoire. Par J. V. Bainvel, Professeur de théologie à l'Institut Catholique de Paris. Paris, 117 rue de Rennes : Gabriel Beauchesne et Cie. 1906. Pp. viii—373. Prix, 3 francs. 50.

LA THÉOLOGIE DE SAINT HIPPOLYTE. Par Adhémar d'Alés. Bibliothèque de Théologie Historique, publiée sous la direction des professeurs de théologie à l'Institut Catholique de Paris. Paris, 117 rue de Rennes : Gabriel Beauchesne et Cie. 1906. Pp. liv—242. Prix, 6 francs.

DE EVANGELIORUM INSPIRATIONE, DE DOGMATIS EVOLUTIONE, DE ARCANI DISCIPLINA. Auctore P. Reginaldus M. Fei, O.P., Professor in Universitate Friburgensi apud Helvetios. Paris, 117 rue de Rennes : Gabriel Beauchesne et Cie. 1906. Pp. 113. Pretium, 2 francs. 50.

THE SOCIAL MESSAGE OF THE MODERN PULPIT. By Charles Reynolds Brown, First Congregational Church, Oakland, Cal. New York : Charles Scribner's Sons. 1906. Pp. xii—293. Price, \$1.25, net.

BRIEFS FOR OUR TIMES. By Morgan M. Sheedy, Rector of St. John's Church, Altoona, Pa., author of "Christian Unity," "Social Problems," etc. New York : Thomas Whittaker. 1906. Pp. 237. Price, \$1.00, net.

MIRACLES. By Gideon W. B. Marsh, B.A., Physician and Surgeon (Westminster Lectures. Second Series. Edited by the Rev. Francis Aveling, D.D.). London and Edinburgh : Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 71. Price, bound, \$0.30.

THE SECRET OF THE CELL. By B. C. A. Windle, M.D., President Queen's College, Cork. Westminster Lectures. St. Louis, Mo.: B. Herder. Pp. 52. Price, \$0.30.

EVIL: ITS NATURE AND CAUSE. By the Rev. A. B. Sharpe, M.A. Westminster Lectures. St. Louis, Mo.: B. Herder. Pp. 70. Price, bound, \$0.30.

THE DIVINITY OF CHRIST. By the Rev. Joseph Rickaby, S.J. Westminster Lectures. St. Louis, Mo.: B. Herder. Pp. 38. Price, bound, \$0.30.

SCIENCE AND FAITH. By the Rev. Francis Aveling, D.D. Westminster Lectures. St. Louis, Mo.: B. Herder. Pp. 64. Price, bound, \$0.30.

THE ASCENT OF MOUNT CARMEL. By St. John of the Cross. Translated by David Lewis. With Corrections and a Prefatory Essay on the Development of Mysticism in the Carmelite Order, by Benedict Zimmermann, O.C.D., Prior of St. Luke's, Somerset, England. New York, Cincinnati, Chicago : Benziger Brothers. Pp. 388. Price, \$2.00.

JESUS OF NAZARETH. The Story of His Life. Written for Children. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. New York, Cincinnati, Chicago : Benziger Brothers. 1906. Pp. 401.

THE ECCLESIASTICAL REVIEW

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PLATO AND OTHERS ON PURGATORY.

When, therefore, Radamanthus receives such a one, he knows nothing of him—neither who he is nor from whom he is descended. He knows only that he is a certain sinner; and, noticing this, he sends him to Tartarus, signifying, however, whether he thinks him to be curable or incurable.¹

SUCH is the opinion of the great Greek Philosopher on the judgment and the consequences of the judgment which he conceives will meet the sinner on his arrival into the next world. Of all the forcible passages to be found scattered in so wealthy a profusion up and down the writings of this wonderful writer, very few will compare with that from which the above extract is taken. Plato presents us with his firm conviction that, in the future life, an everlasting reward awaits the perfectly righteous, eternal punishment the perfectly wicked, and, for those who depart hence in a state neither of complete perfection nor of consummate depravity, pains and torments are reserved which will, eventually, be brought to an end.

The Philosopher commences his reasoning on this subject by putting into the mouth of his great hero, Socrates, what, he admits, the learned would consider to be a fable, but which he considers to contain a large amount of truth. In the beginning mankind was judged, while still alive, on the day of death. Living, they were judged by the living. Dead, they were consigned, according to the judgment already pronounced, to one of two places, the righteous being led away to the islands of the Blessed, the

¹ *Gorgias*. Routh's edition, p. 296.

wicked to Tartarus. As the joys in the islands of the Blessed were to last for ever, so were the pains inflicted in Tartarus to be without end. Such was the arrangement; but it was an arrangement which, so Zeus was informed by the custodians of the celestial abodes, admitted of one very serious drawback. Pluto approached the Supreme Being with the information that many persons had entered into heaven who, while it was true that they did not deserve to be sent away to Tartarus, were not fitted at all to be partakers of the joys bestowed on those who enjoyed a place in the islands of the Blessed. They were unworthy of either heaven or hell. To obviate this miscarriage of justice Zeus introduces a change both in the circumstances and in the personnel of the judgment. Man shall be examined, not before his death, but afterwards. He shall be judged by three of the sons of Jupiter, who, themselves, have passed by means of death from human life to immortality. The dead, stripped of their bodies, shall stand before one of these judges who, because they also are without the body, will be able to clearly see the state of the soul placed before them. Flesh, on the one hand, shall not hide the sins of the culprit spirit, neither, on the other, shall it blind the eyes of the spiritual examiner, who will know nothing more of the person whose fate he is to decide than that, here before him, stands the soul of a human being awaiting judgment. "So that," says the Supreme Being, "most just will then be the determination concerning the final journey of man."

Having narrated this story, Plato proceeds to lay upon it, as upon a basis, his own views concerning the future state. He first reasons, from the appearance of the body after death, about the appearance, after death, of the soul. What will this latter be like as it stands face to face, now freed from the flesh, before its judge? As the body presents to the gaze of those who stand around it, just when the spirit has left it and breath has ceased, the same characteristics and marks which it possessed while living, so the soul, when separated in death from the body, will appear to the judge with those marks upon it which it will have been bound to assume in life. If the body lies wounded on the sick-bed, wounded it will lie in death; if the person has carried a scar when strong and well, the scar will not leave him even when he sickens

and death has ensued. Equally, if a soul has been guilty of unrighteousness in any shape or form, that unrighteousness will have impressed itself like a wound or a scar upon that soul, and this mark, remaining in life, will remain also in death, then to become most clear and manifest to the eyes of the judge.

Now, continues the Philosopher in his argument, just as there are diseases and wounds of the body, some curable and others incurable, so, in the soul after death there are wounds of a moral nature, some remediable and some without remedy. The condemned person, in case he bears upon himself the marks of moral evils which do not render the restoration to moral health an impossibility, will, like the reprobate, be sent to Tartarus, but, unlike these, he will at some time in the future be released. He must be punished. He must submit to pains and torments. He is to be made morally well again, which is the same as saying that he is once more to become righteous; and punishment, contends Plato, is the only means by which justice, once lost, can be recovered, and innocence regained.²

As in everything which this wonderful writer endeavors to press home to the mind of his readers, so here, through the whole argument, beautiful in expression, forcible in presentation, there run two or three principles which, once admitted, make the conclusion unanswerable. First it was laid down that some souls pass away to the next world unfitted for heaven and hell alike. He then asserts that all punishment, properly and deservedly administered, is beneficial, and to this principle he adds another, to which reference is made above, that there is no deliverance from a state of injustice unless by means of pain. "It is fitting," he says, "that everyone actually suffering a punishment rightly administered by another, should either himself become better for it and profit by it, or afford a kind of example to others who, seeing him suffer what he does, get frightened and reform." It is here, Plato would argue, that we possess the real explanation of all the torments to which the souls of the condemned, whether their case admits of a remedy or not, are called upon to bear in Tartarus. With regard to those whose sins have not been of the most grievous nature and whose wounds, therefore, are not past

² δι γὰρ δίδυτε δλλως δδικιας δπαλλάττεσθαι

the healing, pain has a refining influence. It ameliorates. It improves the object it attacks. It purifies. It so profits the soul that, after a time, Tartarus will no longer be a fitting place of abode for it, but it will have to be transferred to the islands of the Blessed, with the environment of which it will now be in agreement, the pleasures and the delights of which it will be capable of appreciating. The same will be the uses and the results of the sufferings of those who are in a hopeless condition and who must, therefore, suffer on for ever. Incapable of cure themselves, they exist as object lessons to the curable in the healing process to which, side by side with the reprobate, these are being subjected. The sight of the penalty undergone by the damned will assist in bringing about that attitude of mind without which the soul less guilty cannot hope for that permanent betterment necessary before it can leave the place of pain and purification. It will be frightened at what it sees. It will consider how far on the road to the same unalterable doom it has itself advanced. It will shrink back further and further from the state of mind which would so much as think of the commission of unpardonable wickedness, even had the soul the chance of doing so. A condition of complete justice will be the result of the punishments both borne and witnessed by the soul in its purgatory. The personal pains of the unhappy, but hopeful, culprit will make amends for its own wickedness and, at the same time, will act as a deterrent, making it impossible for it ever again even to think of evil, unless with the greatest detestation; while the picture of suffering supplied by the reprobate will produce a sense of horror for all iniquity, since it is now clearly seen that these awful and everlasting torments are the end to which all iniquity is directed.

The description of Purgatory in the 6th Book of Virgil's *Eneid* has been supposed by many to be a plain proof of the influence exercised by the writings of the Greek Philosopher on the mind of the Latin Poet. Certainly, resemblances between the two writers may be noticed. Both acknowledge a purgatory. Both, also, admit the doctrine of the transmigration of souls. But, while Plato holds that the transmigration of souls is itself a punishment and a kind of purgatory, Virgil conceives that the rebirth on earth will be some sort of reward, and that, only for a

select few. And, again, while the Greek asserts that pain is necessary for the restoration of innocence previous to entrance into the islands of the Blessed, the Roman seems to make his state of purification not only a condition before admission into the Elysian fields, but a requisite necessary for obtaining perfect forgetfulness of the past which those must possess who are to live on earth again. Still, the interesting and the important point in the 6th Book of the *Eneid* is that the poet is not able to conceive of a soul's leaving this present life without standing in need of purification on the other side of the grave. He asserts that that purification consists in bearing pain.

Ergo excentur poenis, veterumque malorum
 Supplicia expendunt. Aliae panduntur inanes
 Suspensa ad ventos; aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni.

Virgil endeavors to make it perfectly clear that these pains must inevitably be the portion of the soul in the next world. Joined to the flesh that soul forgets its heavenly origin. To an extent, the hurtful body, the parts and the members of which are of the earth, earthly, both weighs down the higher nature and paralyzes many of the efforts which it may have felt inclined to make for nobler objects. Enclosed in the dark prison of the body it has not been able to look upwards. Death came; life went; but, continues the poet:—

Non tamen omne malum miseris, nec funditus omnes
 Corporeae excedunt pestes; penitusque necesse est
 Multa diu concreta modis inolescere miris.
 Ergo excentur poenis.

Nor are the imperfections contracted in a lifetime by contact with the flesh to be wiped away in a moment. The *multa diu concreta* are not to be altogether obliterated out of hand. It must take time, and the space of time will not be a short one. If, after these pains,

Per amplum mittimur Elysium—

nevertheless, Virgil assures us, this will be only

Donec [i. e. quando] longa dies perfecto temporis orbe
 Concretam exemit labem, purumque reliquit
 Aethereum sensum, atque aura*ī* simplicis ignem.

Nearer to the views set forth by Plato in the *Gorgias*, and somewhat similar to the Christian doctrine concerning Purgatory, is a striking passage of the Babylonian Talmud. In mentioning the Talmud it is difficult not to deplore the complete indifference with which the Christian ecclesiastic is inclined to regard this remarkable storehouse of Jewish thought. That it is tedious reading ; that a large amount of what it contains is now useless, even to the Jews themselves ; that much of it is crude, indelicate, and greatly absurd, will be readily admitted. Yet, on the other hand, while it also contains much that is extremely beautiful, no other book so well clears up some of the obscure texts of Sacred Writ, or throws so strong a light on the beginnings of Christian thought, or helps so much the student to see the drift, as well as the appositeness, of many of the Gospel expressions. The following is the passage on purgatory to which allusion has been made :—

The school of Shammai says that there will be three companies on the day of Judgment. One of these will be the perfectly just, another will be the perfectly wicked, and a third will be those who are between the two (i. e. neither completely bad nor altogether good). The perfectly just are both written and sealed forthwith to life everlasting ; the perfectly wicked are both written and sealed immediately to Gehenna ; according to the Scripture, Dan. 12 : 2. “And many of those that sleep in the dust of the earth shall awake, these to life everlasting and these to shame and everlasting ignominy.” Those that are neither perfectly good nor perfectly bad shall go down to Gehenna and, having waited there in lamentation they shall return, according to the Scripture, Zacherias 12 : 9. “And I will send the third part through the fire, and I will refine them as silver is refined and try them as gold is tried. He shall call upon my name and I will answer him.” And Anna speaks concerning these, I Samuel 2 : 6. “The Lord killeth and bringeth back to life ; He sendeth down to Sheol and raiseth up.”³

The allusion of the Talmudist to the purification by fire will remind us of the words already given from Virgil, *aut exuritur igni*, and, at the same time, it will also remind us of “the fire of

³ Rosh Ha Shanaḥ, 16, 2. Babylonian Talmud.

Purgatory," an expression most usual on the lips of the Catholic when speaking of the preparation which the departed soul will be called upon to make before entering Heaven. But it will be noticed that the principle adopted by the Talmudist, as almost self-evident, is the same as that laid down by Plato. Both Greek and Jew are agreed in this that there exist a multitude of souls who, on leaving this world, are unfitted for heaven and are too good for hell. They are even of the same opinion in maintaining that Tartarus or Gehenna is the one place of punishment as well for the reprobate as for those whose ultimate destiny is perpetual happiness. They differ only in the process by which they arrive at the conclusion that purifying pain does indeed await the intermediate class of the departed; for, while Plato reverts to his accustomed habit of appealing to reason, the Talmudist makes his appeal to the Bible which, it must be confessed, he quotes with considerable effect.

The fact is that the principle and the reasoning of the Greek Philosopher in this matter take complete possession of the mind when it allows itself, without bias, to consider the doctrine of Purgatory simply by means of the light of the intellect alone. We see the truth of this particularly in the well known remarks on Purgatory made by Dr. Johnson, one of the strongest and clearest minds of any age. It is the *reasonableness* of the truth which the great English writer upholds, and, although he supposes that his argument is a Catholic one, it is, nevertheless, the argument of Plato in the *Gorgias*, with the whole of whose writings he was far more familiar than he was with the polemics of Catholicism. "Sir," says Johnson, in reply to his biographer, "it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment nor so good as to merit to be admitted into the society of Blessed Spirits; and, therefore, that God is graciously pleased to allow of a middle state where they may be purified by certain degrees of suffering. You see there is nothing unreasonable in that."⁴

The extract from the Talmud cannot be dismissed without a farther reflection. It presents us with a view which approaches

⁴ Bos. Johnson, Vol. I, p. 380.

very nearly the Christian conception of Purgatory, and, it needs hardly to be said, to the Christian Purgatory is a place where the soul, beloved of God, awaits with eagerness the moment of deliverance from its pains, and longs for its joyful entrance into Heaven. The Hebrew word which we have above translated by "waiting in lamentation" implies a moaning restlessness at the absence of something the deprivation of which is most sorely felt. There appears no hint of this in the pagan idea of purgatory, whether of Plato or of Virgil. With *their* departed souls there seems to be no sign of "thirsting after God." And, then, again, God enters into this Jewish idea in much the same manner as He does into that of the Christian. He thinks of and cares for the soul which, in pain, is exiled from His presence, and, He is ready to listen to prayers for the mitigation of, or for release from, those pains. True, the Talmudist supposes that the prayers will be offered by the suffering soul itself: "He shall call upon me and I will answer"; but the mind of the survivor would not be long in coming to the conclusion that that kind Being, who will hear and answer a petition out of purgatory sent up by a soul on its own behalf, will not be deaf to beseechings, prompted by love and pity, sent up on behalf of the same soul by those still alive on earth.⁵

This Jewish, and, still more, the Christian idea of Purgatory—the tenderness of God in the matter, the intense longing of the departed for Heaven, and the painful condition in which they are represented as being—do indeed, both of them, impel the heart of the living to break forth in prayer for the dead. Sir Thomas Browne, the author of the *Religio Medici*, allows us to see what a man will naturally do with regard to those who are gone before when he is not influenced by deep-set prejudice. He says: "A third there is [i. e. opinion relating to the dead] which I did never positively maintain or practise, but have often wished it had been consonant to truth and not offensive to my religion, and that is, the prayer for the dead; whereunto I was inclined from some charitable inducements whereby I could scarce contain my prayers

⁵ That the Jews pray for their dead may be seen in *A Rabbinical Commentary on Genesis*, by Hershon, pp. 61–62; also see *Jewish Life in the Middle Ages*, by Abrahams, p. 140.

for a friend at the ringing of a bell, or behold his corpse without an orison for his soul.”⁶ And it is pathetic to see, in the following prayer of Dr. Johnson for the soul of his mother, the struggle going on between his prejudices as a Protestant, which told him that it was wrong to pray for the dead, and his reason as a deep thinker together with his charity as one most tenderhearted, both of which told him it was right. “I commend, O Lord, so far as it may be lawful, into Thy hands, the soul of my departed mother, beseeching Thee to grant her whatever is most beneficial to her in her present state.”⁷

Had Dr. Johnson been as deeply read in ancient Christian literature as he was both in the ancient authors of Greece and Rome as well as in the polite literature of his own times, it is very probable that his Protestant prejudice against purgatory would have been completely overcome. His prayer for his departed mother would then have been marked by a surer tone, a tone which, it can hardly be doubted, it would already have assumed had only his reason unchained been allowed solely to guide him in the matter. Perhaps, too, had Sir Thomas Browne lived in the eighteenth, instead of the seventeenth, century he would have hesitated before asserting so positively that prayers for the dead are not “consonant to truth” or even that they are “offensive” to his religion, i. e. the religion of the Church of England. For in the year 1723 gentle and learned Thomas Hearne the Antiquary, and an Anglican, gave expression to the following views on the subject:—

“Praying for the dead is most certainly a very ancient and primitive custom, as appears from the Fathers. Our best English divines are also for it, and many use it privately tho’ not publicly. Dr. Isaac Barrow and Mr. Thorndyke were mightily for it. It is justified from II Macabees 12: 44: ‘For if he [Judas Macca-baeus] had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.’ And in Matt. 12: 32, we have: ‘And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him,

⁶ *Religio Medici*, p. 9.

⁷ Johnson. Prayers. Works, Vol. XII.

neither in this world, neither in the world to come.' This shews some sins, of an inferior nature, are forgiven in the world to come."⁸

We are not concerned with the question as to whether or not Hearne was right in laying to the account of the "best divines" of the English Church belief in and practice of prayers for the dead. The important point is that this erudite and delightful scholar could not resist the conviction that the dead stand in need of the suffrages of the living, and that that conviction is, not merely reasonable, not only the outcome of our purest and best sentiments, but, more than this, is itself a Christian truth.

JOHN FREELAND.

Ely, England.

FIRE INSURANCE OF CHURCH PROPERTY.

IN these days of insurance scandals, insurance probing, and insurance law revision, it may not be amiss to direct attention to the subject of insurance of church properties against loss by fire, and to ascertain whether or not this matter is conducted according to business principles in which safety and the best advantages of our churches are alike consulted. If I were to discuss insurance profits in general, a decided distinction would have to be made between life insurance and fire insurance. I am convinced that the latter is far more profitable than the former, even under ordinary circumstances. But when extraordinary occasions arise, such as have within comparatively recent times arisen at Boston, Chicago, Baltimore, and San Francisco, and may at any moment arise again, the wide difference in the two branches is easily seen. For the companies insuring against fire, a conflagration of twenty-four hours' duration may wipe out and has wiped out the profits of decades of years. But the history of life insurance has no record of such wholesale losses—losses which make the strongest companies stagger and set insurance circles to wondering which company or companies shall fall next.

But the question is not one of determining how much the fire insurance companies make. It is one of determining how much

⁸ *Reliquiae Hearnianae*, Vol. II, p. 188.

the Church is needlessly losing ; how much can be easily and readily saved by methods more business-like and up-to-date than those now universally in vogue.

I.—OUR PRESENT METHOD OF INSURANCE.

The greater part of ecclesiastical property in this country is to-day insured in stock companies through local agents. Whatever may be said of the advisability or inadvisability of founding church mutual fire insurance companies, I do not hesitate to say that the present method of insuring church properties is unsatisfactory, if not in reality sinfully extravagant.

In the first place, it is unsatisfactory, that is to say, unbusiness-like. How many of the pastors entrusted with the care of church properties have the slightest notion of the stability or instability of the companies insuring their properties ? "We leave that to our local agent," they say. Yes, and the local agent, too often, alas, is more solicitous to find a company that pays large commissions than to represent a company doing a safe and sure business. Few of us will deposit our private funds in banks of whose soundness we know absolutely nothing. It is advisable to exercise no less care when there is question of the Church's monies. And yet one may see frequently policies written for large amounts in companies notoriously unsound and in which the well-informed man would not place a risk of \$100.

How many pastors insist upon their insurance being widely distributed ? In the San Francisco disaster the Traders Company of Chicago went (some may say needlessly) to the wall. The writer knows of a policy of \$10,000, written in this company by a local agent upon a property on which the total insurance did not amount to \$25,000. And since the policies were only recently written, the institution was out something over \$200, which might have easily been reduced to \$20, had the risks been judiciously distributed. But had a fire loss occurred between the time that San Francisco was stricken and new policies were written to cover this amount, the entire insurance might not have been worth more than the paper it was written on.

It is a frequently neglected matter among pastors who insure, to insist upon the policies on the same property being uniformly

written, so that in case of loss there will be no dispute by the various companies as to how much or what their policies cover. Indeed, many pastors are apparently not aware that it is economy for the Church to write, for example, policies for five years instead of three. A policy for \$10,000 that can be written for three years for \$15 per thousand, costing \$150, will write for five years at a rate of \$22.50, costing \$225. Three five-year renewals covering fifteen years will thus cost \$675, while five three-year renewals covering the same time will cost \$750. To the mind of the pastor this difference may not always be worth considering, but to the shrewd insurance man it is well worth the while. Three million dollars insurance extending over fifteen years can be carried in policies of five-year terms for \$22,500 less than if written in policies of three-year terms. And there are many dioceses carrying many times \$3,000,000.

A method that is unbusiness-like is certain to be likewise extravagant; but the extravagance of the present methods of church insurance is particularly pronounced even in that in which these methods may be said to be very business-like. I refer to the conduct of insurance matters through local agents or brokers. An example will best illustrate what I mean. Father H—— wishes to insure his new church and school for \$100,000. He calls in Mr. Smith, his parishioner and a local insurance agent and broker. Mr. Smith writes a part of this amount in companies represented by himself, retaining a commission of fifteen per cent on the premiums. The rest he insures, perchance, through the office of Mr. Jones, receiving five per cent on all business thus brought in, whilst Mr. Jones, who represents the companies writing the policies, receives ten per cent on these as on all premiums. But neither Mr. Smith nor Mr. Jones is a "General Agent." So that in this case, if the rate be \$15 per thousand, the premiums would amount to \$1500, on which the local agents receive fifteen per cent, or \$225. And the general agents have yet to receive their commission before the premium gets to the insuring companies. Thus Father H—— reaches the companies through always two and sometimes three middlemen, and pays toll to each. To show how he or rather the church which he represents may reserve to itself for charitable or other purposes all such commissions is the object I have in view.

II.—A BETTER METHOD.

What remedy is proposed, then, for the cure of the above enumerated evils? A simple one and an effective one: *take the insurance of all church properties into the Chancery Office.* Let the chancellor or a competent assistant register as an insurance broker. Let him make an agreement with one or several general agents to take care of all insurance matters. In other words, *blot out the local agents*, and devote to charitable or diocesan purposes the fifteen or more per cent received on all premiums. It can assuredly be done, if you only know how to go about it. It is done in Boston. It is done in Fall River. It is being done to a certain extent in Springfield, and there may be other dioceses of which I have no knowledge, where this method of insurance is successfully maintained.

There is no diocese, I imagine, where it could not be done. The introduction of it will, of course, create opposition from certain interested quarters. The local brokers will bitterly oppose you. The Catholic brokers will oppose you chiefly, perhaps, on sentimental grounds. The non-Catholic brokers will frown upon the system as a matter of business. Said one of the latter class to the writer: "Father, we shall contest every step you take. We recognize that this is not a matter of sentiment but of business. We have had this business many years. We will hold it if we can. It is simply a question of who gets the dollar. We will keep it away from you if we can, but we don't blame you for trying to get it. *The only wonder is that you have not tried to get it long ago.*" Eighteen months have passed, and the local agents have realized that the "good thing" is gone from them forever, and they have left us in peace. At present all diocesan insurance is effected through the chancellor. Existing policies, of course, were not disturbed. But all new policies are written in *A-No. 1* companies. All insurance is judiciously distributed. Every policy on the same property is uniform in reading. Every policy is written in the most economical way. And, best of all, the diocesan charities are made the beneficiaries of the profits accruing from commissions.

How these monies can in conscience be allowed to flow into

other channels, once the matter is brought to the attention of the proper authorities, is not clear to the writer. But if, with all due respect to his ecclesiastical superiors, he may urge what is so clearly patent a duty where it can be done, he would say: "If the scheme is to be put in working, *let it be made a matter of diocesan statute*. Otherwise those who have it in charge will meet with obstacles compared with which those placed in their way by the insurance brokers will be but grains of sand. Some pastors will insist that the commission be returned to them. Others will strive to become themselves brokers and will want to sell their insurance to the lowest bidders. Others will convince themselves that the interests of their particular parish will be best preserved by continuing to insure through Mr. S—, a parishioner and generous contributor to church collections; while others still will be on principle "agin the government." If the arrangements are made uniform and compulsory, admitting of no exceptions, since in every case it involves the proper use of parish monies, then the one in charge can devote all his energies to overcoming opposition from without, whilst he has nothing to fear from within the ramparts.

What a saving to the Catholic Church in the United States, if every diocese would thus control its insurance! I would not dare to make an approximate estimate of the total amount paid each year in insurance premiums by the Church in this country, but I am certain that the commissions on this amount would at the very lowest make a sum of six figures. I know one small diocese that saves to itself annually over \$2,000. What does Boston save? What might be saved by New York, Chicago, Baltimore, and the rest?

But I have spoken thus far only of the saving of *commissions* on premiums. What if the premiums themselves could be saved? What an enormous saving each year to the Church? Who will figure the amount paid each year in premiums by the Church in the United States? There are no data at hand for the reckoning of this amount, but to place it at one million dollars would seem to me a conservative estimate. This amount is not of course all gain, as fire losses must be deducted. In a circular sent out from the diocese of Cleveland the following statement is made: "The

losses in the diocese of Cleveland since its foundation have not amounted to ten per cent of the premiums paid." But this low percentage would hardly prevail in the majority of dioceses. I know of a diocese where in six years the fire losses paid on church properties exceeded the premiums paid by *over forty thousand dollars*. Yet I am confident that a general average taken all over the country would show an enormous profit to the insuring companies (San Francisco excluded). How can these premiums be saved to the Church? Only by the establishment of church mutual fire insurance companies. But the discussion of such an important project requires treatment in a separate paper. Suffice to say now that mutual insurance would seem to be impossible to most dioceses at the present time, and that the loss of money in premiums is one that it is impossible to avoid, while insurance in stock companies through the chancery office is within the reach of all and easily and readily effected.¹

In my next paper I shall explain what seems to me a still more profitable and at the same time quite feasible method of fire insurance of our churches by a system of properly organized *Church Mutual Insurance*.

JAMES E. CASSIDY, *Chancellor.*

Fall River, Mass.

A MIRROR OF SHALOTT.*

IX.—FATHER STEIN'S TALE.

OLD Father Stein was a figure that greatly fascinated me during my first weeks in Rome, after I had got over the slight impatience that his personality roused in me. He was slow of speech and thought and movement, and had that distress-

¹ The full credit for the conception and putting in practice of the Chancery Agency Scheme, at least in New England, the writer gladly accords to the Rev. M. J. Doody, P.R., St. Mary's, Cambridgeport, Mass., one-time Chancellor of the Archdiocese of Boston. His remarkable aptitude for details, his sagacity in all things financial, his unflinching courage in the face of all sorts of opposition and hindrances, and with all this an unfailing courtesy to everyone, friend and opponent, made him the ideal pioneer in clearing a path for Church Insurance.

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ing grip of the obvious that is characteristic of the German mind. I soon rejoiced to look at his heavy face, generally unshaven, his deep, twinkling eyes, and the ponderous body that had such an air of eternal immovability, and to watch his mind, as through a glass-case, laboring like an engine over a fact that he had begun to assimilate. He took a kind of paternal interest in me, too, and would thrust his thick hand under my arm as he stood by me, or clap me heavily on the shoulder as we met. But he was excellently educated, had seen much of the world, although always through a haze of the Fatherland that accompanied him everywhere, and had acquired an exceptional knowledge of English during his labors in a Lancashire mission. He used his large vocabulary with a good deal of skill.

I was pleased, then, when Monsignor announced on the following evening that Father Stein was prepared to contribute a story. But the German, knowing that he was master of the situation, would utter nothing at first but hoarse ejaculations at the thought of his reminiscences, and it was not until we had been seated for nearly half an hour before the fire that he consented to begin.

"It is of a dream," he said—"no more than that; and yet dreams too are under the hand of the good God; so I hold. Some, I know, are just folly; and tell us of nothing but the confusion of our own nature when the controlling will is withdrawn; but some, I hold, are the whispers of God and tell us of what we are too dull to hear in our waking life. You do not believe me? Very well; then listen.

"I knew a man in Germany, thirty years ago, who had lived many years away from God. He had been a Catholic, and was well-educated in religion till he grew to be a lad. Then he fell into sin, and dared not confess it; and he lied, and made bad confessions and approached the altar so. He once went to a strange priest to tell his sin, and dared not when the time came; and so added sin to sin, and lost his faith. It is ever so. We know it well. The soul dare not go on in that state, believing in God; and so by an inner act of the will renounces Him. 'It is not true—it is not true,' she cries; and at last the voice of faith is silent, and her eyes are blind."

The priest stopped and looked round him, and the old Rector nodded once or twice and murmured assent.

"For twenty years he had lived so; without God, and he was not unhappy; for the powers of his soul died one by one and he could no longer feel. Once or twice they struggled, in their death agony, and he stamped on them again. Once when his mother died, he nearly lived again; and his soul cried once more within him, and stirred herself; but he would not hear her. 'It is useless,' he said to her; 'there is no hope for you; lie still; there is nothing for you; you are dreaming; there is no life such as you think.' And he trampled her again, and she lay still."

We were all very quiet now; I certainly had not suspected such passion in this old priest; he had seemed to me slow and dull and not capable of any sort of delicate thought or phrase, far less of tragedy; but somehow now his great face was lighted up, his eyebrows twitched as he talked; and it seemed as if we were hearing of a murder that this man had seen for himself. Monsignor sat perfectly motionless, staring intently into the fire; and Father Brent was watching the German sideways; Father Stein took a deliberate pinch of snuff, snapped his box and put it away, and went on.

"This man had lived on the sea-coast as a child, but was now in business in a town on the Rhine; and had never visited his old home since he left it with his mother on his father's death. He was now about thirty-five years of age, when God was gracious to him. He was living in a cousin's house, with whom he was partner.

"One night he dreamed he was a child, and walking with one whom he knew was his sister (who had died before he was born); but he could not see her face. They were on a white, dusty road, and it was the noon of a hot, summer day. There was nothing to be seen round him, but great slopes of a dusty country with dry grass; and the burning sky overhead, and the sun. He was tired, and his feet ached, and he was crying as he walked, but he dared not cry loud for fear that his sister would turn and look at him, and he knew she was a—a *revenant*, and he did not wish to see her eyes. There was no wind, and no birds, and no clouds; only the grasshoppers sawed in the dry grass,

and the blood drummed in his ears until he thought he would go mad with the noise. And so they walked, the boy behind his sister, up a long hill. It seemed to him that they had been walking so for hours, for a life-time; and that there would be no end to it. His feet sank to the ankles in the dust, the sun beat on to his brain from above, the white road glared from below; and the tears ran down his cheeks.

"Then there was a breath of salt wind in his face, and his sister began to go faster, noiselessly; and he tried, too, to go faster, but could not; his heart beat like a hammer in his throat, and his feet lagged more and more; and little by little his sister was far in front; and he dared not cry out to her not to leave him, for fear she should turn and look at him; and at last he was walking alone; and he dared not lie down or rest.

"The road passed up a slope, and when he reached the top of it at last, he saw her again, far away, a little figure that turned to him and waved its hand; and behind her was the blue sea, very faint and in a mist of heat; and then he knew that the end of the bitter journey was very near.

"As he passed up the last slope the sea-line rose higher against the sky, but the line was only as the fine mark of a pencil where sea and sky met, and a dazzling white bird or two passed across it, and then dropped below the cliff. By the time he came near his sister the dusty road had died away into the grass, and he was walking over the fresh turf that felt cool to his hot feet. He threw himself down on the edge of it, by his sister, where she was lying with her head on her hands looking out at the sea where it spread itself out a thousand feet below; and still he had not seen her face.

"At the foot of the cliff was a little white beach, and the rocks ran down into deep water on every side of it, and threw a purple shadow across the sand; and there were birds here too, floating out from the cliff and turning and returning; and the sea beneath them was a clear blue, like a Cardinal's ring that I saw once; and the breeze blew up from the water and made him happy again."

Father Stein stopped again, with something of a sob in his old, heavy voice; and then he turned to us.

"You know such dreams," he said, "I cannot tell it as—as he told me; but he said it was like the bliss of the redeemed to look down on the sea and feel the breeze in his hair, and taste its saltiness.

"He did not wish his sister to speak, though he was afraid of her no more; and yet he knew that there was some secret to be told that would explain all—why they were here, and why she had come back to him, and why the sea was here, and the little beach below them, and the wind and the birds. But he was content to wait until it was time for her to tell him, as he knew she would. It was enough to lie here, after the dusty journey, beside her, and to wait for the word that should be spoken.

"Now, at first, he was so out of breath, and his heart beat so in his ears, that he could hear nothing but that and his own panting; but it grew quieter soon, and he began to hear something else—the noises of the sea beneath him. It was a still day, but there was movement down below; and the surge heaved itself softly against the cliff, and murmured in deep caves below, like the pedal note of the Frankfort organ, solemn and splendid; and the waves leaned over and washed gently on the sand. It was all so far beneath that he saw the breaking wave before the sound came up to him; and he lay there and watched and listened; and that great sound made him happier even than the light on the water, and the coolness and rest; for it was the sea itself that was speaking now.

"Then he saw suddenly that his sister had turned on her elbow and was looking at him; and he looked into her eyes, and knew her, though she had died before he was born. And she too was listening with her lips parted to the sound of the surge. And now he knew that the secret was to be told; and he watched her eyes, smiling. And she lifted her hand, as if to hold him silent; and waited; and again the sweet murmur and crash rose up from the sea; and she spoke, softly:—

"'It is the Precious Blood,' she said."

Father Stein was silent; and we all were silent for a while. As far as I was concerned at least, the story had somehow held me with an extraordinary fascination, I scarcely knew why.

There was a movement among the others, and presently the Frenchman spoke :—

“*Et puis?*” he said.

“The man awoke,” said Father Stein, “and found tears on his face.”

It was such a short story that there were still a few minutes before the time for night prayers, and we sat there without speaking again until the clock sounded in the campanile overhead, and the Rector rose and led the way into the west gallery of the church. I saw Father Stein waiting at the door for me to come up; and I knew why he was waiting.

He took my arm in his thick hand and held it a moment as the others passed down the two steps :—

“I was that man,” he said.

X.—MR. PERCIVAL'S TALE.

When I came in from Mass into the refectory on the morning following Father Stein's story, I found a layman breakfasting there with the Father Rector. We were introduced to one another; and I learned that Mr. Percival was a barrister who had arrived from England that morning on a holiday and was to stay at S. Filippo for a fortnight.

I yield to none in my respect for the clergy; at the same time a layman feels occasionally something of a pariah among them: I suppose this is bound to be so; hence I was pleased then to find another dog of my breed with whom I might consort, and even howl, if I so desired. I was pleased, too, with his appearance. He had that trim academic air that is characteristic of the Bar, in spite of his twenty-two hours' journey; and was dressed in an excellently-made, grey suit. He was very slightly bald on his forehead, and had those sharp-cut, mask-like features that mark a man as either lawyer, priest, or actor; he had, besides, delightful manners and even white teeth. I do not think I could have suggested any improvements in person, behavior, or costume.

By the time that my coffee had arrived, the Father Rector had run dry of conversation, and I could see that he was relieved when I joined in.

In a few minutes I was telling Mr. Percival about the symposium we had formed for the relating of preternatural adventures; and I presently asked him whether he had ever had any experience of the kind.

He shook his head.

"I have not," he said in his virile voice; "my business takes my time."

"I wish you had been with us earlier," put in the Rector. "I think you would have been interested."

"I am sure of it," he said. "I remember once—but you know, Father, frankly I am something of a sceptic."

"You remember?" I suggested.

He smiled very pleasantly with eyes and mouth.

"Yes, Mr. Benson; I was once next door to such a story. A friend of mine saw something; but I was not with him at the moment."

"Well; we finished last night," I said, "but do you think you would be too tired to entertain us this evening?"

"I shall be delighted to tell the story," he said easily. "But indeed I am a sceptic in this matter; I cannot dress it up."

"We want the naked fact," I said.

I went sight-seeing with him that day; and found him extremely intelligent and at the same time accurate. The two virtues do not run often together; and I felt confident that whatever he choose to tell us would be salient and true. I felt too that he would need few questions to draw him out; he would say what there was to be said unaided.

When we had taken our places that night, he began by again apologizing for his attitude of mind.

"I do not know, Reverend Fathers," he said, "what are your own theories in this matter, but it appears to me that if what seems to be preternatural can possibly be brought within the range of the natural, one is bound scientifically to treat it in that way. Now in this story of mine—for I will give you my explanation first in order to prejudice your minds as much as possible—in this story the whole matter can be accounted for by the imagination. My friend who saw what he saw was under rather theatrical circumstances, and he is an Irishman. Besides that,

he knew the history of the place in which he was ; and he was quite alone. On the other hand, he has never had an experience of the kind before or since ; he is perfectly truthful, and he saw what he saw in moderate daylight. I give you these facts first ; but I shall not inflict my theories on you again. I have no idea whether you will agree or disagree with them. I do not say that my judgment is the only sensible one, or anything offensive like that. I merely state what I feel I am bound to accept for the present."

There was a murmur of assent. Then he crossed his legs, leaned back and began :—

" In my first summer after I was called to the Bar I went down South Wales for a holiday with another man who had been with me at Oxford. His name was Murphy : he is a J. P. now in Ireland, I think. I cannot think why we went to South Wales ; but there it is : we did.

" We took the train to Cardiff; sent on our luggage up the Taff valley to an inn of which I cannot remember the name ; but it was close to where Lord Bute has a vineyard. Then we walked up to Llandaff, saw St. Tylo's tomb ; and went on again to this village.

" Next morning we thought we would look about us before going on ; and we went out for a stroll. It was one of the most glorious mornings I ever remember, quite cloudless, and very hot ; and we went up through the woods to get a breeze at the top of the hill.

" We found that the whole place was full of iron mines, disused now, as the iron is richer further up the country ; but I can tell you that they enormously improved the interest of the place. We found shaft after shaft, some protected and some not, but mostly overgrown with bushes ; so we had to walk carefully. We had passed half a dozen, I should think, before the thought of going down one of them occurred to Murphy.

" Well, we got down one at last ; though I rather wished for a rope once or twice ; and I think it was one of the most extraordinary sights I have ever seen. You know perhaps what the cave of a demon-king is like, in the first act of a pantomime.

Well, it was like that. There was a kind of blue light that poured down the shafts, refracted from surface to surface ; so that the sky was invisible. On all sides passages ran into total darkness ; huge reddish rocks stood out fantastically everywhere in the pale light ; there was a sound of water falling into a pool from a great height, and presently, striking matches as we went, we came upon a couple of lakes of marvellously clear blue water through which we could see the heads of ladders emerging from other black holes of unknown depth below.

" We found our way out after a while into what appeared to be the central hall of the mine. Here we saw plain daylight again, for there was an immense round opening at the top, from the edges of which curved away the sides of the shaft, forming a huge circular chamber.

" Imagine the Albert Hall roofless ; or, better still, imagine Saint Peter's with the top half of the dome removed. Of course, it was far smaller, but it gave an impression of great size ; and it could not have been less than two hundred feet from the edge, over which we saw the trees against the sky, to the tumbled dusty rocky floor where we stood.

" I can only describe it as being like a great burnt-out hell in the Inferno. Red dust lay everywhere ; escape seemed impossible ; and vast crags and galleries, with the mouths of passages showing high up, marked by iron bars and chains, jutted out here and there.

" We amused ourselves here for some time, by climbing up the sides, calling to one another (for the whole place was full of echoes), rolling down stones from some of the upper ledges ; but I nearly ended my days there.

" I was standing on a path, about seventy feet up, leaning against the wall. It was a path along which feet must have gone a thousand times when the mine was in working order ; and I was watching Murphy who was just emerging on to a platform opposite me, on the other side of the gulf.

" I put my hand behind me to steady myself, and the next instant very nearly fell forward over the edges at the violent shock to my nerves given by a wood-pigeon that burst out of a hole, brushing my hand as he passed. I gripped on, however, and

watched the bird soar out across space, and then up and out at the opening ; and then I became aware that my knees were beginning to shake. So I stumbled along, and threw myself down on the little platform onto which the passage led.

"I suppose I had been more startled than I knew : for I tripped as I went forward, and knocked my knee rather sharply on a stone. I felt for an instant quite sick with the pain on the top of jangling nerves, and lay there saying what I am afraid I ought not to have said.

"Then Murphy came up when I called ; and we made our way together through one of the sloping shafts ; and came out onto the hillside among the trees."

Mr. Percival paused ; his lips twitched a moment with amusement.

"I am afraid I must recall my promise," he said. "I told you all this because I was anxious to give a reason for the feeling I had about the mine, and which I am bound to mention. I felt I never wanted to see the place again—yet in spite of what followed I do not attribute my feelings to anything but the shock and the pain that I had had. You understand that?"

His bright eyes ran round our faces.

"Yes, yes," said Monsignor sharply, "go on, please, Mr. Percival."

"Well then!"—the lawyer uncrossed his legs and recrossed them the other way—"during lunch we told the landlady where we had been ; and she begged us not to go there again. I told her that she might rest easy : my knee was beginning to swell. It was a wretched beginning to a walking tour.

"It was not that, she said ; but there had been a bad accident there. Four men had been killed there twenty years before by a fall of rock. That had been the last straw on the top of ill-success ; and the mine had been abandoned.

"We inquired as to details : and it seemed that the accident had taken place in the central chamber, locally called 'The Cathedral' ; and after a few more questions I understood.

"'That was where you were, my friend,' I said to Murphy ; 'it was where you were when the bird flew out.'

"He agreed with me ; and presently when the woman was

gone he announced that he was going to the mine again to see the place. Well, I had no business to keep him dangling about. I couldn't walk anywhere myself, so I advised him not to go on to that platform again ; and presently he took a couple of candles from their sticks and went off. He promised to be back by four o'clock and I settled down rather drearily to a pipe and some old magazines.

"Naturally I fell sound asleep; it was a hot, drowsy afternoon and the magazines were dull. I awoke once or twice, and then slept again deeply.

"I was awakened by the woman coming in to ask whether I would have tea; it was already five o'clock. I told her yes. I was not in the least anxious about Murphy; he was a good climber, and therefore neither a coward nor a fool.

"As tea came in I looked out of the window again, and saw him walking up the path, covered with iron-dust, and a moment later I heard his step in the passage; and he came in.

"Mrs. Whats-her-name had gone out.

"'Have you had a good time ?' I asked.

"He looked at me very oddly, and paused before he answered.

"'Oh yes,' he said; and put his cap and stick in a corner.

"I knew Murphy.

"'Well, why not?' I asked him, beginning to pour out tea.

"He looked round at the door; then he sat down without noticing the cup I pushed across to him.

"'My dear fellow,' he said, 'I think I am going mad.'

"Well, I forget what I said; but I understood that he was very much upset about something; and I suppose I said the proper kind of thing about his not being a damned fool.

"Then he told me his story."

Mr. Percival looked round at us again, still with that slight twitching of the lips that seemed to signify amusement.

"Please remember—" he began; and then broke off. "No—I promised.

"Well.

"He had gone down the same shaft that we went down in

the morning ; and had spent a couple of hours exploring the passages. He had found an engine-room with tanks and rotten beams in it, and rusty chains. He had found some more lakes, too, full of that extraordinary electric-blue water ; he had disturbed a quantity of bats somewhere else. Then he had come out again into the central hall ; and on looking at his watch had found it after four o'clock ; so he thought he would climb up by the way we had come in the morning and go straight home.

" It was as he climbed that his odd sensations began. As he went up, clinging with his hands, he became perfectly certain that he was being watched. He couldn't turn round very well ; but he looked up as he went to the opening overhead ; but there was nothing there but the dead blue sky, and the trees very green against it, and the red rocks yawning away on every side. It was extraordinarily quiet, he said ; the pigeons had not come home from feeding, and he was out of hearing of the dripping water that I told you of.

" Then he reached the platform and the opening of the path where I had had my fright in the morning ; and turned round to look.

" At first he saw nothing peculiar. The rocks up which he had come fell away at his feet down to the floor of the 'Cathedral' and to the nettles with which he had stung his hands a minute or two before. He looked round at the galleries overhead and opposite ; but there was nothing there.

" Then he looked across at the platform where he had been in the morning and where the accident had taken place.

" Let me tell you what this was like. It was about twenty yards in breadth, and ten deep ; but lay irregular, and filled with tumbled rocks. It was a little below the level of his eyes, right across the gulf ; and, in a straight line, would be about fifty or sixty yards away. It lay under the roof, rather retired ; so that no light from the sky fell directly on it ; it would have been in complete twilight, if it hadn't been for a smaller shaft above it, which shot down a funnel of bluish light, exactly like a stage-effect. You see, Reverend Fathers, it was very theatrical altogether. That would account, no doubt."

Mr. Percival broke off again, smiling.

"I am always forgetting," he said. "Well, we must go back to Murphy. At first he saw nothing but the rocks, and the thick red dust, and the broken wall behind it. He was very honest, and told me that, as he looked at it, he remembered distinctly what the landlady had told us at lunch. It was on that little stage that the tragedy had happened."

"Then he became aware that something was moving among the rocks; and he became perfectly certain that people were looking at him; but it was too dusky to see very clearly at first. Whatever it was, was in the shadows at the back. He fixed his eyes on what was moving. Then this happened."

The lawyer stopped again.

"I will tell you the rest," he said, "in his own words, so far as I remember them.

"'I was looking at this moving thing,' he said, 'which seemed exactly of the red color of the rocks, when it suddenly came out under the funnel of light; and I saw it was a man. He was in a rough suit, all iron-stained; with a rusty cap; and he had some kind of a pick in his hand. He stopped first in the centre of the light, with his back turned to me, and stood there, looking. I cannot say that I was consciously frightened; I honestly do not know what I thought he was. I think that my whole mind was taken up in watching him.'

"'Then he turned round slowly, and I saw his face. Then I became aware that if he looked at me I should go into hysterics or something of the sort; and I crouched down as low as I could. But he didn't look at me; he was attending to something else; and I could see his face quite clearly. He had a beard and a moustache, rather ragged and rusty; he was rather pale, but not particularly; I judged him to be about thirty-five.'

"Of course," went on the lawyer. "Murphy didn't tell it me quite as I am telling it to you. He stopped a good deal; he drank a sip of tea once or twice, and changed his feet about.

"Well; he had seen this man's face very clearly and described it very clearly.

"It was the expression that struck him most.

"It was a rather amused expression,' he said, 'rather pathetic and rather tender; and he was looking interestedly about at everything—at the rocks above and beneath; he carried his pick easily in the crook of his arm. He looked exactly like a man whom I once saw visiting his home where he had lived as a child.' (Murphy was very particular about that). 'He was smiling a little in his beard, and his eyes were half shut. It was so pathetic that I nearly went into hysterics then and there,' said Murphy. 'I wanted to stand up and explain that it was all right; but I knew he knew more than I did. I watched him, I should think, for nearly five minutes; he went to and fro softly in the thick dust, looking here and there, sometimes in the shadow and sometimes out of it. I could not have moved for ten thousand pounds; and I could not take my eyes off him.'

"Then just before the end, I did look away from him. I wanted to know if it was all real; and I looked at the rocks behind and the openings. Then I saw that there were other people there, at least there were things moving, of the color of the rocks.

"I suppose I made some sound then—I was horribly frightened—at any rate, the man in the middle turned right round and faced me: and at that I sank down, with the sweat dripping from me, flat on my face, with my hands over my eyes.

"I thought of a hundred thousand things: of the inn, and you; and the walk we had had; and I prayed—well, I suppose I prayed. I wanted God to take me right out of this place. I wanted the rocks to open and let me through."

Mr. Percival stopped. His voice shook with a tiny tremor. He cleared his throat.

"Well, Reverend Fathers, Murphy got up at last, and looked about him; and of course there was nothing there, but just the rocks and the dust, and the sky overhead. Then he came away home, the shortest way."

It was a very abrupt ending; and a little sigh ran round the circle.

Monsignor struck a match noisily, and kindled his pipe again.

"Thank you very much, sir," he said briskly.

Mr. Percival cleared his throat again.

"We had a very pleasant walking-tour when my knee got all right. Murphy is a J.P. in Ireland now. Oh! I told you that before."

ROBERT HUGH BENSON.

Cambridge, England.

[“My Own Tale” follows.]

A PLEA FOR PREACHING.

“**E**LOQUENCE—a plague upon the word when we are talking of Jesus and of souls!—has no gift of benediction. Its harvest is but the preacher’s praise and the wasted time of the silly gaping audience. God’s blessing is the thing. It is easy to be the popular preacher of a season, the fashionable lion of the Sundays, when the more interesting lions of the week-days are not shown. But, to preach Christ and Him Crucified, that is another thing.” To which words from Father Faber¹ may be added those of an ecclesiastical dignitary who, at a gathering of some clergy, observed that many a priest possessed a gift of easy speech which might prove fatal to himself, if not to his hearers. He may astonish his audience by his eloquence; he may even astonish himself. But if the remote preparation preserved by due observance of a rule of life, and thought, prayer, and labor, in the immediate preparation of his sermons be wanting, he will preach platitudes, and his discourses will become more and more discursive, desultory, vapid, and ineffective, despite the outward action and sentimental language by which he endeavors to recommend them to his audience.

“The lips of the priest shall keep knowledge.” Especially incumbent upon him is this injunction in these days of advanced education and organized attacks upon the faith. It is scarcely too much to insist that nothing but an epidemic in his parish can excuse a priest the two hours a day that he should devote to study. One of two consequences awaits the man who does not

¹ “All for Jesus,” p. 112.

read: either he will become dumb, or he will become exceedingly loquacious. A special danger to the secular priest is that he has in his own hands the ordering of his time, and depends upon himself for the observance of a rule of life. Unless, then, he is methodical about the arrangement of his day, and considers himself as strictly bound in the matter as are regulars whose rule is made for them, or, at least, as strictly responsible as is the professional man who is tied by office hours, loss will inevitably ensue both to himself and to his people, as in other matters, so especially in relation to that which occupies our present attention.

He needs a rule of life to protect himself, moreover, and likewise his ministry, against importunate and exacting laity of leisure who seem to imagine that while men in the various secular professions cannot of course be counted upon, except on rare occasions, for social gatherings and amusements, their clergy in any case are available to make up a party, however often and at whatever hour, since *their* time at least is their own. The secular priest needs protection likewise from tiresome gossips, who, while they would not dare to invade the office of the professional man, except on serious business, make bold to invade the priest's private study and waste his time, as well as their own, on every trivial pretext.

But to return to the consideration of the effects of sermons upon the hearer. The "silly gaping audience," of which Father Faber speaks, may applaud the preacher whose discourse strikes the more thoughtful and earnest inquirer (despite his endeavor to refrain from criticism even in his thoughts), as having more of theatrical action in the delivery than of evidence of thought and labor bestowed on preparation; but whereas in the one case a profitless praise will be the preacher's meed as regards those who have wasted their time in listening but to enjoy a half hour's treat, in the other, they who reverence the preacher and have a true conception of the sacred office he holds as such, and are anxious to receive at his mouth "the word of the hearing of God, . . . not as the word of men, but, as it is indeed, the word of God,"² will depart disappointed, if not distressed also by temptation to pass judgment on his failure worthily to discharge his duty

² I Thess. 2: 13.

and make the most of his opportunity. St. Bonaventure, in his "Biblia pauperum omnibus praedicatoribus perutilis," intended as an aid to inexperienced preachers, insists that the preacher's one aim and purpose should be to save souls and glorify God, and makes war upon all tricks and devices employed for effect. This of course does not exclude that natural action which is spontaneous, not studied, and is the manifestation, not of self-consciousness, but of that unction of the Spirit that is bestowed as the fruit of prayerful preparation, self-effacement, and the endeavor to speak simply in God's Name. It is related of John Tauler, for instance, who was famed as a preacher at Cologne and Strasburg in the fourteenth century, that, having observed during the early years of his preaching that the consciousness of his own ability and erudition prevented the truths he proclaimed from sinking into the hearts of his hearers and producing the desired fruit, he ceased to preach for the space of two years, and during that interval devoted himself to self-denial and to meditation on the life and sufferings of our Lord, being mindful, no doubt, of the words of the Apostle who says: "God who commanded the light to shine out of darkness, *He* hath shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us."

One has heard a young preacher, fresh from the seminary, lay down the law to a congregation composed for the most part of well educated persons and in large proportion of persons advanced in years, and censure all criticism of sermons, on the ground that the preacher, whatever his age and experience or want of experience—and we presume whatever his preparation or want of it, since some of the sermons preached in that church were of such a nature as to provoke the remark that anything seemed to be considered good enough for the pulpit—that the preacher, whatever his qualifications, occupies in the pulpit the place of God and that his words in consequence is God's voice to the people and cannot therefore be criticized without sin, or something near to sin, on their part. Unprepared efforts certainly would not be tolerated in these days of education by an audience that had assembled to listen to a professor of some secular science, nor

would he be exempted from censure by virtue of his professorship. Nor are we cognizant of any law that exempts the priest from a like censure, if through his own fault he fails to convince his hearers that he delivers the Divine message with the preparation that betokens a due sense of his responsibility as occupying the place of God.

The laity are not wanting in the knowledge that if a duty rests upon them as to how they should hear sermons, so likewise does a duty attach to the preacher as to how he should prepare and deliver them. If they are to sit under him in a humble and teachable spirit and listen to his words as to the voice of God, they have a right to expect that he on his part will be mindful, not only of their duty in the matter, but much more of his own in relation to his endeavor worthily to discharge so solemn an office. Father Faber tells us that "to hear sermons well" we should remember that in the preaching "it is God waiting on us to speak, and to enlighten, and to inflame, and to bless."³ How great then is the preacher's responsibility, is the thought that must strike his hearers as well as himself; and in proportion as he discharges that responsibility worthily—scarcely *out of* proportion—will be the responsibility that will rest upon them as to how they receive and profit by his words. Otherwise, they can scarcely be blamed, nor will it be matter of surprise, if to avoid criticism, though it be but in thought, or distress attendant upon the effort to subdue the temptation to judge, or a painful sense of time unprofitably spent, they absent themselves from his sermons except when the obligation to hear Mass, or other necessity, compels their attendance.

One has heard a preacher at the Sunday evening service censure the "empty benches," as though their morning occupants were to be addressed in their evening absence rather than the people who were present, with a view, presumably, to the latter being likely to convey his censures to the former—a task unpleasant, scarcely within their province, and calculated in some instances to provoke irritation and in others only amusement. It did not appear to strike him that the paucity of numbers at the evening service (though several persons came for Benediction

³ "Sermon Notes," II, p. 251.

after the sermon), might be due in great measure to failure on the part of the preacher to prepare his sermons and their desultory length in consequence. The obligation to hear Mass ensures the attendance of Catholics in the morning, and these should be drawn by the attraction of the Sacramental Presence to Benediction in the afternoon or evening. But, apart from the consideration as to whether the preacher should not endeavor to draw them by his sermons also, he has in a mission country duties surely likewise toward Protestants and people of no religion, and these can scarcely be reached save by means of the sermon. "How then shall they call on Him in whom they have not believed? or how shall they believe Him of whom they have not heard? and how shall they hear without a preacher? . . . Faith, then, cometh by hearing and hearing by the word of Christ."

The English-speaking races are sometimes designated "a hearing people;" they love sermons and go in search of them, particularly on Sunday evenings. Protestant preachers do their utmost to supply the demand and provide, moreover, plenty of soul-stirring hymns to attune the hearts of their hearers, with the result that their places of worship are often packed. Such, too, is the result in Catholic churches in which similar efforts are made. Such likewise would be the result in churches in which empty benches need filling, if, in accordance with the Holy Father's suggestions, hymns in the vernacular were more plentifully supplied and special efforts bestowed upon mission sermons, Protestant prejudice notwithstanding. Catholics also would be drawn by such efforts and would speedily forget the censures that formerly did but deter them. But a contrary course is calculated, to the preacher's further discomfiture, to confirm in absence those who have no mind to hear his censures, and to empty in addition the benches of those who have not deserved to hear them. The human spirit resists the human spirit; censure to be administered with profit needs surely to be controlled by the divine spirit of patience. "We preach not ourselves, but Jesus Christ our Lord, and ourselves your servants through Jesus," says the Apostle, whose endeavor, whether to commend and encourage, or to "reprove, entreat, rebuke in all patience and doctrine," was to reflect upon his hearers the spirit of Christ and address them, not

as from an eminence, but as one of themselves, as "taken from among men" and "ordained for men in things that appertain to God," as one who could "have compassion on them that are ignorant and that err, because he himself is compassed with infirmity."

In like manner exhortations to a more frequent and regular reception of the sacraments, censure of neglect, and of lack of zeal for religion, avail not in themselves to inspire that love and desire for the means of grace which alone will ensure perseverance in seeking them. They may prevail on occasion, or for a time, on account of the personality of the preacher. But perseverance in the practice of religion will be secured only by a personal love of Him whom it is the preacher's office to preach. Religion, indeed, may aptly be summed up as consisting in a personal love for a personal Saviour. Sermons that have the promotion of this in view and are prepared with the prayer and labor that so high an end demands, that are delivered out of the full heart that has itself first learned so to love, cannot fail of their purpose: their fruit will certainly be manifested in the increase desired. One might point to a church blessed with a preacher whose every sermon, though strikingly eloquent, is still more impressive by reason of the fact that it breathes an intense love of Him whom it presents to the people as the Centre in whom all their worship and every devotion, whether directly to Him, or to His Blessed Mother and the Saints, culminates; with the result that for years that preacher's church has consistently been filled at Mass, Benediction, and Sermon, and its confessionals and communion rails thronged by devout lovers of their Lord, of His Blessed Mother, Angels and Saints.

When our Lord came to men as their great Prophet, Preacher, and Missionary, He came as man "tempted in all things, like as we are, yet without sin." He could not be a sinner, but He could be a man, and man He became that He might identify Himself with sinful men as far as was possible to God, so as, amongst other reasons, to experience their trials in His own person and thus convince them of His compassionate love and sympathy. Then to extend and continue His saving work, He chose not angels, who as never having sinned might be sup-

posed in their measure to represent Him worthily, but He chose from among sinful men themselves those who were to minister His mercy one to another and to mankind at large, "because," that is for the very reason that, "they themselves were compassed with infirmity," and therefore in a special manner qualified to "have compassion on them that are ignorant and that err."⁴ From which it would appear that a secret of effectual preaching is that the preacher identifies himself as far as possible with his hearers and addresses them accordingly in the first rather than the second person plural; that he endeavors to place himself amid the environments of their daily lives, occupations, difficulties, temptations, and to make out the best case possible for them—better than they can do for themselves—whether with a view to correcting, reproofing, condemning what is amiss, or of counselling, confirming, encouraging in a right course. "He understands me and my difficulties better than I do myself, and is always patient and full of sympathy," is the kind of remark one sometimes hears of those who are of a truth fathers to their people and fail not to attract them to their ministry whether in the pulpit or in the confessional; whereas, contrariwise, the hearer who seeks of the preacher something more solid than a half hour's treat, will, despite his eloquence—even, perhaps, because of it—depart dissatisfied, discouraged also, and impressed with the idea that he is a being of another sphere who occupies an eminence from which he cannot view and understand the lives of ordinary mortals, nor appreciate their trials and temptations.

Whether in relation to preaching on the dogmas of the faith or on the requirements of the moral law, the people are impressed by the preacher in proportion as he has studied the standard of their intelligence and thought out, cast and recast his sermon until he has satisfied himself that to the best of his ability he has moulded it into such form as not merely to do justice to his subject, but also is best calculated to recommend it to his audience and win them to accept, submit to, and act upon the truths he teaches. In preaching to a mixed congregation, as most preachers have to do, this of course is no easy matter; but we presume that it may be laid down as a general rule that, as in relation to

⁴ Cf. Newman's "Discourses to Mixed Congregations," III.

one of the rules of elocution the preacher pitches his voice in such a key as to reach the person in the congregation farthest removed from the pulpit, so in like manner should he present his subject in such form as to be intelligible to the least educated of his hearers. Père Gratry, writing of the preaching of Henri Perreyve, says that his

unrivalled success among all audiences . . . is to be explained by St. Paul's teaching in his marvellous treatise on preaching, which we read in chapters 12, 13, and 14 of the First Epistle to the Corinthians. The great Apostle bids those whose office it is to teach, not to speak to men in an *unknown tongue*. "He that speaketh in a tongue, speaketh not unto men, but unto God . . . he edifieth himself," but not the Church ; he speaks, but no man hears—*nemo enim audit*. What does this mean ? what is this unknown tongue, which nevertheless is a gift of God (12: 10, 11), which speaks to God (14: 2), which puts forth the mysteries of the Spirit—*Spiritu autem loquitur mysteria* (14: 2), which edifies him who speaks (14: 4), and yet which no man understandeth (14: 2) ? What language is this ? The answer is plain. It is the Sacred Word itself, which does indeed set forth the doctrine and the mysteries of the Spirit, and is understood of God, but which men neither understand nor listen to. "I have set forth the truth," says a preacher who has spoken this unknown tongue. "Men have not listened ; it is their own fault." Yes, he says truly, and men are wrong not to learn that language in which he has been speaking. But listen once more to St. Paul : "Let him that speaketh by a tongue pray that he may interpret"—*oret ut interpretetur* (14: 13). "I had rather speak five words with my understanding," the Apostle goes on to say, "than ten thousand words in a tongue" (14: 19). Of a truth it is not enough to preach the mysteries of Christianity through mere formulas, which, albeit true before God, are not readily understood. The real apostle and prophet is he who has the gift of interpreting those deep and hidden formulas, of adapting them to every period and every mind. What St. Paul calls "interpreting the unknown tongue" is translating the sacred language of hidden mysteries into ordinary words, as Jesus Christ Himself put forth truths which had been hidden from the foundation of the world in parables ; it is to frame the living word anew with every age, suiting it to the needs of that age without departing from the venerable antiquity of truth.

With regard to the frequency of preaching Sunday after Sunday to the same congregation, it seems obvious that the preacher, albeit he preaches extempore, should, if possible, under ordinary circumstances, attempt but one sermon a Sunday. The Anglican Bishop Andrewes was wont to say: "If I preach twice, I prate once;" and we have it on the authority of those who are experienced in the matter that the preparation of an extempore sermon takes, or should take, at least as long as that of a written one. A well-known London preacher, interrogated as to his method of preparing sermons, replied somewhat as follows: "I choose my subject on Monday, read it up day by day, through the week, make notes, then outlines of the sermon I want to preach. By Thursday I have filled in my outlines and come to the conclusion that my sermon won't do at all. So the whole is recast and preached on the Sunday in a form totally different from that which I had previously intended." In this matter, however, as in other composition, each will work in his own way, and the method of one man seldom perhaps appeals to another. Method and thought—not merely for the sake of the subject, but much more with a view to its bearing fruit—are nonetheless indispensable, whatever the mode of preparation, and however great the ability and experience of the preacher. We have it on no less an authority than Cardinal Newman's personal experience that, though in accordance with the proverb "practice makes perfect," such practice does not, in the matter of literary composition, lighten the labor required in the process, however many years it has been in progress.

In this connexion it may perhaps be well to add that with reference to preaching the same sermon more than once, the ecclesiastic quoted at the commencement of this article observed that certainly this may with profit be done, provided the preacher tears up his manuscript of notes, or of the sermon *in extenso*, and prepares it afresh. Otherwise, if it sounds stale to himself, he may be quite sure that it will sound stale to his hearers.

As to the delivery of the sermon, it is obvious that that action which is spontaneous and natural, whether it be little or much, is more likely to appeal to the audience and emphasize the truths and lessons that are preached than that which is studied and

forced, though with the best of intentions; moreover, that the latter is calculated to serve as but a distraction, and may distress and even irritate some who are present. In respect of the actual enunciation of his words, it would seem an impertinence to remind the preacher of four simple rules of elocution, but for the circumstance that many preachers either forget or appear to be ignorant of these rules. The first of them is that the head should be held erect; the second, that breath should never, save by reason of physical infirmity, be taken through the mouth, but always through the nose; the third, that the voice should never be dropped at the end of a sentence; and the fourth, that it should be pitched to such a key, not necessarily loud, as to reach the person farthest removed from the pulpit. With regard to the first and second rules, the reason is that a contrary action has the effect of, so to speak, paralyzing the lungs, whereas the voice needs their free action, not only for the sake of clear enunciation, but also for the avoidance of fatigue that so many complain of, and which nevertheless is conspicuously absent in many a parliamentary orator, as was notably the case, for instance, with Gladstone. It may be difficult at first to acquire the habit of inspiration through the nose, but the difficulty can be easily overcome by the simple expedient of setting the tongue against the back of the upper teeth in the action of taking breath, so as to avoid inspiration through the mouth. The experiment will convince the reader that breath necessarily enters by the nose. The proverbial "clergyman's throat" is often to be accounted for by the fact that he is ignorant of, or neglects, this simple rule. The third of our rules needs no comment, since it is the preacher's intention, surely, that every one of his auditors shall hear every word he has to say to them—a thing impossible if he drops his voice at the end of his sentences. With regard to the fourth, we have but to observe the natural instinct of the Tyrolese on their mountains, or of the milkman who cries "milk" to the occupants of the top story of a ten-storied house in the poor quarter of an old town, such as are said to have stood some years ago in old Edinburgh. The crier does not shout, but simply pitches his voice in the key that will carry with the least effort. In like manner the preacher will find that, however large the church and the congrega-

gation it contains, if instead of trying, as the phrase is, to "fill" the building, he simply addresses himself to the person farthest removed from him, all who intervene between him and that person will under ordinary circumstances hear him; whereas shouting, in many instances, does but set every echo in motion and defeat in consequence the preacher's intention.

To conclude this plea for preaching we cannot do better than recall the words of St. Francis de Sales:—

Do you care to know [he asks] how I estimate the excellence of a preacher? If the congregation go away smiting their breasts, and saying, "I will do so and so," I think well of the sermon; not when they are all crying out "What a beautiful sermon!" "What an eloquent man!" Eloquence and touching words are human gifts, but when sinners are converted and turn from their wicked ways, we may be sure that God is speaking through His servant's lips, and that preacher has the gift of counsel and knowledge of the saints. The true aim of preaching is that sin be abolished, and righteousness abound on the earth. God sends preachers, as Jesus Christ sent His Apostles, that they should bring forth fruit, and their fruit should remain.

A LAYMAN.

ST. AUGUSTINE AS A PREACHER.

"**W**HENCE can I get a sermon for next Sunday?" is supposed to be the week-day state of mind of clergymen of all denominations. It may be true of some; perhaps there are even men who are only in that state of mind on Sunday mornings!

What would such men say if recommended to go to St. Augustine? Perhaps it would be foolish to recommend him to such procrastinators, for your procrastinator likes a scheme—a few clear points, and a tag or two from Holy Scripture. Yet even the most inveterate procrastinator of the evil hour of preparation for Sunday's "few words," might, if once he broke the ice and overcame the initial difficulties of the great Doctor's style, find St. Augustine no mean substitute for his "Perry" or his "Sermons from the Paulists."

"O! but you can't preach St. Augustine in the twentieth century! No one would listen to you!"

It is true that "the great world spins forever down the ringing grooves of change"; but are our times so very different from those when St. Augustine preached in Hippo? It may be, but none the less we can find a curious analogy between Augustine the preacher and any hard-worked priest on the mission in the twentieth century. First of all, schism was then rampant, and so it is with us, though the schism we all know so intimately has long ago crystallized into heresy. Secondly, he had many very poor people among his flock, and our modern missions are mainly made up of the poor. Again, his congregations were uninstructed, as ours so often are; he had to find spiritual food for them every day as far as we can gather, and many a priest has to find a few words to say to his people in one way or another three or four times each week. The priest, too, has to preach on the Sunday Gospels year after year; and so did the Bishop of Hippo. There is hardly a parable or a miracle, hardly a notable scene in the New Testament, or striking message of our Blessed Lord's, on which we do not find that the Saint preached several sermons to the people.

If we turn over the pages of any volume of his sermons, we cannot fail to be amazed at the veritable mine of homiletic treasures before us, and as we dip into them we marvel at their present-day tone. Perhaps some of us have cast a hurried glance at his "Enarrationes in Psalmos," and if so, we have probably put them down with a sense of discouragement; we have felt bewildered by the mystical character of so many of his commentaries, and his digressions have dismayed us. It is true we have turned up beautiful passages, but we have had to hunt for them, and we have felt that time was too short to enable us to make much use of them. Now it is quite otherwise with his sermons (*ad plebem*), especially those on the New Testament. They are eminently practical, and we feel that the Saint ever had before his eyes the motto of the true preacher: "How much good will my sermon do?"

Take for instance his Sermon LV (alias iv, *de verti Domini*) on the words of the Gospel: "Whosoever shall say, Thou fool shall be in danger of hell fire." (St. Matthew 5: 22.)

The chapter of the Gospel which we have just heard read fills us with terror if we have the faith, but it has no alarms for those who have it not ; and because they feel no fear they prefer to be stupid and careless, and they fail to distinguish between the season for fear and that for putting aside all care. He, therefore, who is now living a life which must have an end, must needs fear so that he may be able to be free from fear in that life which has no end. And we have felt afraid, for who would not do so when he hears the Truth speaking, and saying : ‘ Whosoever shall say, Thou fool, shall be in danger of hell fire,’ and when he remembers those other words : ‘ the tongue no man can tame ?’¹—what then shall we do, my brethren ? I see that I am speaking to a large assembly, but because we are all one in Christ, let us take counsel together as though in private. No stranger hears us ; we are one because we are together. What shall we do ? ‘ He that calleth his brother a fool shall be in danger of hell fire,’ but ‘ the tongue no man can tame ;’—shall we all then go to hell ? God forbid ! ‘ Lord, Thou hast been our refuge from generation to generation.’² Thy wrath is just, Thou sendest none to hell unjustly. Let us then realize, dearly beloved, that if no man can tame the tongue, we must fly to the Lord that He may tame ours for us, for if you wish to do it yourself you cannot, for you are but a man. Learn a lesson from the animals we tame. The horse, the camel, the elephant, the asp, the lion do not tame themselves, so neither can man tame himself. But for the taming of horse, ox, camel, elephant, lion or asp, a man is needed ; and so, too, for the taming of man God is needed.

The sermon is very short—we have given about one-third of it—and its practical nature is evident.

Turning to another series, that to catechumens or candidates for Baptism, we find four most beautiful sermons on the Pater Noster. Each sermon covers the whole of the Lord’s Prayer ; all four occupy only forty small octavo pages of large print in the Caillan edition, an edition, by the way, which it would be hard to surpass for handiness and comfort. We may venture to quote a passage from the first of these sermons on the Pater Noster. (Serm. LVI.)

¹ S. James 3 : 8.

² Ps. 89 : 1.

"Thy will be done :" if you do not say that, will not God do His will ? Remember what you confess in the Creed, "I believe in God the Father Almighty." If then He is almighty, why do you pray that His will may be done ? What can this clause, "Thy will be done," mean ? It means : May it be done *in me* so that I may not resist Thy will. So, in this petition you pray for yourself, not for God. For God's will will be done *in you*, even if not *by* you. For God's will will be done *in* those to whom He is going to say "Come ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world ;" it will be done *in them* so that the just and the holy may receive the kingdom. So, too, *in* those to whom He is going to say : "Depart into everlasting fire which was prepared for the devil and his angels," God's will will be done so that the wicked may be condemned to everlasting fire. It is another thing, however, that His will should be done *by* thee. It is reasonable then to pray that it may be done *in* thee, only if you mean that it may be well with thee. For whether things go well with thee or ill hereafter, God's will will be done *in* thee, but let it be done *by* thee. Therefore I say : "Thy will be done in heaven and in earth" not "by heaven and by earth," for what is done by you He Himself does in you. Nothing is ever done by you without His doing it in you. But sometimes He does in you what is not done by you ; nothing, however, is done by you unless He does it in you.

The amount of doctrine compressed into this passage is remarkable. Again, take the following passage from the same sermon :—

Let us then say every day, and say it from a true heart, and let us do what we say : "Forgive us our trespasses as we forgive them that trespass against us." We make an agreement with God, a compact and a promise. The Lord our God says to us : "Forgive, and I forgive."—"You have not forgiven ? Then it is you who act against yourself, it is not I." Indeed, my most dear children, since I know what avails you most in this Lord's Prayer, out of the whole Prayer, is particularly this clause "Forgive us our trespasses as we forgive them that trespass against us," listen to me. You are going to be baptized—now forgive all offences against you ; whatever any one of you has in his heart against any one, let him forgive it from the heart. Come with these dispositions and be confident that all is for-

given you whatever you have incurred, both the original sin which you have incurred by your birth from your parents according to Adam—for which sin you come with the little children to the Saviour's grace—and also whatever you yourselves have added in your lives by words, deeds, or thoughts ; all are forgiven you, and you will go out from before your Lord, free from all your debts.

We have ventured on only these few extracts ; but they will suffice to show the earnest warmth, the doctrinal character, and the practical nature of St. Augustine's sermons. His great charm lies in his directness ; there is no verbiage, at least not in the sermons ; there is no oratory as commonly understood ; but over and over again we come on passages of that truest oratory of all, the unction and the warmth of a pastor yearning for the souls of his flock and ever striving to bring forth from his vast treasures of learning “ things old and new.”

No doubt, the English version deprives us of much of the charm of the Saint's marvellous Latinity. We can hardly say of him in most of his writings what the Church says of his great disciple St. Thomas of Aquin : “ *Stylus brevis, grata facundia, celsa, clara, firma sententia,*” because the African Doctor rejoices in a multitude of words. He seems to write as he thinks ; repetitions, digressions, amplifications, with a constant remarshalling of his ideas and arguments, flow from his pen just as they flow from the lips of a skilled speaker. Yet in the sermons for the people it is not so, the “ *stylus brevis* ” is perhaps not there, but the “ *grata facundia,* ” the “ *celsa, clara, firma sententia* ” are always evident.

Translations of the Fathers are so readily accessible now that we are often tempted to neglect the original. Yet, surely, this is a mistake, and can only be ascribed to laziness. Someone once remarked to the writer that he read a good deal of St. Chrysostom, but found it necessary to read him in Greek ; he gave a somewhat unexpected reason for this, yet a cogent one. I find, he said, that if I read him in English the thoughts flow so smoothly that they fail to make their due impression, but if I have had to hammer it out of the Greek for myself, the Saint's ideas stick and I feel their force. It is the same with St. Augustine ; we must read him in his own peculiar Latin if we would really

feel his power. He made of that tongue a wonderful theological instrument, and his power over it is sometimes amazing. Perhaps this is best seen in his striking antitheses which must have fixed themselves in the minds of his hearers, but which cannot be adequately rendered in English. Who has not smiled at the neatness of the definition : “ Quid est enim Fides, nisi credere quae non vides ? ”³ Many others might be cited, such as : “ In novo Testamento patent quae in Vetere latent ; ” or again : “ Noli amare impedimentum, si non vis invenire tormentum.”⁴

Indeed, this capacity for rhyming antitheses, for delicate play upon words, constitutes one of the charms of the Saint’s writings, and it is hard to resist the impression that he purposely made use of them in order, perhaps, to raise a smile on the lips of his audience and to keep them attentive. They recur on every page of his printed sermons, and many of them have become familiar quotations ; doubtless the Saint intended them to remain fixed in the memory of his hearers. Thus, how familiar the phrase “ Amor rerum terrenarum, viscum est spiritualium pennarum ! ” We might render it : “ The love of earthly things is the glue of the spirit’s wings.”⁵ Again, speaking of the pride which makes a man think himself without sin, he says : “ Quia non vis timere, nihil tibi aliud remanet quam tumere,” which again may be rendered : “ Since your sin you will not humbly tell, with pride you needs must swell.”⁶

At other times it is not so much the rhyming antithesis as the marvellous concentration of thought into a few beautifully balanced words which irresistibly compels attention. In this respect, note his exquisite sentence : “ Sancta familia Christi, fructificans et crescens in universo mundo, humiliter verax et veraciter humiliis, exclamet . . . etc.”⁷ And again, “ humiliis pietas vel pia humilitas . . . attendite.”⁸ How perfectly, too, his words on the Pharisee’s prayer in the temple sum up the latter’s character, “ Hoc non est exsultare, sed insultare ; ”⁹ and of God’s slowness in answering our prayers, he says : “ Non deficiamus in

³ In Joan. Tract 40.

⁴ Sermo 311, C. 4.

⁵ Sermo 112, 6.

⁶ Sermo 2, in Ps. 118.

⁷ Sermo 2, in Ps. 118.

⁸ Sermo 4, in Ps. 118.

⁹ In Ps. 70 : 2.

oratione; Ille quod concessurus est, etsi differt, non aufert.”¹⁰ Note, too, the felicity of his exclamation regarding the rich man in hell: “Desideravit guttam qui non dedit micam.”

We might prolong this list indefinitely: these beautifully felicitous turns are scattered broadcast over the Saint’s sermons, although they are comparatively rare in his controversial works where they would naturally be out of place.

Another charm in St. Augustine’s sermons lies in his love of a difficulty. He takes his audience into his confidence; he appeals to their understanding, he states and re-states the difficulty. Passage after passage of Holy Scripture is brought forward and examined, it matters little whether it favors the Saint’s view or not, for he never shirks a difficulty. A good instance of this occurs in his second and third sermons on Ps. 118: his comparison of the verse “non enim qui operantur iniquitatem in viis ejus ambulaverunt” with St. John’s words: “Si dixerimus quia peccatum non habemus, nos ipsos seducimus and veritas in nobis non est,” is very instructive, while his ultimate solution of it is eminently practical.

His modesty in proposing new explanations of texts is sometimes quite touching, as are also his frequent appeals, when in the pulpit, to the Father of Lights; thus we note his interpretation of the words: “in quo corrigit adolescentior,” or “junior” as he read it.¹¹ He understands it of the “new man” as opposed to the “old man” of St. Paul—a beautiful and a practical explanation, yet how modestly put forward.

The Saint’s great wish was to have heard “Paulum tonantem in cathedra;” and yet as we peruse his own sermons with their freshness, their heartfelt eloquence, their pathos, their alternate appeals to heart and intellect, we can wish in our turn that we could have been among that favored audience at Hippo. They heard their bishop daily, and they hung upon his words. Indeed, we can often gather from his discourses that he had no option: they would hear their bishop every day and would take no refusal. At the same time, we cannot but wonder what sort of men they were who formed those audiences. The train of thoughts is often so subtle, the arguments so closely pressed, the digressions at

¹⁰ In Ps. 65: 20.

¹¹ Ps. 118: 8.

times so startling, that none but cultured minds could follow him. Doubtless, his audience was often composed for the most part of his own disciples, of clerics who were accustomed to listen to him in his philosophical disputationes and who would consequently find no difficulty in grasping his meaning. And as for the poor and uninstructed, they at least had their crumbs in every sermon, and many of those preserved to us are of the utmost simplicity.

We are at times surprised at the Saint's mode of exegesis; he is daring in his use of texts which at first blush seem poles asunder. Nevertheless we can never say he is rash or that he takes liberties with the text. Going outside his sermons, an instance occurs to us from the Enchiridion. He is talking of confirmed and impudent sinners and he says: "When sins, however enormous and horrible, become habitual, they are thought little or nothing of, so much so that they are not merely not kept hidden but are even noised abroad and boasted of, as we read in Ps. 9: 24: 'The sinner is praised in the desires of his soul and the unjust man is blessed.'" The Saint then adds, somewhat to our astonishment, "in the Sacred Scriptures this species of wickedness is termed a 'cry.' So we read in Isaias of the unfruitful vineyard: 'I looked that he should do judgment, and behold iniquity; and do justice, and behold a cry.'¹² In the same way we read in Genesis: 'The cry of Sodom and Gomorrah is multiplied,'¹³ for not merely are their enormities not punished but they are even published abroad as though they were lawful." The line of thought is striking, its derivation from Holy Scripture at first amazes and then appeals to us.

We are apt to suppose that the ancient Fathers of the Church were too serious-minded to allow their sense of humor full play, yet the following will show that St. Augustine, at least, was not so strait-laced. The 96th Sermon (alias 51, *de Sanctis*) is brief in the extreme—numbering only thirty-six lines. We give it in full:—

My Reverend Brethren and Fellow-Bishops have deigned to visit us and gladden us by their presence, but I know not why they decline to help me who am weary. And I have said this to your Charity

¹² Is. 5: 7.

¹³ Gen. 18: 20.

[a term by which he often addresses his congregation] in their presence, so that you who listen to me may in some sort intercede for me with them, and thus when I ask them they too may agree to preach. May they spend what they have received ; may they rather deign to work than to make excuses. However, patiently hear a few words from me though I am fatigued and can scarcely speak. We possess a booklet on the benefits granted by God through the merits of a Holy Martyr—let us gladly listen to them. What then shall I say to you? You have heard in the Gospel of the reward given to good servants and of the punishment meted out to the wicked servants. Now the whole malice of that servant who was so reprobated and so grievously condemned, lay in this, that he would not spend. He kept intact what he had received, but his Lord demanded some profit from him. For God is greedy of our salvation. Now if he was condemned who did not spend, what ought they to expect who lose the gifts entrusted to them? We then are dispensers of our gifts ; we spend and you receive. We, it is true, seek some profit. Therefore lead good lives, for that is the gain we seek from our spending. But think not that you too are not called upon to spend. You cannot spend from our higher standpoint (*de isto loco superiore*), but you can spend wherever you may be. When Christ is attacked, defend Him ; answer murmurers ; correct blasphemers ; keep yourselves from their society. Thus you spend if you gain any [to the faith]. Play your part in your own homes. A bishop is so called because he superintends, he exercises his charge by watching. Therefore everyone in his own home, if he be the head of the house, ought to exercise the office of a bishop ; he ought to watch over the faith of the members of his family to see that none of them fall into heresy neither his wife, his son, nor daughter, nay not even his servant, because he is bought at so great a price. The Apostolic discipline puts the master over the servant, and the servant under the master, but Christ paid one price for both. Despise not the least among you, but look after the salvation of the members of your household with all watchfulness. If you do this, you are spending, you will not be unprofitable servants, you will not stand in fear of His dreadful condemnation.

A curious side-light on the Saint's method of preaching is afforded us in the opening words of his sermon to the people on Psalm 138 : "We had prepared," he says, "a short psalm and had

told the cantor to sing it, but when the time came he was, I suppose, somewhat preoccupied and he sang another psalm instead. However, we prefer to follow God's guidance in the cantor's mistake rather than cling to our own original intention." The sermon seems, then, to have been quite spontaneous and apparently unprepared. Yet it is longer than most of his addresses "ad plebem," and it contains the following beautiful commentary on the words :—

Whither shall I go from Thy spirit ? or whither shall I flee from Thy face ?

If I ascend into heaven, Thou art there : if I descend into hell, Thou art present.

If I take my wings early in the morning, and dwell in the uttermost parts of the sea :

Even there also shall Thy hand lead me : and Thy right-hand shall hold me.

But who is it who will carry us through ? Note, it is He Himself from whose wrathful face we have been trying to flee. For what does He say ? "If I descend into hell, Thou art present. If I take my wings early in the morning." "*Recipiam*, 'take up,' he says, he had then lost them. "If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there also shall Thy right-hand lead me, and Thy right-hand shall hold me." Dearest brethren, let us meditate these words ; here we must place our hopes, they must be our consolation.

Let us, too, take up by love of God those wings which we have lost through evil desires. Evil desires are as glue to our wings ; they have dashed us down from the liberty of our own atmosphere, that, namely, of the free breezes of the spirit of God. We have been dashed down and have lost our wings. We have been in a sort ensnared by the fowler and He from whose saving grasp we would fain flee has redeemed us from this captor by His own Blood. By means of His commandments He gives strength to our wings and now we lift them and they are free from the glue. Oh ! let us not love the sea ; let us rather fly to its uttermost parts. Let none of us tremble with fear ; yet let none of us presume on our own strength, for unless He lifts us up with our wings, unless He Himself be our guide, we shall be hurled headlong into the depths of the sea, broken

men and wearied, for we trusted in our own strength. We need, then, wings, and we also need Him to lead us, for He is our helper. We have free will, but how much can we do with that free will unless He who gives us commands be also our helper? "Even there also shall Thy hand lead me, and Thy right-hand shall hold me."

A touching scene might have been witnessed in the bishop's church one Easter Sunday. A sick man, apparently a cripple, had been cured by the intercession of St. Stephen, the first martyr. The holy bishop appears to have set the man now sound and healthy before the assembled people and addressed them as follows:—

We are wont to read in our little booklet how God works miracles by the intercession of Blessed Stephen the Martyr. Now to-day instead of that book you have this man's appearance; instead of the written account, you have your previous knowledge of him; instead of the paper, you have his features. You who know what we were wont to see with sorrow in him, read in his face what you now see and rejoice, so that the Lord our God may receive the more abundant honor, and also that the things written in that book may be graven in your memory.

Pardon me if I give no longer sermon than this; you know my exhaustion. It was only St. Stephen's prayers that enabled me to do all I did yesterday and not faint through fasting, and he also has helped me so that I might speak to you to-day.¹⁴

A glance at any index to St. Augustine's works will give some idea of the mine of homiletical wealth which very little pains will make as readily accessible to us, and probably far more useful than any "sketches" or "plans" or "skeletons" of ready-made sermons.

In the Caillan edition the sermons are collected together in volumes XVII–XXIV. In volume XVII we find fifty sermons on texts of the Old Testament, nearly half of them being taken from the Psalms. There follow in volume XVIII forty-three sermons on St. Matthew's Gospel, three on that of St. Mark, and seventeen on that of St. Luke. In volume XIX we have thirty sermons on portions of St. John's Gospel and thirty-five on Acts

¹⁴ Sermo 320.

and Epistles. In volume XX we find the sermons "de Sanctis," and we count twelve for Christmas day, seven for the New Year, six for the Epiphany, seven on the Sundays of Lent, four on the Creed, one on the Sacred Passion, five for Easter Eve, no less than thirty-six for Eastertide, five for the Ascension, seven for Pentecost, four on St. Vincent the Martyr, three on St. Paul, three on SS. Perpetua and Felicitas, and seven on St. John the Baptist. In the next volume, the XXI, there occur four on SS. Peter and Paul, two on the Machabees, four on St. Lawrence, two on St. John the Baptist, five on St. Cyprian, eight on St. Stephen—always a favorite with St. Augustine—three on the Dedication of the Church, and two on the anniversary of his own ordination. Volume XXIII gives us one for the Annunciation, one on the Incarnation, twelve on the Nativity, nineteen for Easter, five on the Conversion of St. Paul, etc. In addition to these we find two supplementary volumes, giving us a large number of sermons hitherto unedited. It should be remembered, too, that in the above lists are included only those which are professedly entitled sermons, but many others of the Saint's treatises were actually preached, notably the "Enarrationes in Psalmos" and the "Tractatus in S. Joannem."

In conclusion, we may well turn to this great preacher and ask him what is his idea of a true preacher of the Lord's word. Preaching on the words of our Lord to St. Mary Magdalene, "Noli Me tangere," he says: "All I have said has only been said to make the difficulty of the question increase; you yourselves see how great it is, almost insoluble. May the Lord help me to solve it; may He who deigned to put it before us deign also to explain it. And do you pray with me for some issue; give me your ears, but give Him your hearts. What He has deigned to suggest to me I will communicate to you. He who has a better understanding of the difficulty must teach me, and may I so teach as to be not incapable of being taught."¹⁵

In another place he says: "It is safer to hear the truth than to preach it. When we hear it, our humility is safeguarded; but when we preach it, there almost inevitably creeps into a man's soul a certain exaltation of spirit."¹⁶

¹⁵ Sermo 244.

¹⁶ In Joan. Tract. LVII, 2.

Again, speaking of God's mercy toward those whose duty it is to preach His word, he says: "Imo vero audi quod dicis, quicunque dicis; et qui vis te audiri, prior te audi; et dic quod dicit in alio Psalmo quidam: 'Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem populo suo.'"¹⁷

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A STORY OF SIXES AND SEVENS.

III.

WHEN a man on the sick-list travels for almost two consecutive days in August, on trains that bake in the unclouded sunshine for thirteen hours and are fanned by soft winds laden with the smoke from soft coal; and after that experience is forced to assume the principal part in a rather warmly conceived discussion for three mortal hours, he will either sleep not at all or he will sleep like a top.

When I awoke the following morning, my first feeling was one of restful gratitude that I had been so far favored as to exemplify the second clause of the disjunction; but forthwith I became aware of a much less pleasant conviction that another of the established rules of Father James' household had been flagrantly broken—and by myself, the "Reformer." There was the tell-tale sunlight streaming into my room; not the long, slightly slanting rays that betoken the crisp freshness of early morn, but the more vertical shafts of heat and light that warn us that the day is warming himself up for business.

Glancing at my watch, I perceived that I must indeed say "late" Mass that morning, in defiance of local customs and habits; but it was nevertheless not without some sense of confusion mingled with trepidation that I made my noiseless way to the sacristy, expecting to light the candles myself, prepare the cruets, lay out the vestments, and be in every way my own server—another violation of an unbroken law of the church at Burrville, although the necessity of fulfilling an obligation which I had

¹⁷ In Psalm 49.

accepted for that morning quieted my rubrical conscience, while, on the other hand, my previous familiarity with every detail of the sacristy quieted also any misgivings I should otherwise have had as to the easy accessibility of the requisite details for Mass.

I reached the sacristy without encountering any one of the household of the faith, and it was with a reassured briskness of step that I entered it. I felt a pleasant shock of surprise as, glancing at the long vesting-table, I perceived a chalice covered with its pall, and in front of it the neatly folded vestments and filled cruets with basin and folded towel, that seemed to convict another member of the household of my own fault. But a moment later, the quiet, kindly voice of my old pastor greeted me from an obscure corner, as with three fingers of the left hand inserted between various pagings of his breviary, he advanced with the other hand held out for a warm clasp of mine.

"It was a terrible ordeal Father Boyton and myself put you through last evening, because of the *Motu proprio*," he said smilingly; "and I had not the heart to interrupt a rest so well earned. But it's better late than never; and I knew from of old that you would not forego saying Mass this morning. Everything is ready for you"—and lighting a taper he went out into the sanctuary.

I fear I was just a little distracted in my meditation and embarrassed in my movements by this new mark of his thoughtful kindness; and recalling my somewhat animated tone of the previous evening, I contrasted it with his own gentle courtesy toward me then and now.

He served my Mass; and afterwards was my companion at the breakfast-table, although not sharing the meal with me; for, as he explained, he had breakfasted with the indefatigable Father Boyton, who had risen with the sun and was already far on his travels, "seeking a change of air."

Raising my eyes from my plate as Father James said this in a perfectly neutral tone of voice—as of one who was quoting another's words—I found, as I thought I should be able to find, the faintest of dying twinkles in his eyes; and, with no thought of unbrotherliness, I closed the incident with that *Amen* which long since had become diocesan property in reference to Father Boyton.

"As to-day is Saturday," I said, "I suppose the wayfarer is seeking that elusive change of air in his own parish."

"Look out for yourself—*Attende tibi*," retorted Father James, threatening me with a playful forefinger; "for your disquisition on Church music has undoubtedly made a convert of him, and you certainly will be a fourth member of the Musical Commission."

"I must feel grateful to Father Boyton for his high appreciation of my powers as a lecturer, and must acknowledge his soundness of judgment," I replied with mock gravity; "but as he is not my bishop, I can still rest 'darkling,' and literally, like Milton's nightingale, 'in leafy coverts hid,' *nempe*, in Burrville's shady retreat."

"Vain hope!" laughed Father James. "You may rest assured that before a week is past the bishop, not to say the entire diocese, will have known all about the opera-bouffe solo from Mercadante's Mass, with which you regaled us last night, as well as the omissions in La Hache's Mass."

"And that reminds me to speak of a curious impression of Father Bernard's, that he had either listened to, or seen chronicled somewhere, the performance of that very Mass by the seminarists of St. Edward's."

"Yes, I recall having heard them sing it," I said; "and when the Kyrie began, I recognized the Mass and was prepared to notice the omissions. Strangely, there were none; everything flowed along smoothly, nevertheless; and I felt convinced that a revised edition of the Mass had been issued. The point was interesting enough for investigation; and going afterwards to the organ, I found a copy lying open on the desk. It was the same edition which you have, Father James; but the organist had gone over the text with scrupulous care, had inserted 'et' before 'in terra pax' and 'tu' before 'solus altissimus' (by the simple device of making, in each instance, two eighth notes of a quarter note), and had thus made the Gloria correct in text."

"The Credo required evidently much more elaborate tinkering. It commences, you will remember, with 'Credo, Patrem omnipotentem.' The word 'Credo' was crossed out, and 'Patrem' written under it, thus making the commencement absolutely surgical. 'Et' was inserted before 'in unum Dominum,' and

before ‘ascendit in coelum,’ and ‘etiam’ after ‘Crucifixus,’ by splitting up long notes into shorter ones, as in the case of the Gloria. ‘Secundum scripturas’ was inserted very neatly, in the place of the unnecessarily repeated phrase ‘ascendit in coelum’—both phrases consisting of five syllables with identical accentual rhythm, so that there was no jolting between musical and textual accent. The long omission of text: ‘et vivificantem, qui ex patre filioque procedit; qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per prophetas,’ is met with on page 13; and here I found a reference back to page 4, where the words were fitted accurately to the music of the ‘Laudamus te,’ etc., some splitting up of notes being required, but not noticeably affecting the rhythm or accent of the melody or of the words. By means of these careful alterations, the text was rendered correct. So, too, the omitted ‘miserere nobis’ was inserted after the first ‘Agnus Dei qui tollis peccata mundi’; while some of the many ‘Dona nobis pacem’ were devoted to an insertion of the omitted third ‘Agnus . . . mundi.’ This demanded some tinkering, it is true, but the music did not complain, while the text was made complete.”

“Surely that was a great labor both for organist and singers,” said Father James. “It would have been much simpler to have taken a correct Mass at once.”

“True,” I replied; “but a seminary organist must, I suppose, consider many things—the powers of his singers, the range of their voices (usually a poor range), the amount of time possible for rehearsals, the tastes of his auditory (which, if they are to be cultivated, must not be depressed utterly by too rigid an insistence on cold contrapuntal treatments), and so on. And you must remember, Father James, that all this runs back more than twenty years ago; for it was then that I heard St. Edward’s boys singing the Mass. The example offered to them was, I should think, a good training in reverence for the liturgical text, to secure absolute correctness in which they could perceive such great labor expended on the incorrect text of the ‘Messe de Ste. Thérèse.’

“But with respect to your prophecy concerning a new member for the Diocesan Commission, I can only hope it may not come true,” I added.

There was, however, sufficient possibility in the forecast to give me pause. I had always been interested in the subject of Church music and had "read up" on it, in various odd moments of leisure; and I thought I knew enough about the attitude of singers and choir-directors in our churches to feel that an advocate of the changes now required by the recent papal legislation must encounter much misapprehension and "passive resistance." Outside of Burrville, I had been known merely as a mild protester against the personnel of choirs and the character of the music sung therein, for I had skilfully (as I had hoped) striven to voice the criticism of the laity rather than to argue from a musical and liturgical standpoint. Engrossed subsequently in parish work in Ironton, and not a little enfeebled by it, I had made no stir when the *Motu proprio* appeared, like a sort of *Deus ex machina*, to substantiate and enforce all of my previous contentions. And now my broken health would scarce permit an active participation in the reform-movement.

Thinking of all this now, I had fallen into a musing silence, which Father James finally interrupted with:—

"Ever since the personnel of the Commission was published in the Ironton *World*, I have been wondering how it came to pass that you had not been appointed to serve on it. From the account which Father Boyton gave us of the performance of the boy-choir, I should not augur valuable results from a membership composed of Father Bernard, his organist Mr. Marks, and our Vicar General (whose many preoccupations unfit him for work 'along these lines'—if you will pardon the shop-phrase of the public educators). I should think that the work lying before such a Commission must prove vast as well as intricate, since it comprises so many various conditions of musical efficiency and inefficiency in our parishes. Up in Ironton the problems are easy to solve; but even in Burrville (not to speak of the still more rural communities and scattered hamlets further south) the difficulties are not few or easily disposed of."

"*Non recuso laborem,*" I protested; "but I feel that I should not prove helpful. In my opinion any change must be essentially a radical one; and makeshifts, compromises, temporary arrangements, and the like, always prove abortive in the long run.

Nothing is really *settled* until it is settled *right*; and the idea of Father Bernard's, for example, of having the boys 'lugged' into the choir-loft *instanter* in the place of the ladies, ignores the preparatory training that should be given to them, invites disaster, makes the suggestions of the *Motu proprio* open to the easiest kind of adverse criticism because of the poor results that must follow, and gives color to the view of Protestant musicians who declare that 'Catholics don't know what Church music is.'

"Then there is Mr. Marks, with his openly expressed view that Plain Chant 'will do for funerals,' but that it is simply ludicrous to think of it in any other connexion, and who meanwhile interprets 'Solesmes' to be the French (or some other 'dago') expression for 'solemn' (such is his absolute ignorance of the present-day knowledge not merely appropriate for any musician, Protestant or Catholic, to have, but simply necessary for the Catholic musician).

"Then there is the wide-awake lover of the Cecilian School, who sees his long-cherished ideal capable at length of fulfilment; and who has already ordered tons of the dryest scholastic counterpoint to be laboriously studied and rendered by an exclusively *adult* male choir, ignoring the witness of recent history to the effect that such an aggregation of singers, while very interesting as a variety in a programme of mixed-voice compositions, becomes almost intolerable when heard frequently and continuously.

"Then there is——"

Here my old pastor (perhaps remembering the lengths to which my eloquence had gone the previous night) hurriedly interrupted:—

"You are running away with me, Martin, and I really am seeking to learn something which, I now recognize, I have been quite unconscious of.

"I suppose I am a type of pastor whom you have frequently met—that is to say, a man who has always endeavored to be a 'favorer of the fine arts'; who, busied with more pressing and intelligible duties, reads no musical literature of any kind, and who is apt to form his musical opinions unconsciously from casual remarks of laymen in reality no better qualified to judge than himself.

"But to come to the points which you have touched upon. For instance, I always thought that Cecilian music was exceptionally churchly and most esoterically artistic. What is the recent testimony against it?"

"You have enlarged my criticism somewhat; for I was speaking, not of Cecilian music as such, but of a certain kind of Cecilian music. You know, of course, how, just as any new movement will attract to itself a large number of devotees, some able and helpful, others inept and really hurtful; so did the great reform-movement in Germany soon enroll 10,000 adherents, some gifted with artistic creativeness, others mere pedants of correctness, others mere tyros and students. The point I was making is that the truly fine title of Cecilian has been made to cover certain compositions whose liturgical merit is their conformity with rubrical directions concerning Church music, but whose artistic side is open to much criticism. To be Cecilian is not necessarily to be dry, scholastic, labored, unmelodic; but not a little music that styles itself Cecilian is, nevertheless, of that character. The danger is, that a party-cry may make unintelligent partisans, whose motto thenceforth will be: 'Love me, love my dog.'"

At this point Father James looked at his watch—not, as he hastily explained, as a hint that he regretted the opportunity his questions had afforded for such extended answers, but because he always had made it a rule to respect the tribulations of his housekeeper, and not to give her any unnecessary trouble. Not catching his meaning at once, I mechanically took out my own timepiece, and understood immediately his meaning. The housekeeper, namely, must now be *in actu primo proximo* for dinner-serving. Alas, what a disturbance, and in how many ways, this dreary "Reformer" must be to a household that was, in its own way, a model of reform throughout all its customs and unwritten laws!

"I trust it is not prophetic," I said, with such an unconscious expression of melancholy foreboding that Father James could not help laughing outright.

"What is not prophetic?" he asked.

"It's the Rule of Three," I answered. "If my advent here has, through my music-reform proclivities, placed this orderly

house in a condition of ‘sixes and sevens,’ what could my advent into the Diocesan Musical Commission accomplish? Father Boyton was right—‘It’s sixes and sevens, that’s what it is.’ Let us both pray that the mathematically puzzling quantities may cease here and now.”

“By no means, Martin; for now that a sad mischance for you, and a kind providence for me, have placed you in my power, I am going to torment you into giving me a fuller insight into the problem of Church music. Believe me,” he added graciously, “you have hugely entertained me while you have also instructed me, in a subject that becomes more interesting the further it is studied.”

And getting our hats, we marched solemnly out of the house for a little constitutional before dinner.

IV.

“You will witness to-morrow, Martin, the first-fruits of penance in St. Bartholomew’s Church, Burrville,” laughed Father James to me, after he had returned from hearing the last of his penitents. “I was distracted in my confessional this evening, and could scarce help recalling my remonstrances made of old to my penitents on certain peccadillos they used to be guilty of at Mass.

“You know the story everywhere—some slight wandering of mind at times, a little whispering before and after the sermon, some slight tardiness in coming to the church, a modest diffidence about leaving the region of the front doors and advancing up the aisles *in conspectu omnium* in order to fill the partly vacant pews near the altar, and so on.

“By insistent appeal and timely and foreseeing argument and reproof, I have made our congregation (I can speak with all freedom to you) a model one in all these respects.

“Meanwhile, I now perceive, I have been, like St. Paul, the ‘chief sinner’ in their midst. I, the guardian of rubrical decency and exactness; I, the minute student of detail; I, the exemplar of liturgical propriety among my brethren—I have unwittingly permitted the Holy Sacrifice to become the sport of careless composers of music, and of singers whose ostentatious vanities I

had never perceived to be such in fact, but considered rather as clear proofs of their exceptional training in technique and their thorough appreciation of the demands made by the music on their taste and their powers of interpretation.

" You already know the Mass that has been scheduled for performance to-morrow ('scheduled' and 'performance'—what horrible words to use in connexion with the Mass; but they *fit*, they *fit!*). La Hache's, I have always looked upon as simple, easy, devotional, and just the Mass to use whenever the choir was, for any reason, in a crippled state. It is strange that never once, in the many years I have been hearing it sung, have I adverted to its many omissions of text. Mercadante's Gloria also has been a favorite of mine—until your solo opened my esthetic and liturgical eyes. The choir is very familiar with both, but of course I can not now permit either to be sung; and the 'penance' I think of inflicting on myself and on the choir is to have only a low Mass to-morrow at 10 o'clock. These 'first-fruits' of penance are hardly spontaneous—they are necessary in view of the fact that the choir can not be relied upon to sing another Mass on such short notice as I should now have to give."

" You will pardon me, Father James, if I suggest that such a radical change will beget much wild and extravagant comment which must ignore the real reason for the low Mass, known only to yourself and to me. Don't you fear lest the congregation may surmise a grave 'difficulty' between you and the choir, or the organist? or a little quarrel among the singers? Such little 'quarrels' are not unknown in choir-circles, and have even come to the knowledge of the laity at times; and rather than afford opportunity for such a misconception in the present case, don't you think that the 'old order' might be allowed to continue until such time as you may be prepared for a radical change in methods?"

" But I think I recall having read that some Western bishop has prohibited the singing of high Masses until the churches shall first have effected the reforms he indicated; and I am bishop enough in my own parish to legislate similarly, I should imagine."

" I know the pastoral letter you refer to. It is about one year ago that Bishop Richter notified his clergy to the effect that,

'ample time' having been given 'to prepare men and boys to sing at all' the liturgical functions, all singing in the choir by female voices should be wholly discontinued; and that 'if men or boys have not yet been trained to sing a high Mass, the congregation must be content with low Mass until due provision for proper singing is made.'

"This was legislation of an automatic kind—clear, efficient, and properly sanctioned by specific punishment for disobedience. But I do not think that the two cases are parallel. The bishop had given 'ample time' after the previous notification of his will, for all to conform; while in the case of Burrville no notification of any kind has been given by you to organist or singers, and there is no opportunity offered for the constructive malice of disobedience."

"What then shall I do, Martin? Would it be at all proper to let La Hache's mangled Credo, for instance, unconsciously (for of course I absolve the composer of any conscious intent in the matter) insult the sacred text and make us all heretics in the omission of a reference to the Procession of the Holy Ghost and to the One, Holy, Catholic and Apostolic Church? Would not any amount of mistaken comment by the congregation be preferable to this?"

"Well, Father James, I do not pretend to be deep in canonical or rubrical lore. There may, however, be a *via media* open to you. You have copies of all the music sung by your choir. Possibly we might find a Kyrie from one Mass, a Gloria from another, a Credo from a third, a Sanctus from a fourth, a Benedictus from a fifth, and an Agnus from a sixth, which would be free from faults of text, and sufficiently well remembered by the choir to permit them to bungle through the music in some fashion. Apart from the poetic value of the justice thus meted out in the shape of occasional breakdowns, the moral effect of a little humiliation may make my suggestion valuable."

Father James smiled an acceptance of the suggestion, and led me to his music cabinet.

"Perhaps," I said, "it would be well for us to select for examination only such pieces as are not contained in either one of the Diocesan Catalogues of Cincinnati, although, had we either

catalogue at hand, we might be guided in our choice more quickly, since many compositions are there marked ‘accepted.’ I have studied the catalogues pretty thoroughly, and I can very well recall the names of the composers and of the Masses there treated; but as it is too late now to inform the choir this evening of our intention, we might as well make our little study supplementary to that of the Cincinnati Commission.”

It was a vast pile of music to tackle; but my memory served me well, and soon I had an assortment of Masses at my feet, not chronicled in either catalogue.

“Here is Mozart, No. 17, for a beginning. The Kyrie will not do, since the total text for the three ‘Christe eleison’ is merely ‘Christe, Christe eleison,’ occurring twice.

“The Gloria has many interpolations of text in the form of repetition of previous portions of text, e. g. ‘Quoniam tu solus sanctus, Quoniam (*sic*) tu solus Dominus, Quoniam (*sic*) tu solus altissimus.’

“The Credo, similarly: ‘Crucifixus . . . et sepultus est’ is followed by ‘Et incarnatus est . . . et homo factus est. Credo, Credo, Credo; et resurrexit,’ etc.—a curious and non-sensical series of inversions of text.

“Were the question of text alone the moving consideration, we might not object to the disproportionate treatments found in the Sanctus (four pages) and Benedictus (thirteen and one-half pages). Of course, even the Cincinnati catalogues have been rendered obsolete by the recent papal legislation, which renews and enforces the previously issued declarations of the rubrics assigning the first words of the Gloria and the Credo to the celebrant alone, etc. But for the present we may waive, I suppose, questions of exact liturgical text, provided we find nothing too obviously absurd for acceptance.

“Here is Mozart’s No. 3. Curiously enough, it begins the Gloria correctly with the words ‘Et in terra pax,’ etc. We have practically nothing to object to in the matter of a complete text. I wonder if the choir could perform it at all, for it is not an ‘easy’ Mass.

“Here is Mozart’s No. 7. The Gloria omits the text: ‘Qui tollis peccata mundi, suscipe deprecationem nostram; Qui sedes ad dexteram Patris miserere nobis.’

"Here is Schubert's in F. It has the text terribly mixed up in the Gloria: 'Domine . . . Christe' is followed immediately by 'Qui tollis,' etc., which in turn is followed by the text previously omitted: 'Domine Deus, Agnus Dei, Filius Patris,' while this again is followed by 'miserere nobis, suscipe deprecationem nostram.' The Credo also is badly scarred by insertions, or rather inversions; and the Agnus Dei has the 'Dona . . . pacem' following immediately upon the second 'miserere nobis,' thus omitting the whole of the third text: 'Agnus . . . mundi.'

"Here is Cherubini's Coronation Mass. The first portion of the Gloria is badly inverted. The text of the Credo is throughout punctuated with *Credo, Credo*, in a most curious fashion, as though the singers were troubled with insistent doubts on every article of the Creed, and were doing valiant battle with the spirit of unbelief. The Sanctus omits the word 'Dominus' of 'Dominus Deus Sabaoth.' The Agnus omits the third 'Agnus Dei,' but includes the remainder of the invocation: 'qui tollis,' etc.

"Your repertoire goes far afield, Father James, and is a tribute to the initiative and experimental energy of your organist. Here I see Bach's Missa Brevis (in A). The Gloria omits 'Te' after 'benedicimus,' has many inversions of text, and effects a dramatic climax in the following: 'quoniam tu solus sanctus Jesu Christe, tu solus Dominus Jesu Christe, tu solus altissimus Jesu Christe.' The Mass is well styled *Brevis*; for in giving only the Kyrie and Gloria, it reaches the limits of time usually assigned to a complete Mass. Compare the 131 lines of melodic text in its Gloria with the 54 lines of Haydn's Third (and this latter is a long enough Gloria in all conscience), and you will get an idea of the reason why it is styled *Brevis*! 'Sixes and sevens' again!

"But long—most immoderately long—as is the Brevis in A, think of his Brevis in G (Mass No. 4), which I now hold in my hand, with its 178 lines of melodic text (including the frequent interpolated symphonies) for the Gloria alone; that is to say, it has five times the amount of melodic text found in the Gloria of Gounod's much-abused St. Cecilia Mass. Surely the choir never sang that Gloria, although you have it here.

"I see, too, that you have here his great Mass in B-minor.

Of course the choir never attempted to 'tackle' that marvellous work. It affords an interesting example of insertion in the phrase: 'Domine Fili unigenite, Jesu Christe,' to which, for the purpose of effecting a dramatic and musical climax, it boldly adds a new word, 'altissime.'

"Cherubini's Requiem! We'll pass that.

"Here's Gounod's First of the *Orphéonistes*—fitted for your choir, now that you must depend, because of the absence of the soprano, on the male voices for to-morrow's Mass. While written for two sopranis, two tenori and basso, it can be sung by two tenori and basso alone. It is a serviceable Mass, if we overlook the repetition of the opening words of the Gloria, or, better still, simply begin with 'et in terra pax'—for this can be easily done in this particular case. The Mass lacks a Credo, also a Benedictus (for which, in French style, an 'O Salutaris' is substituted).

"And here is his 'Missa Angeli Custodes'—a complete Mass, liturgically arranged and published by Fischer & Brother. We were speaking a moment ago of the length of the Gloria in Bach's 'Brevis' Masses. Here is a Gloria containing only 25 lines of melodic text, and written by a master composer; that is to say, it is practically only one-seventh as long as Bach's in G, which we were fingering a few minutes since.

"And here we find several of dear old Haydn's, not chronicled in either one of the two Catalogues.

"First of all, let us look over the 'Sixth Mass.' I never sang in it myself, but I remember having heard it once, 'with orchestra,' in the cathedral of Ironton, on some grand festival. My copy at home is marked by the careful organist with many excisions of unnecessary repetitions. My recollection is that the text is complete, but I am sure the choir could not sing it at all without much rehearsal; and so we will pass it over.

"And here is the 'Sixteenth' (Novello's Edition), with a careful footnote on page 36: 'It has been necessary to alter the value of the notes in these bars, the words 'Et in unum Dominum,' etc., being altogether omitted in the MS. score; a repetition of the words 'visibilium' etc., occurring here.' After reading this evidence of editorial care, we may well be surprised at noticing, on page 47, the omission of the words: 'Qui ex Patre Filioque procedit,' without any editorial comment whatever.

"And here I see a volume of four MS. Masses by 'il Sig. Maestro Pietro Terziani'—a relic of your Roman days, Father James, and not particularly careful of the number of 'Kyrie eleisons' that should complete the triple symbolism. I presume you have only one copy? Then we need not examine the volume further.

"And here, finally, I perceive a volume of Masses and motets entitled 'Corona Aurea.' It has four Masses, including a Requiem Mass.

"No. 1 omits 'miserere nobis' after 'Qui sedes ad dexteram Patris'; inserts a 'Credo' in front of 'in unum Dominum'; omits the third 'Agnus Dei qui tollis peccata mundi.'

"No 2 omits 'bonae voluntatis' in the Gloria, as also the words 'Qui tollis peccata mundi' in front of 'suscipte deprecationem nostram'; and in the Credo omits 'Qui propter nos homines et propter nostram salutem,' as also the words 'et ascendit in coelum'; omits, in the Sanctus, the words 'et terra' after 'pleni sunt coeli'; after the third Agnus Dei omits 'qui tollis peccata mundi.'

"No. 3 has an inversion that grates harshly on the sense of textual consecutiveness in the Gloria; in the Sanctus, instead of the triple 'Sanctus' found in Isaias and in the Apocalypse, we find it but twice.

"The Requiem has the following text for the Kyrie: 'Kyrie, Kyrie, Kyrie eleison, Christe eleison, Christie eleison'—and this is the complete substitute for the ninefold invocation. The Dies Irae gives several stanzas, of which only one happens to be a prayer, although, as we know, it was decided by the S.C. of Rites, as far back as 1854, that all the stanzas containing a prayer—twelve in number—*must* be used. Since then the rule seems to have been made still more strict, since the permission thus granted to omit the non-prayerful stanzas is omitted from the edition of the *Decreta Authentica* of 1898–1900. The whole Sequence must now, I suppose, be either sung or recited. As for the Agnus Dei, 'mundi' is omitted in the second invocation, while the third invocation omits entirely the words 'dona eis requiem sempiternam'—a text so peculiarly appropriate to a Requiem Mass, that its omission is a singularly sad one."

"And yet," commented Father James, when we had thus run through the little heap of music, "bad as these omissions are, I am sure that they have not been noticed by organist or by singers or, save very rarely, by any one who has listened to the Masses. We priests have our attention preoccupied by many things; while, on the other hand, the organist is intent on his stops, the singer on his notes, the layman on his prayers. Of course, once the evils have been brought to our attention, we should be inexcusable——"

"That is the very thought," I interrupted, "which Archbishop Elder used in describing the situation. In his 'Second Catalogue,' he says:—

Almost all the compositions marked by this Commission as rejected, have been condemned because they are defective in the text; omitting words or whole sentences; or transposing them in a way that alters or destroys the sense.

This of course is an essential defect. To wilfully mutilate or alter the sacred liturgy is a sin, and often a mortal sin.

How far we may be excused for having hitherto suffered inadvertently such alterations to be made in our churches, is for God to judge.

But now, after being officially notified of these defects, and authoritatively directed to avoid them, if any one should deliberately disregard this admonition, there would be no room for excuse. It would certainly be a sin, mortal or venial, as the case might be, to make use any more of these mutilated compositions in the sacred functions.

"And now the *Motu proprio* comes to warn us of other aspects of sacred music which deserve serious consideration as well as the question of the reverence for the liturgical texts. The Cincinnati Catalogues did not err on the side of rigor. For instance, I notice Rauch's Mass in E-flat among your pieces of music. With the exception of the Agnus Dei, it was marked 'accepted.' Its Gloria is worth looking at for a moment, as an illustration of the 'lengths,' both literally and metaphorically, to which the Commission was willing to let composers go. Let me read for you the first part of the Gloria:—

Gloria, Gloria, Gloria, Gloria in excelsis Deo, gloria in excelsis Deo, Gloria in excelsis Deo, in excelsis Deo gloria, gloria ; et in terra pax hominibus bonae voluntatis, et in terra pax hominibus bonae voluntatis, et in terra pax hominibus bonae voluntatis, bonae voluntatis, bonae voluntatis, bonae voluntatis pax, pax.

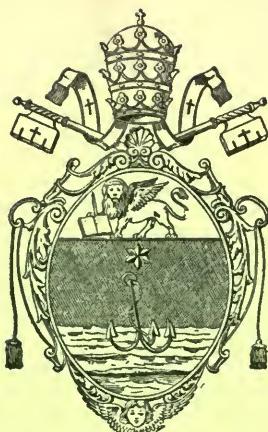
"That reminds me of Dom Bede Camm's 'Allegory,'" said Father James, laughing so heartily that I suspected a pun of some kind; and I replied: "The 'Allegory' is unfamiliar to me—pray, enlighten me."

"It is only recently published," he answered, "and is called *The Voyage of the 'Pax.'* I should think the congregation might justly interrupt those interminable wanderings of the 'Pax,' by a united cry of 'Pax' on their own account."

"And now, I suppose, you are thinking of crying 'Pax' to me, Father James. I will not put you in the position of those men of whom Patrick Henry so eloquently remarked, that they 'may cry Peace, Peace, but there *is* no peace;' and as it is already past the customary hour of retiring, I shall wish you, as last evening, a belated 'Good night.'"

"Good night, Martin, and happy dreams!"

(To be continued.)



Analecta.

APOSTOLIC DELEGATION.

ADOPTION OF CLERICS INTO A DIOCESE.

His Excellency the Apostolic Delegate sends us the following decision of the S. Congregation of the Council regarding the incardination of priests in the United States. The document, which was communicated to him by His Eminence, the Cardinal Prefect of the Propaganda, is dated 15 September, 1906, and reads:—

Dubium.

“An dispositio Concilii Baltimorensis quae admisit incardinationem praesumptam abrogata fuerit ex decreto *A primis*, 20 Julii, 1898, quo statutum fuit ut incardinatio in scriptis fiat.”—*Resp. Affirmative.*

“An haec abrogatio retrotrahenda sit ad casum quo aliquis clericus admissus in non propria dioecesi, ibi expleverit triennium vel quinquennium commorationis (quo praesumitur incardinatio) ante diem 20 Julii, 1898, scilicet ante decretum *A primis* quo vetus disciplina mutata est.”—*Resp. Negative.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. PLEN. CONCEDITUR IIS QUI DIE FESTO SS. TRINITATIS
ADSTITERINT PIAE CAEREMONIAE PRO RENOVANDIS PROMISSION-
IBUS BAPTISMATIS.

URBIS ET ORBIS

DECRETUM.

SS.mus D.nus Noster Pius PP. X, humillimas preces R. P. Francisci Xaverii ab Immaculata Conceptione, Provincialis Provinciae S. Ioseph Ordinis SS.mae Trinitatis, clementer excipiens, quo magis Christifideles ad servandas promissiones in susceptione Baptismatis ab ipsis emissas excitentur, Plenariam Indulgentiam, defunctis quoque applicabilem, benigne concessit ab omnibus lucrandam, qui, die festo Augustissimae Trinitatis alicui piae caeremoniae in parochialibus aliisque Ecclesiis, de Ordinariorum licentia et iuxta eorumdem normas, peragendae, in qua solemniter praeatae promissiones denuo nuncupentur, devote adstiterint, simulque sacramentali confessione expiati et S. Synaxi refecti ad mentem Sanctitatis Suae pie oraverint. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Cong.nis Indulgenteris Sacrisque Reliquiis praepositae, Kalendis Iunii an. 1906.

L. † S.

A. Card. TRIPEPI, Praef.

† D. PANICI, Arch. Laodicen., Secr.

II.

INDULGENTIA 50 DIERUM PRO RECITATIONE. ORATIONIS:

Nos, Iesu, Maria et Ioseph bone,
Benedicte nunc, et in mortis agone.

Ex audientia SS. diei 9 Iunii 1906 SS.mus D. N. Pius PP. X universis Christifidelibus quoties praefatam invocationem corde saltem contrito ac devote recitaverint, indulgentiam quinquaginta dierum, defunctis quoque applicabilem, benigne concessit. Praesenti in perpetuum valituro.

Contrariis non obstantibus quibuscumque.

Datum Romae, e Secretaria S. C. Indulg. Sacrisque Rel. praepositae, die 9 Iunii 1906.

L. † S.

A. Card. TRIPEPI, Praef.

† D. PANICI, Arch. Laodicen., Secr.

III.

MODIFICANTUR CONDITIONES PRO DUABUS INDULG. IN MONASTERIIS MONIALIUM LUCRANDIS;—INDULG. INVOCANTIBUS S. FAMILIAM.

Beatissime Pater,

Cardinalis Episcopus Barcinonen. S. V. humiliter quae sequuntur exponit:

1. Apud Monialium Monasteria haud lucrantur Indulgentiae invocationi "Cor Iesu Sacratissimum, miserere nobis" concessae, eo quod post Missam Conventualem dictae preces minime recitantur. Optaret igitur Cardinalis Orator, ut Sanctimoniales indulgentias praedictae invocationi adnexas lucrarentur eam recitantes post Antiphonam "Angelus Domini" quae ter in die exorari solet.

2. Non ita pridem S. V. benigne concessit nonnullas indulgentias pie recitantibus "Domina nostra Sanctissimi Sacramenti, ora pro nobis," coram SS.mo Sacramento solemniter exposito; sed plura extant Monialium Monasteria in quibus nonnisi raro Augustissimum Sacramentum solemniter exponitur. Optandum ergo esset ut illud in Tabernaculo asservatum, pro iis Indulgentiis sufficiens conditio habeatur.

3. Ad devotionem in Iesum, Mariam et Ioseph magis magisque fovendam, implorat orator, ut fidelibus Eorum nomina coniunctim invocantibus, prouti frequentissimum in Hispania, concedatur toties quoties Indulgentia septem annorum totidemque quadragenarum; nec non Plenaria semel in mense lucranda, pro rite confessis ac Communione refectis, qui dictam invocationem quotidie recitare consueverint.

Iuxta preces in Domino quoad omnia.

Die 8 Iunii 1906.

PIUS PP. X.

Praesentis rescripti authenticum exemplar exhibitum fuit huic S. Cong.ni Indulg. Sacrisque Rel. praepositae.

Datum Romae e Sec.ria eiusdem S. Cong.nis, die 16 Iunii 1906.
L. † S.

D. PANICI, Arch. Laodicen., *Seccr.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :—

THE APOSTOLIC DELEGATE communicates to the REVIEW a decision of the S. Congregation declaring that the decree issued 20 July, 1898, regarding the adoption of clerics into a diocese, abrogates the former provision of the Council of Baltimore which sanctioned the so-called presumptive adoption (when a priest had been allowed to do missionary work in the diocese for three or for five years), and hereafter requires a written testimonial of incardination. This decision does not invalidate presumptive incardinations that took effect before 1898.

S. CONGREGATION OF INDULGENCES :—

1. A plenary indulgence, applicable to the holy souls, is granted, under the usual conditions, to all who on Trinity Sunday assist at the solemn renewal of the promises made at Baptism.

2. An indulgence of fifty days, applicable to the holy souls, for the devout recitation of the following prayer :—

Nos, Jesu, Maria et Joseph bone,
Benedicite nunc, et in mortis agone.

3. Certain modifications for the gaining of indulgences made in favor of Religious Orders.

THE FAST PRESCRIBED FOR THE CONSECRATION OF A CHURCH.

Qu. The Pontifical prescribes the following rubric for the rite of Consecration of a Church :—

“Quando ecclesia fuerit dedicanda debet archidiaconus praenuntiare *clero et populo quibus est ecclesia consecranda ut, priusquam consecretur, jejunent.* Nam Pontifex consecrans et qui petunt Ecclesiam consecrari, praecedenti die jejunare debent.”

1. Does this mean that not only the bishop but the clergy and people of the parish have to fast?

2. What is to be done where the limits of the parish have not been definitely fixed?

3. In case the church to be consecrated is the cathedral of the diocese, would all the priests and people of the diocese have to fast,

or only those within the limits of the cathedral parish, or perhaps of the cathedral city?

I cannot make out the exact sense of the rubric. Why does it say: *qui petunt ecclesiam consecrari* and not (as would seem much more definite and satisfactory) *parochiani* or *fideles qui ad parochiam pertinent*? Who is it that asks (*petit*) for the consecration of the church? I imagine it is the pastor, simply. Or does *petunt* in the above rubric mean "desire" and thus extend to all the faithful who presumably would wish to see their parish church consecrated?

Resp. As the rubric stands, and in its original application, it binds not only the consecrating bishop, but also the resident clergy and the faithful of the parish, in the same way as a fast *de pracepto* for the Universal Church binds the clergy and faithful in general. That it is of strict obligation appears from repeated decisions of the S. Congregation in reply to *dubia*, in which the petitioners are referred to a decree addressed to the Archbishop of Mechlin in 1780. This states: "Jejunium in Pontificali Romano praescriptum esse strictae obligationis pro Episcopo consecrante et pro iis tantum qui petunt sibi ecclesiam consecrari."¹

Whilst here the obligation is clearly enough emphasized, the extent of it is not so clear; for the rubric of the Pontifical speaks of a fast to be imposed upon the *clergy and people* for whom the church is to be consecrated, whereas the decision given to Mechlin by way of interpretation speaks of "*those only who ask to have the church consecrated*."

Who are "those only" who ask to have the church consecrated? Are they the clergy, or the trustees, or the faithful who worship in the new church, or all these together?

THE PAROCHIAL HOUSEHOLD.

In interpreting a doubt regarding the extent of an obligation that entails a hardship, such as the fast and abstinence here enjoined, the law favors its narrowest limitation. Hence the smallest number of persons that may be comprehended under the words "*qui petunt ecclesiam consecrari*" are alone strictly obligated to the fast. The axiom of Canon Law that "in obscuris minimum

¹ Decr. 29 July, 1780, n. 2519—4400.

est sequendum" finds here its proper application and confirms that other dictum "odia restringi convenit."

The parish priest, as responsible and quasi-irremovable rector, is in the first place the one who seeks the consecration of his church at the hands of the bishop. Next to him in this respect come the clergy who assist him in the parochial work and who in the matter of responsibility or as his executives form one moral person with him. Even though they are not permanently attached to the administration of the parish they are for the time being an integral part of the parochial ministry vested in the pastor or rector who directs their activity and maintains them at the expense of the parish.

The above cited answer to the Archbishop of Mechlin confirms this view, inasmuch as it expressly decides the supplementary question whether the obligation of fast in this case is to be regarded as *personal* or as *local*, by stating that the obligation is not only personal but also local. This we assume to mean that not only the parish priest but also his household, that is to say, the priests attached to the church and the domestics maintained for the parish administration are strictly bound by this precept of the fast.

WHY "PETUNT"?

But why does the Pontifical rubric use the words "petunt ecclesiam consecrari" rather than any other form of words definitely specifying the persons bound to the fast? e. g. saying "parochus et cleris ecclesiae adscriptus," or "domus et familia pastoralis," or "parochiani rite adscripti," etc. The reason is, because the phrase adopted in the Pontifical has a much wider and yet more accurate application to the varying circumstances which may cause a church to be consecrated. For, apart from cathedrals and parochial churches, a temple may be consecrated as a votive gift from a single person or a group of persons, to serve the purpose of a parish church, yet without either the parish priest (appointed at the instance of a patron) or the parishioners being consulted in the matter. In these cases the latter are not bound to fast, whilst the donors are so bound. Again, a religious community of regulars or tertiaries may build a conventual church to which the public is freely admitted. In the event of the consecra-

tion of such a church, the religious community is bound, as one moral person requesting the consecration, to observe the fast.

But why is the fast to be announced on the vigil, apparently to the people in general, if only those who demand the consecration are so bound? Those who request the consecration are *strictly* bound; but as an act of preparatory devotion calculated to enhance the solemnity and multiply intercessory prayer in union with the Spouse of Christ, it is desirable that the festival of the solemn dedication be inaugurated by voluntary vigil with fasting, as was the universal custom of old, and as is still the custom in Catholic countries.

REASONS FOR DISPENSING.

Considering the universal abolition of the primitive penitential practices and the gradual relaxation of the Lenten and other fasts prescribed by the general law of the Church, the question is urged whether this fast ordained for the vigil of the consecration may be further mitigated or entirely omitted by reason of a special dispensation given to an entire diocese for all time. That a bishop may dispense from the strict observance of this precept, as he himself may be dispensed, in individual cases and for just reasons, appears to admit of no doubt. But for a general dispensation that would hold good for future events and that would include consecrations to be performed throughout the entire diocese, an indult would be required, similar to that which gives to the Ordinary the *facultas dispensandi* from a Lenten fast.

What kind of reasons would be deemed sufficiently grave to induce a dispensation from this otherwise strict obligation of the vigil abstinence and fast? Any reason which would validly call for a dispensation from similar fasts or from abstinence on Ember Days or vigils. A case in point, in which the abstinence was reduced to taking meat once (at the midday meal), whilst for the rest observing the fast, as in Lent, is offered in a decision of the Sacred Office (14 December, 1898). A bishop asked regarding the extent of the obligation of the abstinence and fast prescribed for vigils of sacerdotal ordinations and the consecration of churches. In case the obligation included a strict fast with abstinence, the bishop asked for a dispensation from the abstinence so that

he and the *ecclesiae adscripti* might eat meat at one (the principal) meal, whilst for the rest observing the fast and abstinence. The reasons alleged for the request were: First, the fact that a similar concession had been granted for certain days in Lent; secondly, the severity of the climate and the habits of the people, which seemed to require a more frequent use of flesh meat than other regions; thirdly, the general spirit of relaxation among the laity in matters of religious mortification ("infirmitas moralis multorum laicorum ecclesiis nostris adscriptorum").

The Holy See, in granting this dispensation, first of all referred to the decision given in the case of the Mechlin inquiry, and then sought the special dispensation at the hands of the Sovereign Pontiff. It will be noted that the petition says "laicorum ecclesiis nostris adscriptorum," implying that the parish was one regularly and definitely organized in the canonical sense.

VENIAL SIN AND DAILY COMMUNION.

A writer in *Emmanuel*, the organ of the Priests' Eucharistic League, takes exception to the following statement of ours in an article on "The Holy Father's Wish regarding Daily Communion":—

Persons who are not disposed to make progress in virtue by combating evident faults of temper or by avoiding occasions that lead to mortal sin, or who maintain an attachment to venial sin, are by no means properly disposed for the daily reception of the Holy Eucharist, however much they should be urged to make themselves more worthy.

This statement the correspondent takes to be "quite contradictory to the words of the Pontifical Decree," which he cites in confirmation as follows:—

Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from those that are fully deliberate and from any affection thereto; nevertheless, it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in the future; and if they have that sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins and from all affection thereto.

If our critic and the editor of *Emmanuel* mean that "persons who are *not disposed* to make progress in virtue by combating evident faults of temper or by avoiding occasions that lead to mortal sin, or *who maintain* an attachment to venial sin," are properly disposed for the daily reception of the Holy Eucharist, then it would seem that the contradiction to what the Holy Father and Catholic theology teach is rather in their doctrine than in ours. What the Pontiff says is: although it is more expedient, yet it is not necessary for those who approach Holy Communion daily, that they be *free from venial sins and from any affection thereto*. This is to say that the worthy reception of Holy Communion *blots out venial sin and diminishes the attachment to it*.

But we know of no theologian up to this who teaches or admits that the *ex opere operato* effect of daily Communion blots out venial sin or attachment in a person who is *not disposed* to avoid it, or who *maintains the attachment* to such sin and *to occasions that lead to mortal sin*. This is what we said.

Surely it needs no argument to show that there is a very great difference between the *infirmity* and *consciousness of an attachment* to venial sin, even when we neglect to repent of it, and the *determination not to give up* such sins, or to persistently *ignore* their existence as though they were not displeasing to God. If the Sovereign Pontiff bids us approach the Holy Table more frequently, it is because, to use the words of St. Ambrose, "*iste panis sumitur in remedium quotidianae infirmitatis.*" It is quite true that grace is produced through the sacraments as through instrumental causes, but it is also true that in every case there must be some kind of at least virtual or habitual disposition on the part of the recipient to be free from sin. Neither venial sin nor the natural affection for venial sin is in itself capable of separating us from the love of God, and it is counteracted by the sacramental presence of Christ in the soul, as well as by the devotion that makes us long for that presence. This is because venial sin is an infirmity to which man is of necessity prone and which he cannot completely avoid owing to his inherited weakness. In so far as it is voluntary, it is a *yielding* to the natural law of gravity in the earthly part of our infirm condition. A person who, yielding to the infirmity of venial sin, and conscious of the future

recurrence of the occasions and the probability of lapses, as well as of a natural attachment or inclination toward this weight that drags down the soul, goes to Holy Communion, undoubtedly receives therein forgiveness and also strength to counteract the tendency to venial sin. But all this supposes that he approaches the Holy Table with a certain virtual displeasure of everything that can separate him from the influence of the divine charity. An inclination to venial sin and a consciousness of venial sin do not exclude this displeasure, which may easily coexist with such a disposition—even as we regret what we often do, and well know that we shall continue so to do—

Video meliora proboque,
Deteriora sequor.

It is quite a different thing, however, *not* to be disposed, as we said, to lessen the separation from God which venial sin implies, and *to maintain* the distance from the divine charity which alone can wipe out both the guilt and the natural affection for venial sin. St. Thomas (*Summa III*, 87, 1) makes this quite clear, and indeed we do not suppose the critic could find fault with this doctrine, whatever meaning our words, which we see no reason to alter, may have conveyed to him.

OUR "CHURCH MUSIC" MAGAZINE.

The new quarterly magazine, *Church Music*, which we organized to promote the introduction into our liturgical services of that becoming and devotional style of music the Sovereign Pontiff so strongly insisted upon in his famous *Motu proprio*, has completed its first volume (November, 1905; March, June, and September, 1906).

This volume contains 576 pages (besides 32 pages of Music Supplements) of the very best of Church music literature, combining theory with practical illustration, by the foremost authorities, including the Solesmes school, in England, America, France, Italy, and Germany. Any one at all interested in the subject of Catholic liturgy who looks over the complete table of contents of this volume will be convinced that it covers every phase of the question of Church-music reform, and that its first appeal has been not only dignified in the best sense of the word, but also all-sided.

If, despite this fact, not everybody has found everything he wanted in its pages, the reason is probably to be sought in the very nature of the needs we were called upon to supply. In the first place, the educated and intelligent musician had to be addressed, since he must perforce lead in the new departure. The teachers, also, of children and the modest country-church organist wished to be guided and instructed in certain matters that might fairly be looked for in the primer or manual. The director of the cathedral choir with graded male voices, and the academy or sodality choir leader looked for matter that would afford them instruction and at the same time attractive repertoires. Again, prejudices were to be met, misconceptions removed, and opposition was to be counteracted. The writers had to present the science and the art of Church music in a style that would uphold the good cause not only against the lamentable apathy and indifference, but also against the specious pleas of those who want the old order of things to continue.

We made our appeal principally to the clergy, in the hope that we might rouse the energies of those with whom necessarily lies the power to carry out—though not without great sacrifice and labor in most cases—the method of reform suggested by those who are in authority and well informed, and who have at heart the true glory of the beautiful spouse of Christ made sad and at times ridiculous by the frivolity of the services in our churches.

In this we succeeded so far as to obtain a subscription list of just 849 persons, mostly priests, interested in the movement. The expenses incurred by the launching of the magazine could not of course be covered by this number; but the deficit of over five thousand dollars (\$5,000), which we thus incur does not deter us from continuing in the effort, although it has induced us to change the method of our advocacy in behalf of the practical introduction of the *Motu proprio*. There must be found a way of reaching the laity who ought to be interested in this matter, other than that of appealing chiefly to the clergy. Through THE ECCLESIASTICAL REVIEW we shall still continue our plea to our priests. But we have also made arrangements with a firm which is in close contact with the musical world, and can thus directly address the organists and the leaders of choirs.

The Messrs. J. Fischer & Brother, of New York, will now publish the magazine, following out and improving the lines laid down by us from the beginning, and keeping steadily in mind the purpose of the Holy Father as outlined in his *Motu proprio*.

The above mentioned publishers represent an old and well-established firm with connexions in many parts of the world. The founder of the house in the United States, a devoted Catholic and a practical musician, was one of the original organizers of the Cecilian School of Church music in this country, and the traditions established by him have been so far upheld by his successors as to bring their enterprise into perfect and generous sympathy with the new movement for the complete and perfect reestablishment of the liturgical chant. There is, therefore, every reason to hope that *Church Music* will now accomplish its aim more rapidly and more effectually than could have been done otherwise.

To assure the greater efficiency of the magazine, it will be published hereafter bi-monthly, instead of quarterly, and the yearly subscription will be \$1.50, instead of \$2.00. Some of the contents of the next number (15 November), which will be the first of Volume II, are: Suggestions on Organizing Boy Choirs and on their Training, by an Experienced Choirmaster; Practical Hints for Organists on the Use of the Ordo, by a Seminary Professor; Letters from Rome on the Vatican Chant Books continuation of the excellent Gregorian Rhythm Course, by the Very Rev. Dom André Mocquereau. There will also appear regularly biographical sketches of contemporary Catholic composers and of others prominent in the Gregorian movement. A special section of future issues will be devoted to "Religious Oratorios." This department will be opened in the forthcoming number with a most interesting paper on the Franciscan Friar, P. Hartmann (An der Lahn-Hochbrunn) and his most recent works. Our readers are no doubt aware that Fr. Hartmann, O.F.M., is at this writing in America, directing the performances of some of his oratorios in our large cities. It is claimed that these compositions take rank with those of Sir Edward Elgar, and such critics as Hanslick do not hesitate to place the Friar's "St Francis" above Tinel's Oratorio of the same name.

The magazine will also contain, as heretofore, articles on the

theory and practice of the liturgical song, Music Supplements to suit the several seasons of the ecclesiastical year, and such other matter as will contribute to aid the organist, choirmaster, or teacher. Our priests are invited to continue and increase their interest in the movement so well calculated to strengthen the Church in these days of worldly standards.

THE PERPLEXITIES OF A SEMINARIAN.

Very few, no doubt, have gone through a seminary course without being harassed by the diverse requirements of its mental training. The studies there in vogue present stretches of divergent thought. Each branch is hard enough in itself; but the prosecution of them all together is the real crux. This is not so much on account of the quantity as the varied quality of the work. For, a young mind can cut through whole heaps of learning successfully, provided this be all of a kind. But it stops short dismayed at the sight of apparently incompatible elements.

Literature, philosophy, dogmatic theology, science, Church history, canon law, and Scripture are spread out before the student. He would be glad to acquire any one of the collection singly and become representative in it. His heart goes out to the realm of esthetics ; for as a boy at college he has developed a classical taste that still craves for refreshment. His mind is edged for metaphysical inquiry, because by his very retirement from a concrete world of color and sound he has drawn back into an intellectual atmosphere and become used to abstractions. He scans the domain of dogma eagerly, because he wishes to be able to give a reason for the Faith that is in him. He is curious about the phenomena of physics ; he would emulate Pastor ; he would delve into Gratian's collections and the decretals of Gregory ; and, above all, become a master in the Scriptural studies of the day, because his sense of utility suggests the importance of the curriculum's secondary branches.

In particular there is an English style to be developed ; and he would be willing to spend hours every day at it. There are views to be formed ; and he would never tire of nurturing them. There are conversational powers to be matured ; and he would

like to do nothing better. There is a copy of Horace on his shelf; and he would revel in a bit of Latin ; or Demosthenes ; and he would be pleased to take his place in the Agora again. So he reaches for his pen to write, or settles himself in his chair to speculate ; he essays conversation or treats himself to a poem or chapter of antiquity. But, alas, these artistic impulses must be so watchfully circumscribed, to save time for more essential occupations, that they are generally repressed.

And then that more essential occupation, be it philosophy or theology, in its turn engages him. The subtleties of analytic thought, treasured away in old tomes, magically unravel themselves before his eyes ; and the witchery of the intangible and evanescent seizes him. Nothing can satisfy his cravings now but acute distinctions and infinitesimal pieces of ideas. All color and warmth are liable to leave his mind, and rigid formality to take their place. Being, causality, nature, personality, time, space, ideas, and will are subjected to his scrutiny—notions almost as impalpable in their last analysis as “airy nothingness,” and just at the moment his energies are being thus turned on full force and his interest absorbed, the monitor of utility coldly suggests the impracticality of it all.

Or again, maybe the Fathers of the Church have made theirunction, their simplicity, their eloquence, their combativeness felt. Even his brief readings have given him an inkling of St. Augustine's superhuman harmonization of rhetorical graces with the profoundest intuitions ; and of personal views with Revelation. He would like to read the “ City of God ” and the Controversy with Pelagius. Then Cyril of Alexandria and his distinctions of the objections of Nestorius give him a taste for more of such adjustments of apparent contradictions. The knife-blade mind that could so nicely part idea from idea like films of mica, glitters all through that Saint's defence of the Incarnation, almost blinding admiring eyes and drawing them after it with magnetic force. Pathetic interest in Origen is aroused. Stephen and Cyprian stand out before the student : the anathemas of the one ; the cool resistance of the other, and the bloody unification of both in martyrdom clothe their memories with the colors of romance. Patristic literature is just beginning to get a hold on him when

the thought of the annual examination ahead of him, with its arguments and theological notes to be prepared, and objections of examiners to be answered, takes away the flush of his enthusiasm ; and so, a third time "enterprises of great pith and moment" are "sicklied o'er with the pale cast of thought . . . and lose the name of action."

Oratory too appeals to him. He sees that the rounding and deepening of the voice, distinctness, carriage, and gestures are useful accomplishments. He would sound the depths of moral theology and have its principles on his fingers' ends.

This is the ordinary condition of the course; these are the perplexities of students. Why is there so much to be done ? Especially why such variety ?

It is due, I venture to say, to the character of the Church. The Church is conservative ; she is progressive. Her foundations are in the first century ; her mounting walls in the twentieth. She preserves her governmental policy through the ages, to be consistent ; and at the same time accommodates herself to modern forms, to be living. Every law made now must be consonant with past legislation ; and yet adapted to present needs. Her systems of knowledge must be antique, because they rest on tradition ; and up-to-date, because they must face the objections of the day.

Accordingly her priests must be ambidextrous ; they must look back and to the fore. A man of the world may be a litterateur and nothing else, with credit to himself. Or he may limit his attention to metaphysical questions, and rest satisfied. Or he may specialize in science without being held accountable by the world for other branches. Or he may become an adept in history alone, and be reckoned something ; because nobody expects universality in his mental calibre. His ignorance of theology will not be noticed. His incapacity for hearing Confessions can not be a matter of reproach. The higher criticism of Scriptural questions need not form a part of his scientific repertoire. And even physics and chemistry may be safely dispensed with. Who expects him to be familiar with the intricacies of Canon Law ? Or acquainted with the details of forgotten councils ? Or primed with decisions of Roman Congregations ? Or at home with papal

bulls of a thousand years ago? Latin is not absolutely necessary, nor Greek, nor Hebrew. Because it is not his calling.

But all this is implied in a priest's vocation; and therefore an educated priest is the ideal of learning. He can not well be without any branch. Imagine him, for instance, in the pulpit, equipped with all the graces of elocution—and with an empty head. See him laden with knowledge; but powerless in expression. Gaze at him battling brilliantly in dogmatic circles; and then fumbling cases in the confessional; or promoting morality while he botches Faith. It will not do to be an adept in Canon Law, without the knack of conversing; or a Scriptural phenomenon, without the ordinary graces of the pen. Still worse for him to be able to elucidate the mysteries of polarization, and yet be taken in on causality; or to satisfy you with a theory of grace, and then stumble over a Scriptural interpretation; or to prove the Divinity of the Church, and deny, in the face of history, the pitiable humanity of some of its rulers. Again, to be familiar with the Fathers and not with Scholastics; with Augustine and not with Thomas; to dispute about the Old Testament and not draw on Hebrew; to explain the Creation of Moses, and not consult Hummelauer; in a word, to study the old and not the new would be as precarious as to study the new and not the old.

Finally he must not be learned without taste; nor literary without science; nor either without the power of speech. Respect for the past must not prevent investigation; nor scientific inquiry proceed without the restrictions of tradition. Metaphysics must not take the blush from imagination; nor imagination overcolor thought. Reason must not dissipate sentiment; nor sentiment weaken logic. Memory must not burden the argumentative powers; nor these, in turn, try to operate without regard for remembered facts.

A pleasant address, a quick intuition, a forcefulness of expression, a blazing imagination, a sympathetic heart, a tenacious memory, a steady reason—these are the natural elements of an ideal priest. With one eye on the past, and the other on the present and probable future; with his ear for the voice of the Church, and his voice for the ears of her children; with his heart for the touches of art, and his mind for the impressions of science; he stands in “medio Ecclesiae,” a spectacle before God and man.

The Fathers are at his side ; the Doctors, behind him ; conciliary documents are on his left ; papal manuscripts on his right. His finger is on the page of science, and his lips are endued with the fragrance of poetry, the sweets of wisdom, and the unction of piety. “Quis est hic, et laudabimus eum ?”

Ought a seminarian, therefore, become perplexed at the thought of his studies ? No ; with this ideal before him he ought to throw himself gallantly into the thick of the work, and win. Specialization in any one branch, to the detriment of the others, is clearly not allowable. Specialization in all is not possible. But a solid knowledge of everything in the course, without supererogatory flourishes, is allowable, is possible, and is demanded. It is true, excessive individualism must suffer ; but a bit of adaptability will ease the way. This does not mean that he will not be able to take a little time here and there for a favorite branch. Nevertheless, all in all, self-sacrifice is the word. Frequently he will lack the inspiration of personal aptitude. At other times he will be depressed by routine : and sometimes he will have nothing to fall back on but the support of an indomitable will. Yet in spite of all this, leaping to his feet at the voice of duty and breaking the bands of weariness and discouragement—like the Strong Man snapping the seven cords, when Dalila cried : “The Philistines are upon thee, Sampson !”—he will shake himself and gird his loins about with truth and take “the sword of the spirit which is the word of God” ; that when the time comes he may go forth with the power of knowledge to meet the Church’s intellectual enemies of to-day.

J. A. McCLORY, S.J.

St. Louis University.

THE “INDULGENTIAM” BEFORE IMPARTING THE “BENEDICTIO APOSTOLICA.”

Qu. In the ecclesiastical Conference held in this diocese on 25 September, the following question was proposed :—

Quaestio ex Liturgia : An, quum Benedictio Apostolica impertitur immediate post Viaticum et Extremam Unctionem, repetendae sunt “Confiteor . . . Misereatur . . . Indulgentiam” ?

Responsum sequens fuit : Quoad “Confiteor” et “Misereatur” locus non est dubitandi, quia id distincte in Rituali Romano exprimitur. Sed quum idem Rituale antummodo dicit: “Confiteor . . . Misereatur, etc.,” quin, ut alibi mos, mentionem faciat de “Indulgentiam,” oritur dubium.

Sunt qui cum Wapelhorst affirment. Alii negent—(1) quia non expresse prescribitur in Rituale Romano; (2) quia haec indulgentia continetur in oratione immediate sequenti “D.N.J.C.”

It was suggested that the question be submitted for decision to THE ECCLESIASTICAL REVIEW and the Moderator of the Conference was instructed to respectfully request an answer.

A. M. BILLIAU.

Grangeville, Idaho.

Resp. It is true that the Ritual, whilst usually explicit in prescribing the complete form of administering the Sacraments, omits in this case the “Indulgentiam.” But since this oration is not separated from the “Confiteor” and “Misereatur” in other cases, we may conclude that it is comprised in the “etc.” The common rule of interpretation (“interpretatio usualis”), accepted not only in canon law but also in the liturgy, gives the force of law to the prevailing practice, when it is not opposed to or incompatible with the clear terms of the rubric: “optima legum interpres consuetudo”; and this common practice is justified by the principle that “de similibus idem est judicium.”

As a matter of fact such is the interpretation given by the best liturgists. Thus, Van der Stappen, adverting to this case, says: “In formula quam tradit Constitutio Benedicti XIV et in Rituale Romano, indicatur quod Sacerdos dicit: ‘Misereatur, etc.’ non autem explicite dicitur addendum esse ‘Indulgentiam,’ etc.; cum tamen, ubicumque dicitur ‘Confiteor,’ semper adjuncta reperiantur non solum ‘Misereatur,’ sed et simul ‘Indulgentiam’ dici potest pro praxi addendum esse: ‘Indulgentiam,’ etc.”¹

SEDULIUS AND THE INTROITS OF THE MASS.

I.

In the September number of the REVIEW there is, among the “Studies and Conferences,” a paper on “Sedulius” (O’Sheil) written by William H. Grattan Flood. The article is a most interesting one and students of hymnology will be grateful for the wealth of matter contained in the author’s words. But I am not sure that he is correct in the following statement: “Indeed, it is one of the greatest triumphs of Sedulius that his words [‘Salve, Sancta parens,’ etc.] should have been selected for the Introit of the Mass of the Blessed

¹ Cf. “S. Liturgia,” Vol. IV, n. 243; 7.

Virgin, the only instance in the whole Missal of a passage not taken from the Bible."

The various authors on Liturgy that I have been able to consult on this point disagree with Mr. Flood. Their conclusions are admirably summed up in the words of Van der Stappen in his treatise on the Rubrics of the Missal (qu. 57, edition 1902.) After making the distinction and giving examples of regular and irregular Introits the author concludes: "Quaedam antiphonae, paucissimae tamen, reperiuntur pro Introitu usitatae, quae e Sacra Scriptura non sunt desumptae, ex. gr.: Antiphona 'Salve, Sancta parens' etc. in quibusdam Missis B. Mariae Virginis, quae antiphona Sedulio († 430) adscribitur; Antiphona 'Gaudeamus omnes in Domino' etc. quae habetur in quibusdam Missis; etc."

London, England.

D. DUNFORD.

II.

In THE ECCLESIASTICAL REVIEW for September there is a passage which seems to me rather obscure and perhaps incorrect—at page 307, article on "Sedulius," by Mr. William H. Grattan Flood. The Introit, "Salve, Sancta parens" seems to be said to be the only one in the Missal not taken from the Bible. How about the "Gaudeamus" Introits? So far as I know "In excelso throno" for the Sunday following the Epiphany, and the "Salus populi ego sum" for the nineteenth Sunday after Pentecost and some other occasions, are not Scripture, I think. Certainly the Introit to the Requiem Mass is not in the Bible.

Washington, D. C.

G. H. W.

Resp. Whilst in general it may be stated that the antiphonal passages of the Introits in the Roman Missal are taken from Sacred Scripture, it is not true in every instance; nor can the exceptional cases be traced to any one author. Durandus in his *Rationale* (Lib. IV, c. 5) informs us that Pope Celestine ordained the chanting of the Psalter immediately before the solemn celebration of Mass, instead of certain portions taken from the Epistles of St. Paul and from the Gospel, as was previously the custom. The celebrant on beginning the Mass took up one of the verses, chanted antiphonally as the procession entered the church, adapted to the feast or the ecclesiastical season. Thus the people received the key-note of the liturgical celebration in what was commonly called the Introit. Gradually the antiphons

were selected not only from the Psalms but from other parts of Scripture, as being sometimes more directly indicative of the character of the feast. These antiphons Durandus calls *Introitus irregulares*, to distinguish them from the *Introitus regulares*, which were the echoes of the Psalter antiphonally chanted by the clerics who assembled early in the church. Even when the antiphon was altered, a verse of the Psalm usually followed it, to indicate the connexion. Gregory the Great subsequently modified and added to the Introit ritual, and it is probably due to his initiative that snatches of popular Latin chants, which the people could take up and sing before the Consecration and Communion, were introduced. Local churches followed the precedent and thus we find hymn intonations not only from Sedulius but also from many other sources forming the Introit of the Masses on different feasts and at the several seasons of the year. This is quite apparent in the present form of the Introits, as we read them for instance in Lent: "Invocavit," "Reminiscere," "Oculi," "Laetare," "Iudica," as compared with the Antiphons of the Sundays after Easter. "Coelestinus Papa (422-432) psalmos ad introitum Missae cantari instituit. De quibus Gregorius Papa postea *Antiphonas* [alternate chants] ad introitum Missae modulando composit. Unde adhuc primus versus ejusdem psalmi ad introitum cantatur, qui olim totus ad introitum cantabatur."¹

AN ODD TOMBSTONE INSRIPTION.

An English writer has recently called attention to the fact that popular religion in the Middle Ages, whilst it entered far more deeply into the life of the individual by the seriousness of the views and convictions it begot, was nevertheless characterized by a humorous realization of actualities which a more prudishly inclined age is apt to regard as irreverent. The following epitaph is found in the cemetery of the city of Lübeck, expressed in the local dialect which it is difficult to translate literally. It is meant to commend to the mercy of God the mayor of the town, who had crooked legs; these the Lord is asked to straighten before admitting him to Paradise.

¹ Honor. Augustod. "Gemma animae," L. I, c. 87; Cf. Gehr "Sacrifice of the Mass," II, 36; and Bona "Rer. lit.," L. II, c. 3; 1.

Hier leit der Borgemeister Kerkering
 Der so scheef up den Vöten ging,
 O Her, mak öm die Schinken lick
 Und help öm in dyn Hemelrick,
 Du nimmst dy ja de Schape an,
 Lat doch den Buck ock mede gan.

The following is similar in tone and wording :—

Here lieth Burgomaster Jeff,
 Who, blind though in one eye, and deaf,
 Long ruled our borough with his tongue,
 Lashing by turns both old and young.
 Show him, O Lord, the line of chalk
 That leads along the narrow walk
 Unto the gate where sheep and lamb
 Get through to Thee, and spare this ram !

TWO REQUIEM RUBRICS.

The Absolution which follows the Requiem Mass concludes with the following Versicles and Responses :—

V. Requiem aeternam dona ei, Domine.—R. Et lux perpetua luceat ei.
 —V. Requiescat in pace.—R. Amen.

Whilst the priest is singing or reciting “ Requiem aeternam dona ei, Domine,” he should place his left hand on his breast and with his right make the sign of the cross over the catafalque.

In some dioceses this rubric seems to be unknown. It is found in every one of our Requiem Missals ; its omission is probably owing to the fact that the priest himself has to hold the Missal or Ritual, where altar boys are scarce. The priest should lay aside the book before singing these words, then his hands will be free, and he can make the sign of the cross over the body or catafalque. He does not need the Missal or Ritual any more, he has nothing else to sing.

The Choir sings the rest, viz. :—

R. Et lux perpetua luceat ei.—V. Requiescat in pace.—R. Amen.

Even at priests’ funerals I have heard the deacon sing : “ Requiescat in pace.” The deacon has nothing at all to say or sing, in the Absolution which follows the Requiem Mass.

J. F. S.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Minor Questions Connected with the Patriarchs.

1. **Persons.**—Professor A. H. Sayce points out in the June number of the *Expository Times* (p. 416 f.) that Adapa, the name of the first man according to the legends of Eridu, must be read Adamu. The writer had suggested a few years ago that Adamu might be the right reading of the name; now one of the glosses published by Professor Fossey states that the character hitherto transliterated *pa* had the ideographic meaning of *man*, and in the language of the commonalty or the *Eme-tena*, the phonetic value of *mu*. In the Sumerian transcription of names and words, characters were selected whose ideographic meaning harmonized with their phonetic value; hence the last syllable of Ada-mu would naturally be represented by an ideograph having the phonetic value of *mu*, but also signifying *man*. M. Thureau Dangin found Adamu used as a proper name in tablets from Tello, of the age of Sargon of Akkad,¹ and Professor Delitzsch quotes a bilingual text in which Adam is interpreted “man.” According to Professor Sayce, *adam* signified in Sumerian generically “animal,” and specifically “man.” This he corroborates by an appeal to Father Scheil’s list of slaves.² Berossus gives a table of antediluvian kings of Babylon; in this “Alorus of Babylon” takes the place of Adamu of Eridu, but the third and fourth kings are Amelon (Amelu, “the man” of Pantibbla or Sippara) and Ammenon (Ummunu, “the craftsman” of Chaldæa) who correspond with the Biblical Enos, “man,” and Cainan, “smith.”

The Rev. George G. Cameron, of Aberdeen, published a few months ago a study on “The Masai and their Primitive Traditions,”³ in which he emphasized the place assigned among the Masai to the

¹ “Tablettes Chaldéennes inédites,” p. 7.

² “Recueil de Travaux relatifs à la Philologie et à l’Archéologie égyptiennes et assyriennes,” XX, p. 65.

³ *Expository Times*, February, pp. 219 ff.

great family of "smiths." They were regarded as a class to be avoided and formed an unclean caste. Now, with one important exception, the Biblical Cain of the Old Testament corresponds fairly well with the first smith among the Masai. The author first suggests that Cain even linguistically may be explained in the sense of "smith." Both Cain and the first smith among the Masai were agriculturists, both lived apart from their people under Divine condemnation, both were the first murderers. But while Cain was the son of the first man, the Masai tradition assigns the first murder to the days of Tumbainot who is the parallel of the Biblical Noe, and makes it the immediate occasion of the Flood. Furthermore, if Cain means smith, the Cinites (Kenites) are smiths. It is on this account that Captain Merker regards the Cinites of the Bible as the descendants of those who were smiths in Israel.

Captain Merker⁴ establishes also a connexion between Heber (Gen. 10: 21 ff.) and Ol Eberet, a man of great influence among the Ameroi. Bible students know the family of Heber; but who are the Ameroi? If our author reports the tradition of the Masai correctly, they trace their genealogy back to the Amai in this manner: In consequence of a cattle plague the Amai were divided into two tribes; a portion remained in the old home in North Arabia, under the name of Ameroi; another portion, under the name of Masai, migrated to Egypt, and made their way to the equatorial regions where their descendants are found to-day. Before this division took place, Ol Eberet founded in the people the tribe El Eberet, part of which joined the Masai, while another part remained with the Ameroi. Accordingly, the Amai are the ancestral people of the Ameroi, the Masai, and El Eberet. Captain Merker identifies the Ameroi with the Amorites, the El Eberet with the Hebrews, and the Masai with the Masai of East Africa. It must be noted, too, that the separation of the Ameroi and the Masai took place in the time of Gereva, the son of Ol Eberet, just as according to Gen. 10: 25 the separation of races occurred in the days of Phaleg, the son of Heber. We merely state Captain Merker's views without endorsing them.

⁴ "Die Masai, Ethnographische Monographie eines Ostafrikanischen Semitenvolkes." Berlin, 1904.

Professor Sayce, of Oxford, adopts Professor Schrader's opinion that Arphaxad (Gen. 10: 24) signifies "the boundary of Cased" ⁵ or Kesed (Gen. 22: 22). This seems to throw us into the midst of a hotly disputed question: What is the meaning of Kesed, who were the Kasdim? Professor Sayce tells us that the cultivated land of Babylonia was divided between the Plain and the River-bank: the Plain was called *Edin* by the Sumerians, *Edinnu* by the Semitic Babylonians; the River-bank was called *Gu* by the Sumerians, *Kisad* by the Semitic Babylonians. The Babylonian *Kisad* is the Hebrew *Kesed*, so that Arphaxad or "the boundary of Kesed" is equivalent to the boundary of the River-bank, thus coinciding with the Plain. Hence Arphaxad is equivalent to the Sumerian *Edin*, and naturally represents the Babylonians, while in the language of those who dwelt westward of the Euphrates the native population of the Babylonian Plain was naturally named after the inhabitants of the *Kisad* or River-bank. This is a more satisfactory explanation than is offered by those who identify Kasdim with the Chaldeans, or with the Assyrian Kasidi or conquerors, or again with the Kassites; it is also preferable to the opinion of those who regard Kesed or Kasdim as an abbreviated form of Kar-Duniyas, a name given to Northern Babylonia after the Kassite conquest. What is more, Professor Sayce has based his suggestion on the opinion expressed by Professor Hommel in a note found in one of his recent publications.⁶

Professor Sayce has contributed to the August number of the *Expository Times* (pp. 498 ff.) an article on "The Archaeology of Genesis 14," in which he states that in some instances we are now in a position to do in the case of the fourteenth chapter of Genesis what Professor Ramsay has done in the case of the Book of Acts. As far as the proper names are concerned, the writer identifies Amraphel with Khammurabi, Arioch with Eri-Aku, Chedor-lahomer or Chedor-laomer with Kudur-Laghghamar, Thadal with Tudghula, a vassal ally of Kudur-Laghghamar. As to the names of the Chanaanite princes of Gen. 14: 2, they are West Semitic or "Amorite" names of the age of Khammurabi. The writer may not be able to connect them with any definite historical per-

⁵ *Expository Times*, February, 1906, p. 215.

⁶ "Grundriss der Geographie und Geschichte des alten Orients," p. 187, n. 4.

sons known to us through extra-Biblical sources; but he has explained the names at least from a linguistic point of view.—Professor Sayce has also touched upon the localities which occur in Genesis 14. Sennaar or Shinar, the kingdom of Amraphel, is the Hebrew name of the kingdom of Northern Babylonia with Babylon as its capital; it appears as Sankhar in the Tel-el-Amarna letters, and as Sanghar in the Egyptian annals of Thothmes III. Instead of "Arioch king of Pontus" the other texts read "Arioch king of Ellasar"; St. Jerome inserted "Pontus" on the authority of Symmachus who ought to have introduced it instead of Sennaar, but not instead of Ellasar. Sayce advances the opinion that Ellasar is probably for al-Larsa, the city of Larsa. Larsa was the capital of Southern Babylonia. Arioch or Eri-Aku appears to have inherited this realm from his father Kudur-Mabug, who in his turn had been transferred from a governorship in the land of the Amorites to the vassal kingship of Southern Babylonia after the Elamites had conquered Babylonia in the time of Hammurabi's father. The conquerors must have left Hammurabi in Babylonia, as he was a mere boy at the time; he began his war of independence in the thirtieth year of his reign, and after the war he compiled his code of laws binding on an empire that extended to the Mediterranean. Thadal or Tudghula is called king of the nations probably because he was king of the Ummam Manda or the mountain tribes to the north of Elam who were the allies of Kudur-Laghghamar.—We cannot here enter into all the minor relations of Genesis 14 to the ancient historical documents as described by Professor Sayce; he finally arrives at these general conclusions: (1) The Hebrew text of Genesis 14 is a translation, or a paraphrase, of a Babylonian cuneiform original of the Hammurabi age; (2) the narrative belongs to the same period of history and literature, is historical from beginning to end, and perhaps ultimately based on official annals; (3) the differences between the Septuagint and the Massoretic texts show that the Hebrew text has been corrupted after the Greek translation was made; it is probable that still greater differences would be discoverable if we could compare the Massoretic text with a text earlier than that from which the Greek translation was made; (4) the Hebrew text was translated from the original Babylonian

probably about the time of Samuel when the Phœnician alphabet and the native language were introduced among the Israelites after the official records of Israel had perished in the destruction of Silo by the Philistines. (Jer. 7 : 12 ; 26 : 6.)

In connexion with the foregoing subject, it may be of interest to study E. Sellin's "Melchisedek."⁷ The writer emphatically rejects the view that Genesis 14 is fiction. He defends the Chananitic origin of the chapter; verses 17 and 21–24 are said to be a duplicate of verses 18–20, and recent discoveries clearly show the credibility of the latter. Melchisedek too is said to have been confirmed in his historical character by the writer's recent discoveries at Ta'annak.—E. Nestle contributes to the *Expository Times*, XVII, 139 f., a note on "Genesis 14 in the Epistle of Barnabas;" his contribution on the equation 318 = Eliezer⁸ bears also on Genesis 14. Ira M. Price, of Chicago, has published "Some Literary Remains of Rim-Sin (Arioch), King of Larsa, about 2285 B. C."⁹ The writer transliterates and translates eleven inscriptions of Rim-Sin and his father.¹⁰ Dr. G. Oussani has contributed a *Study* on the Fourteenth Chapter of Genesis to the *New York Review*, 1906, September-October. We might here mention also the publications referring to the Code of Hammurabi; but they are numerous enough to constitute a separate paragraph.

2. National Relations.—S. Krauss has again written on the much discussed problem of the number of Biblical nations;¹¹ we may refer in this connexion to Poznanski's study on the names of the wives of Cain and Abel (*ibid.*, XXV, 340–342), and to Marmorstein's article on the names of the sisters of Cain and Abel as they figure in the Midrashic and Apocryphal literature (*ibid.*, 141–144). G. St. Clair has contributed an article on "Adam's Two Wives" to the *Theosophical Review* (October, 1905, pp. 123 to 128). E. Nestle restricts his investigation to the literary

⁷ "Ein Beitrag zu der Geschichte Abrahams." *Neue kirchliche Zeitschrift*, XVI, 929–951.

⁸ *Expository Times*, XVII, 44 f.

⁹ "The Decennial Publications of the University of Chicago," V, 167–191. Chicago, 1904. University Press.

¹⁰ Cf. *The American Journal of Theology*, X, 133.

¹¹ *Zeitschrift f. alttestamentliche Wissenschaft*, XXVI, 33–48.

nations of Genesis 10,¹² while W. Dierks considers the historical foundation of the patriarchal relations.¹³ H. Strack defends the credibility of the history of the patriarchs,¹⁴ and M. Doctor has published a monograph on the youth of Abraham according to Talmudic legend.¹⁵ M. D. Gibson is of opinion that the natural change in the uniform original language was only perceived by the various races when they were about to unite in a common undertaking; they ascribed this sudden perception to the special intervention of heaven.¹⁶ C. Fabani proves the original unity of language, and compares the Bible with the ancient traditions;¹⁷ Nestle collects the ancient testimony for the occurrence of eight sons of Japhet in Gen. 10: 12.¹⁸ S. Poznanski writes on the number of Biblical nations (*ibid.*, 301–308), and appeals to Steinschneider¹⁹ for the testimony of the Midrash haggadhol in favor of sixty different Biblical nations and seventy-two languages. In connexion with Gen. 10: 32, e. g. this Midrash mentions sixteen languages. W. C. Conant has advanced an hypothesis as to the ten lost tribes;²⁰ he finds them in the Aztecs of Mexico whose traditions are said to be related to those of the Jewish exiles in the Persian realm. H. J. Heyes writes on Abraham and his posterity in Egypt;²¹ he accurately presents the inscriptions in their original form as well as in their translation, and still he writes a popular book. He gives us a good apology for Biblical history, and reveals himself as a decided opponent of the rationalistic critics. A laudatory review of Heyes's work may be found in the *Civiltà Cattolica* (1905, I, 580–583). Another little work on Egypt's relation to the earliest Biblical history has been pub-

¹² *Zeitschrift f. alttestamentliche Wissenschaft*, XXV, 211–213.

¹³ *Zeitschrift f. den evangelischen Religionsunterricht*, July, 1905, 290–305.

¹⁴ *Revue critique*, VIII, 340–388.

¹⁵ "Abram." *Jugendgeschichte des Erzvaters Abraham nach der talmudischen Sage*. Frankfurt, 1905, Kauffmann.

¹⁶ *Expository Times*, XV, p. 473 f.

¹⁷ "L'origine e la moltiplicazione del linguaggio." Rome, 1904. Pustet.

¹⁸ *Zeitschrift f. alttestamentliche Wissenschaft*, XXIV, 135–137.

¹⁹ *Zeitschrift der deutschen morgenländischen Gesellschaft*, LVII, 474 ff.

²⁰ *Bible Student*, N.S., II, 154–156.

²¹ "Bibel und Aegypten. Abraham und seine Nachkommen in Aegypten." Münster, 1904, Aschendorf.

lished by W. Spiegelberg.²² He tells us, e. g. that the enumeration of the sons of Cham (Gen. 10: 6) must be studied from a political point of view; and though he hesitates about admitting the much discussed Joseph-el, he discovers the name of Abram in Egyptian sources. These are only a few of Spiegelberg's many parallels; whatever may be thought of them, they at least show that the Bible can lose nothing by accurate archaeological investigations. The various national mythologies too have been laid under contribution in recent Bible study; D. Völter considers the earliest history of Israel in the light of Egyptian mythology;²³ C. Fries has published Greek-Oriental investigations²⁴ following the lead of Stucken and Jensen, while E. Cosquin shows that Stucken uses the popular legends arbitrarily and does not understand their true bearing.²⁵ There can be no doubt that our recent criticism has run riot in the explanation and the application of myths and legends.

Among the books dealing with Israel's national affinities a special place is due to the publications on the Masai. Perhaps Captain Merker²⁶ and A. C. Hollis²⁷ deserve most attention in this field of investigation. It has been said that, in general, Merker's account of the subject resembles the Biblical types rather closely, while Hollis's method excludes all subjective aspects of the question. L. Munzinger reviewed Merker's *Masai-volk*²⁸ in the *Münchener Allgemeinen Zeitung*.²⁹ On account of the alleged high idea of God prevalent among the Masai, and on account of their traditions concerning Paradise and the Flood, Captain Merker regards them as Semites who migrated between 5000 and 4000 B.C. from Arabia into what is at present British and German East Africa. We have seen already that the writer derives the genealogy of the Masai and the Hebrews from the

²² "Aegyptische Randglossen zum Alten Testament." Strassburg, 1904. Schlesier.

²³ "Aegypten und die Bibel." Leiden, 1904, Brill.

²⁴ *Beitr. z. a. Gesch.*, IV, 227-255.

²⁵ "Fantaisies biblio-mythologiques d'un chef d'école." M. Edouard Stucken et le Folk-Lore. *Revue biblique*, N.S., II, 5-38.

²⁶ "Die Masai." Berlin, 1904.

²⁷ "The Masai: Their Language and Folklore." With Introduction by Ch. Eliot, Oxford; Clarendon Press.

²⁸ Leipzig, Reimer.

²⁹ 1904. Beilage, 275.

same ancestral tribe. Mr. Eliot, on the other hand, who wrote the Introduction to Mr. Hollis's work, suggests that the traditions of the Masai are ultimately based on Christian and Mohammedan influence.

It was to be expected that the subject should give rise to a variety of opinions: J. Döller, e. g. has his doubts as to the conclusiveness of Merker's arguments, and is inclined nevertheless to utilize them in favor of Israel's independence from Babylonian religious influence;³⁰ the *Globus* (1904, 17) reviews Merker's account of the Masai legend or myth concerning the Creation, the Fall, and the Flood, but appears to question the Semitic nationality of the Masai (LXXXVII, 10); K. Meinhof clearly argues against the alleged antiquity of the Masai and their connexion with Israel, while he maintains the view that they are descendants of Cham rather than Sem;³¹ E. Reich based mainly on Merker's opinion an article entitled "The Bankruptcy of Higher Criticism" which he contributed to *The Contemporary Review* (February, 1905, 201–213), and in which he ridiculed the philological theories of the critics; T. K. Cheyne replied to Mr. Reich's article (*ibid.*, March, 1905), and Reich published a reply to Cheyne's exceptions (*ibid.*, April, 500–515); W. M. McPheeers reviewed the controversy in the *Bible Student* (N. S., II, 344–355), and pronounced himself in favor of Reich against Cheyne. G. G. Cameron returns again to Captain Merker's publication, and raises serious doubts as to the solidity of the Captain's views; he urges that it would be a singular phenomenon if the Masai should have retained so faithfully their primitive religious ideas in spite of the long lapse of ages during which they have been separated from Israel.³²

3. The Hammurabi Code.—What is meant by the Code of Hammurabi has been sufficiently explained in our previous contributions to *Recent Bible Study*. We shall here name only the more important publications on the subject that have appeared recently. A full list of the pertinent literature may be found in the *Biblische Zeitschrift* (Bibliographische Notizen). Rothstein

³⁰ *Katholik*, LXXXV, 81–87.

³¹ *Zeitschrift f. Ethnologie*, 1904, 735.

³² *Expository Times*, 1906. Pp. 219–224; 254–258; 315–319.

endeavors to give an appreciation of the Hammurabi Codex taken by itself, without reference to the Mosaic legislation.³³ Besides a prologue and an epilogue, the Code contains five parts : the first guarantees the proper administration of the law; the second protects private property ; the third regulates marriage, family life, and inheritance ; the fourth is a criminal code ; the fifth protects the laboring class. The writer defends the wholly exceptional character of Israel's civilization and of its development. The marriage laws of the Hammurabi Code are specially considered by E. Coq,³⁴ F. Cöln,³⁵ and D. H. Müller.³⁶ The last named author studies the Hammurabi Code also in the light of the Syrian-Roman laws, disagreeing on this point with Mr. Mittlers (*ibid.*, XIX, 139–195). L. Gumplowicz is of opinion that the Babylonian origin of the Bible has now been proved;³⁷ J. A. Kelso expresses the view that the archæological confirmation of the Biblical data does not contradict the *literary* theory of the Wellhausen school, but he urges the necessity of inverting the formula "the prophets and the law," seeing that Exodus 20 ff. cannot have been written after the time of David and even of the Judges.³⁸ A. Ujcic studies the relation of the Hammurabi Code to Sacred Scripture;³⁹ G. Oussani compares the Hammurabi and the Mosaic legislation;⁴⁰ W. W. Davies too,⁴¹ and D. H. Müller⁴² have devoted their labors to a similar comparison. W. Lock has studied the connexion of Moses with Hammurabi in the light of inspiration.⁴³ H. Winckler has issued the fourth edition of his translation of the Hammurabi Code, adding the so-called Sumerian family laws,⁴⁴ and R. F. Harper has published his notes on the Hammurabi Code together with remarks on all paraphrases and translations which have thus far appeared.⁴⁵

³³ *Deutsch. Evangelische Blätter*, N. S., V, 300–308; 371–395.

³⁴ *Revue Biblique*, N. S., II, 350–371. ³⁵ *Pastor bonus*, XVI, 1–12.

³⁶ *Wiener Zeitschrift f. Kunde des Morgenlandes*, XIX, 382–388.

³⁷ *Zukunft*, XLVII, 486–489.

³⁸ *The Princeton Theological Review*, III, 399–412.

³⁹ *Theol.-prakt. Quartalschrift*, 1906, I.

⁴⁰ *New York Review*, 1905, Aug., Sept., Dec., Jan.

⁴¹ "The Codes of Hammurabi and Moses." Cincinnati, 1905. Jennings.

⁴² *Orientalische Bibliographie*, XVIII, 225.

⁴³ *Churchman*, XC, 781–791. ⁴⁴ Leipzig, 1906. Hinrichs.

⁴⁵ *American Journal of Semitic Languages and Literatures*, XXII, 1–28.

Criticisms and Notes.

THE MODERN PULPIT. A Study of Homiletic Sources and Characteristics. By Lewis O. Brastow, D.D., Professor Practical Theology, Yale University. New York: The Macmillan Company. 1906. Pp. 451.

Dr. Brastow, some time ago, published a volume on "Representative Modern Preachers"; and the present work is, if we may judge by induction in such matters, to furnish a partly historical, partly philosophical background to the group he had selected as modern types of the expounder of religious truth. To interpret the preaching of our day the author must go back to sources and measure the influences that act upon the present-day body of preachers. He writes professedly of the Protestant churches in which he recognizes a general tendency toward unity upon the common ground of a liberal interpretation of religious duty. And he evades the necessity of considering the great Catholic preachers whose immortal words, as echoes of evangelical and apostolic teaching, have become the actual and permanent sources for every Christian preacher, by assuming that the Reformation placed in action a new principle by which the declaration of truth was to be separated from dogma as understood in pre-Reformation times. He does not, of course, repudiate the idea of continuity, but he believes that the Roman Church is wedded to dogma and that her pulpit can therefore be nothing more or less than the megaphone, if I may say so, of the inviolable utterances of the Roman Pontiff. And whilst there may be and must be a moral as well as dogmatic side to Catholic preaching, whose function it is to persuade as well as teach, he allows a certain claim to existence for Catholic pulpit oratory, although he does not pretend to include it in his scheme, and we only recognize its presence in the perfunctory mention of such names as John Henry Newman, whose "dogmatic earnestness" cannot, says the author, be denied. But he "did not claim to utter what had become a matter of intellectual experience" (*sic*). "He even denied the necessity, and in some cases the possibility, that it should become a matter of such experience. He was at liberty to sacrifice his intellect in the interests of a dogmatic faith" (p. 184).

In this spirit of reserve and exclusion our author discusses the religious influences that wrought at intervals and in different countries in harmony with reform, in turn opposed and acted upon by the intellectual and social agencies which created, on the one hand, the historical and critical movement in the field of Bible Christianity, and on the other effected a sceptical or purely sentimental tone in the characteristic appeal of the neo-Christian preacher. The chapter which deals with the prominent characteristics of modern preaching gives us the key to the judgment at which the author arrives regarding the practical value of the work done by the Protestant Church through her pulpit. The German pulpit, the Anglican Pulpit, Preaching in English Free Churches, Scottish Preaching in the United States, are the chief illustrations which the author uses to demonstrate a general tendency toward union. He practically excludes the modern French pulpit, for the obvious reason, alleged above, that whatever inroads infidelity has made in France, Protestantism has hardly been able to substitute anything positive in its place among that race.

THE SOCIAL MESSAGE OF THE MODERN PULPIT. By Charles Reynolds Brown, First Congregational Church, Oakland, Cal. New York: Charles Scribner's Sons. 1906. Pp. 293.

These are eight lectures delivered to the members of Yale Divinity School, during the course of last year, on the responsibilities and opportunities which the Christian teacher and preacher has of exerting a beneficial influence upon modern society. That society is agitated by varying conflicts of castes and classes, from which the minister of the Gospel is supposed to stand aloof.

"The average pastor is neither a capitalist nor a wage-earner, neither an employer nor an employee, as those terms are currently used; and he is therefore in a position where he ought to be able to render a genuine service to all those parties in interest whose personal fortunes are more directly involved in the problems here discussed than are his own."

This is the standpoint of the author as to the duty and opportunity of the religious leaders of our people, and it is needless to say that it represents the position of the Catholic priesthood probably in a much larger proportion than that of any other ministry claiming to fulfil the mandate of Christ. We are in full accord, likewise, with this writer's fundamental principle, and with his method of applying it. He starts from the established truth that human society is the work of

God, marred by the abuse of free will, that most noble prerogative by which man is enabled to attain to supreme happiness in the likeness of his Creator. The effects of this abuse can be corrected only by applying the means and ways pointed out by God Himself in His revelation. Their application is manifested in the history of the Jewish people providentially protected. The laws and fortunes of the Israelites, lessons deduced from their experience and formulated in the sapiential doctrine of the Hebrew prophets, are but the prototypes of ever-repeated signs and warnings of the times, varying only in their application. The life of Christ and His teaching as found in the New Testament are accordingly but a more complete enunciation of the eternal principles that must control human society, forecast in the old law, and to be applied to the solution of social problems in our own time. From this viewpoint of history and revelation the author invites his readers to a brief study of the story of Hebrew wanderings as outlined in the Book of Exodus. He deals with it entirely on the sociological side, for his purpose is to illustrate the relation of ancient Scripture to modern life, and to furnish the preacher of Christian doctrine with material from the Old Testament for enforcing the divine principle of equity, justice, and charity, whence emanate peace and happiness for the individual and the commonwealth.

It is around this theme that the lectures revolve, dealing with its various phases under different aspects, and enforcing the reasons for accepting the message implied in the call to the Christian ministry of to-day.

Whilst we do not share the author's estimate of the historical figures, such as Luther and Cromwell ; nor believe that he has in every case perfectly balanced his judgments of actual conditions, we cordially second his emphatic declaration of the need of moral leadership in social reform, and of the fact that the Scriptures furnish a complete and satisfactory basis for formulating a social message, the exposition of which supplies all the elements for a rigid training in the use of moral, social, and industrial freedom. As to the best ways of approaching the solution of the social problems that confront and call upon the moral and religious leaders of the day, our author advocates those grand and tried methods indicated in the Gospel and illustrated by the life of Christ—a high-minded, courageous activity which exalts the spiritual above the material values, in the service of our fellows. Personal disinterestedness ; a right realization of the divine purpose regarding our use of the material resources which God has placed at

the call of energy and intelligence; a just disclosure to our people of the abiding worth of human nature as authoritatively declared in the great fact of the Incarnation; steady perseverance in pressing toward the definite ideal thus created for human effort; a broad-minded generosity in supplying deficiencies around us with an optimistic and cheerful sense of confidence in the good-will of our brethren—these are the cardinal points which enable the Christian teacher to rise above his individual horizon and to send out the message of helpfulness which is so anxiously awaited by the children of God.

The volume is well worth attentive perusal, if for no other reason than that it familiarizes one with the trend of thought and temper in which public opinion is being met by earnest Christian students outside the body of the Catholic Church.

THE GOSPELS OF THE SUNDAYS AND FESTIVALS. With an Introduction, Parallel Passages, Notes, and Moral Reflections. By the Very Rev. Cornelius J. Canon Ryan, D.D. Two volumes. Pp. 334 and 396. New York, Cincinnati, Chicago: Benziger Brothers. 1906 (second edition).

THE MYSTERIES OF FAITH AND THE EPISTLES AND GOSPELS for each Day and the Principal Feasts of the Year. Meditations, by a "Monk of Sept-Fonts." Translated by the Religious of the Visitation, of Wilmington, Del. Revised and edited by the Rev. Ferreol Girardey, O.S.S.R. Two volumes. Pp. 565 and 497. St. Louis, Mo., and Freiburg, Baden: B. Herder. 1906.

SHORT INSTRUCTIONS FOR THE SUNDAYS OF THE YEAR. By the Rev. P. Baker. Enlarged and edited by the Rev. William J. Conklin. New York: Christian Press Association Publishing Company. 1906. Pp. 375.

EXEMPEL LEXIKON für Prediger and Katecheten, der h. Schrift, dem Leben der Heiligen und anderen bewährten Geschichtsquellen entnommen. Herausgegeben von P. A. Scherer, O.B. Zweite vermehrte Auflage von P. John Bapt. Lampert, O.B., D. Theol. Vol. I, Abbitte—Festtage. Freiburg, Brisg. St. Louis, Mo.: B. Herder. 1906. Pp. 1021.

Although Dr. Ryan's two volumes on the Gospels were first published some years ago, it may be of use to many of our readers here to state that they are not sermon books in the sense of being either ready-made discourses to be memorized, or mere skeletons to be enlarged or filled out with illustration. They are explanations of the Gospels which are commonly read to the faithful at the Masses on Sundays and feast-days. They serve the priest for study, for medi-

tation, for instruction. By using them he fills his mind and heart with definitely outlined matter for use in the sermon in which he is expected to explain to the faithful the sense and purpose of the Gospel, not always properly understood by the unlearned without such explanation. These expositions were in fact originally written for the homiletic class in the seminary. They are, accordingly, nothing less than a methodically arranged analysis of the evangelical narrative in the order assigned by the liturgy, to aid the student or the missionary priest in the preparation of sermons. In order to connect the practical homiletic purpose with the intelligent interpretation of the original and the accepted text as found in the Vulgate, the Greek and Latin versions are printed at the head of each chapter in small but quite legible type. Then follows the English version, together with the kindred passages when the subject is referred to by more than one evangelist. After this comes a full explanation of each verse, and such notes of circumstances, time, place, etc., in which the event occurred or the discourse was delivered, as render the scene of the Gospel history more real. Finally, there are moral reflections suggested by the matter explained. Not the least valuable part of the book is the Introduction. It puts the student in possession of the general facts that render the Gospel story real and historical as well as religiously instructive and edifying.

It is a book in which the young priest will find the means of retaining the habit of study with the practical view of fitting himself in a worthy manner for the duty of preaching.

If in connexion with the foregoing work we briefly review the *Mysteries of Faith and the Epistles and Gospels* of the anonymous Cistercian monk introduced by Father Girardey in the well made translation of the American Visitandines, it is because these latter volumes serve a similar purpose, although with less pretension to learning or attention to exegetical refinements. They give us simple, and for that reason beautiful reflections upon those eternal truths with which the Gospel makes us familiar, but which we realize only by repeated and earnest meditation upon them. There is abundant matter in this well-printed book, briefly and tersely compressed under distinct heads for each day of the year, in the good old fashion of three points. The editor, anxious to meet the spiritual wants suggested by certain popular devotions for our own time, has added from different sources some meditations on the Sacred Heart, for first Fridays, on Our Lady of

Perpetual Help, etc. The priest who makes these meditations will have no difficulty in preparing good sermons for his people on Sundays.

Father Baker's *Short Instructions* have a peculiar value of their own in this that they are made to serve for effective reading to a congregation at low Mass on Sundays. They might of course be memorized and thus become even more impressive. It is easy to imagine conditions where a priest, wishing to economize time when he lacks the opportunity and necessary preparation for delivering a well-reasoned and brief discourse illustrative of the Gospel of the day, would prefer to use this commentary, followed by a prayer in which the graces set forth in the Instruction are asked. It is an excellent method, although not much in use, whereby the priest or some capable catechist in the mission reads, at the end of the Mass, or before it, from this book, making the "prayer" as it were the exhortation or conclusion of the foregoing pithy exposition. The book is well printed and of a handy form to serve this purpose.

Scherer's *Lexicon of Examples* taken from S. Scripture, ecclesiastical history, and other approved sources, illustrating the truths and discipline of the Catholic Church, is an admirable collection that deserves to be translated into English. It furnishes not merely stories that appeal most effectively to the imagination of the hearer, but also facts from every sphere of human interest, together with a careful reference to the sources. The sources are fortunately not confined to German literature, but include English, French, Italian, and other recognized works of reference. It is a work of permanent utility in the library of the preacher and catechist and comes from a tried and judicious master of homiletic exposition.

ABRIDGMENT OF CHRISTIAN DOCTRINE. In two parts. Prescribed by His Holiness Pope Pius X for all the dioceses of Rome. Translated by the Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1906.

COMMENTARY ON THE CATECHISM of the Rev. W. Faerber. For the Catholic Parochial Schools of the United States. Edited by the Rev. Ferreol Girardey, O.S.S.R. St. Louis, Mo.: B. Herder. 1906. Pp. 448.

Among the things which Pius X realized most keenly to be of the first necessity for restoring practical religious life among the Italian

people was that of popular systematic instruction. American Catholics are amazed at and constantly comment upon the lack of intelligent knowledge of religious duties among our immigrants from so-called Catholic countries. The Italians have for the most part the gift of faith, even where they are unable to give the reason for that precious inheritance ; and to it they owe many virtues which Americans would recognize, if they were not so intent upon the distinctive race qualities that too often appear as gross defects, because the impulsive nature of the Southern immigrant prevents him from covering them over with the proper veneer of modern civilization.

This book of Christian instruction which the Pope ordered to be made for Italian children of different ages, consisting of a short catechism for the little ones before they make their First Communion, and of a larger catechism for the grown classes, to which is added a brief history of religion and an instruction on the principal feasts of the Church, seems to us to suit its purpose admirably, despite the varied criticisms that have been made by catechists and pedagogues everywhere, since its first appearance in translations. In the first place it should be remembered that the Sovereign Pontiff has nowhere intimated, and presumably never intended, that his catechism should be used except for or by Italian Catholics. The translations were made, we fancy, not because it was supposed that they would serve as a model catechism coming from the highest teaching authority in the Catholic Church, but rather because a certain celebrity attaches to anything coming from such a source, whether it be good or indifferent in itself. To judge of the catechism meant for the children of Italy by the pedagogical standard evolved in American or German catechetical schools, and to require that it should conform to this standard is as much beside the purpose as to assume that the decorations surrounding the shrine of *il Santo* during a Neapolitan *festa* should conform to the requirements of an American or German Academy of Design. The Pope knows his people well and he and those whom he finds ready to teach with him are more apt to select the practical, because natural, means than those who insist upon the extreme refinements of pedagogical art. St. Paul would be more likely to teach like Pius X than like St. Thomas or Spirago or any of our modern masters of didactics, even to our advanced pupils, who are not a whit better equipped than the Athenian children of his own time.

But all this is not saying much for the English translation before us. None can doubt that it is well done, but it is not therefore intended

to supplant our own Catechisms, unless it be in favor of the children of Italians who can make use of the translation to turn their native knowledge into good current English. This is all that need be said of it or of the original.

A volume unquestionably helpful to the catechist, especially the young priest who takes a legitimate interest in teaching Christian doctrine to children, is the *Commentary* on Father Faerber's *Catechism*. He was a born teacher, and he made the science and practice of teaching catechism his life-long occupation, aside of and in harmony with the pastoral work that has enriched our German-American literature to an extent which no other writer in the same field can hope to attain. The *Pastoral Blatt* which he maintained for so many years is at present better than ever it was during the forty years of its honorable existence, but the editor who took Fr. Faerber's place knows that he is building on ground solidly founded and cemented with the labor and sweat of an able and conscientious apostle. Our author's familiarity with school-life made the work of catechetical instruction apparently a passion with him, and when there arose the question of having a uniform Catechism introduced into our schools for the children of the United States, he wrote his claims for producing a good manual and criticized the various models proposed with the temper of an enthusiast, but also with the intelligence and perseverance of a master of his profession. He wrote and rewrote his Catechism. He furnished schemata that facilitated criticism and invited suggestions from the leading teachers of Christian doctrine wherever he could reach them, for he realized that such work was open to all kinds of errors that might escape even an expert. When he had elaborately demonstrated what the Catechism should be, by writing a large treatise on the duties and methods of the catechist, he finally produced not only his Catechism but a *Commentary* upon it which would direct the teacher in its use.

The original *Commentary* consists of three volumes. The present work is a condensed translation in which much valuable material has been omitted. Withal it will serve as a handbook in Christian pedagogy, directing the teacher and supplying the matter for illustration. The Preface is really an Introduction to the art of teaching Catechism. In it we find laid down eighteen principles which every teacher of Christian doctrine must observe if he would make his work tell upon the children. . He is taught to become a child in his attitude and in

his language whilst maintaining the reverent position of one who interprets the Divine message. The book follows the division of the Catechism and explains what we must believe, that and why we must keep the Commandments, receive the Sacraments, and intelligently pray.

The translation is good, although it copies the original phraseology sometimes very markedly, a defect which can hardly be avoided unless the work of translation is done two or three times over, and the revision made by one who keeps aloof from the original whilst sure of his orthodoxy and style of diction. At all events, any lack of perfection in this direction is no hindrance to the helpfulness of the volume, which in every other respect meets the requirements of the catechist.

OUTLINE CONFERENCES FOR CHILDREN OF MARY. By Father J. Dahlmann. Translated, with a Preface, by Madame Cecilia. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 142.

SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, London. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 283.

OUTLINES OF SERMONS FOR YOUNG MEN AND YOUNG WOMEN. By the Rev. Joseph Schuen. Edited by the Rev. Edmund J. Wirth, Ph.D. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 451.

AT THE PARTING OF THE WAYS. Considerations and Meditations for Boys. By Herbert Lucas, S.J. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1906. Pp. 317.

"Our priests lead busy lives," writes Madame Cecilia in her preface of *Outline Conferences*; "frequently they find it almost impossible to get a few quiet moments to prepare the monthly or fortnightly instruction for their sodalists. To such this series of Outline Conferences will be, it is hoped, a real boon. It embraces the subjects usually chosen as most suitable for children of Mary. The Conferences are devout, practical, and clear." They might also fittingly be placed in the hands of our young girls for the purpose of training them to the habit of meditation.

The *Short Spiritual Readings* are well suited for the purpose of keeping up religious zeal among the young. They are grouped in somewhat desultory fashion under the heads of Devotional Subjects,

Charity, Zeal, Reading bearing on Sin, On our Last End, and Miscellaneous Subjects. They cover about seventy different topics, and have a thoroughly practical tone and aim, whilst they are written in good English.

The author of *Outlines of Sermons for Young Men and Young Women* tells us that he has been unable to find any book that deals particularly with the subject of homiletic instruction for sodalists. There are few such books in any language, but fewer perhaps in English than in French or German. Yet books like Warner's, "The Young Man" and "The Young Woman in Modern Life," are a decided need of our day and would produce much good if properly popularized. The writer deals with all the important phases of the youth's life—his amusements, his affections, his hopes, trials, and faults as a workman, in the home, among his friends, in the circle of the evil-minded. In similar manner he deals with the life of the young woman, appealing to her natural love of the pure, the good, and the beautiful; pointing out the necessity of circumspection, the results of folly, the manner of cultivating habits of virtue as a safeguard against the tempter. These sermons are brief, systematically divided, and well written and edited.

At the Parting of the Ways is a thoroughly thoughtful series of discourses suited to boys of average college age. They were originally addressed to the boys at Stonyhurst and are a continuation of a previously published series entitled *In the Morning of Life*. The title suggests the slight distinction between both series. The manner of treatment, whilst earnest, as befits the themes contained in the book, is sufficiently original and desirably captious to keep the attention of the boys whose elevation of heart and mind is thereby intended. As examples of practical Christian instruction that appeals to the youthful intelligence and inspires respect for religion and high resolve, these conferences in good attractive old English, with ample adornment of story and vivid motive, stand alone of their kind.

THE WESTMINSTER LECTURES. First Series (6 nos.), 1905; Second Series (6 nos.), 1906. Edited by the Rev. Francis Aveling, D.D. St. Louis, Mo.: B. Herder; London: Sands & Co.

At least the first of these two series of lectures embodied in the present twelve booklets will probably have already come to the notice

of readers of this REVIEW. The main purpose of introducing them here and now is to reëmphasize their apologetical significance and their consequent importance for the priest at this day. The need of some such collection of "tracts for the time" has long been felt. We have indeed a fair supply of doctrinal and controversial books adapted both for the instruction of the faithful and for the enlightenment of inquirers and converts from the ranks of Protestantism. We have also some solidly philosophical and apologetical works that may be advantageously put in the hands of the more speculative and sceptical student of Catholicism. But we have had hitherto comparatively few brief yet at the same time adequate philosophical and historicocritical presentations of the groundwork of faith. The need of something of this kind has been so keenly felt at least by those who are sensitive in this matter that it has repeatedly been proposed to translate the extensive series of booklets which in recent years have been coming out in French, *Science et Religion*.¹ Excellent and rich as this collection is—it comprises about four hundred brochures on a vast number of religious topics—if translated it would hardly correspond to the intellectual temperament of the English-speaking inquirer. It may therefore be regarded as a providential, certainly a most prudent design, that the intention of translating the French opuscules has not been effectuated, but that the original productions of the Westminster Lecture courses have been given to the public.

In their range the lectures cover a large part of the preambles of faith, as a bare indication of their titles manifests: The first series embraces "Modern Freethought" (Fr. Gerard, S.J.), "The Immortality of the Soul" (Dr. Aveling), "The Existence of God" (Canon Moyes), "The Freedom of the Will" (Fr. Sharpe), "The Witness of the Gospel" (Mgr. Barnes), "The Resurrection of Christ" (Mr. Gideon Marsh). The second series comprises "Science and Faith" (Dr. Aveling), "The Divinity of Christ" (Fr. Joseph Rickaby, S.J.), "The Higher Criticism" (Dr. William Barry), "Miracles" (Mr. Marsh), "Evil and its Causes" (Fr. Sharpe), "The Secret of the Cell" (B. Windle, M.D.). It will be noted, as has just been said, that these lectures cover the more important subjects introductory to faith. The names of the writers affixed is an *a priori* warrant that the subjects have received conscientious study and adequate treatment, and a worthy literary form. After reading several

¹ Paris: Bloud & Cie.

of them the present reviewer placed the same in the hands of a very acute convert from agnosticism—one who having passed from Protestantism through most of the phases of modern unbelief, philosophical, so-called, anarchism included, is fully acquainted with the lack of understanding and adjustment so often manifested by writers appealing to the naturalistic mind—and the judgment returned was that the lectures are “the work of men who know both *their subjects and their opponents*, and present the former in response to the point of view of the latter.” The judgment, though not especially astute, has at least the force of the personal note of experience, and will be confirmed by any one who, conversant with present needs, peruses these lectures with due attention. The writers “know their subjects,” and therefore laying aside secondary issues they illumine the heart and essence of those subjects. They “know their opponents,” and therefore, understanding the difficulties the latter feel and which they themselves have to confront, they present those difficulties fully and fairly and offer solutions which it would seem should satisfy the reasonable inquirer. Solid in argument, lucid in method, felicitous in style, these discourses, in their attractive material get-up, cannot but prove of great help to the priest in his relations both with those of his own flock whose faith may have become dimmed by the reading of agnostic literature, and with those who beyond the fold are groping toward the kindly light. Let us hope that the present series may be increased by others equally pertinent and efficient.

Literary Chat.

Among the best sermon books containing pithy discourses on all kinds of topics are two volumes of a series entitled *Practical Preaching for Priests and People*, by Fr. Clement Holland. They are full of practical thought, well divided, with an analytical synopsis preceding each subject, so that the train of thought may quickly be fixed in the memory and recalled when needed. The last volume was issued some years ago under the title “Twenty-five Plain Sermons on Useful Subjects.” (London : Thomas Baker; Philadelphia : J. J. McVey.)

Another very useful book to aid the preacher in the preparation of sermons is a small volume, *Homiletical Sermon Sketches on the Sunday Epistles*. It is the combined work of several priests and was published by the St. Anselm’s Society (London). These “Sketches” give an outline which the preacher can easily fill in with varied

matter, and thus serve him not merely once but on different occasions. Moreover, the method of writing sermons suggested by such sketches is an excellent aid to improving one's faculty of preaching without mechanically memorizing the written or printed matter.

The Homiletic Monthly and Catechist announces a series of sermons on Christian Doctrine, arranged according to a carefully devised and well-graded plan. The course is to cover three years and will be prepared by different writers of note on homiletic subjects.

Karl W. Hierseman (*Leipzig*) issues two catalogues (326 and 327) of *Americana* which contain an extraordinarily large repertoire of MSS. and reprints covering the early periods of New World life, especially Spanish (Philippine) and Portuguese literature and charts of discovery.

That excellent little treasury of devout and instructive Catholic thought, *Paillettes d'Or* (Aubanel Frères, Avignon) has been issued for this year in its thirteenth series. The little volumes have actually become a periodical publication for which many Catholics, not only in France but everywhere, look as an attractive casket of counsels making for sanctification and happiness in the Christian household. They are of course sure to be translated into English; but those who can read the original French will find it a great advantage, as there are not only word forms and poetic expressions, but also thoughts which when separated from the language that gives them the glow of feeling, are meaningless or untranslatable.

The Protestant press comments with complacency upon the showing by trustworthy statistics of the German *Jahrbuch*, that the number of converts from the Catholic Church to Protestantism considerably exceeds the gains of the Catholic Church from the Protestant field. In 1904 there were in Germany 7,798 conversions to Protestantism as against 809 conversions to Catholicism. We do not question these figures. It might be interesting, however, to examine what these "conversions" in reality mean. A negligent Catholic who fails to assert and practise his religion gives up something positive and definite, and thereby becomes a Protestant who is not required to believe anything short of the existence of God. It is the case of soldiers deserting their army. The enemy may count them in his favor; but they won't fight for him; they don't mean to fight. Every man who goes over from Protestantism to Rome, goes in for something positive, for sacrifice. His life becomes a discipline for the struggle, and one such soldier is a gain not to be outweighed by a hundred of the negative sort, who are content with giving up a service that demands their entire allegiance in exchange for the free and easy life prompted by individual sentiment. Is Protestantism to-day a religion in the sense in which its founders believed it to be? In Germany surely it exerts no influence, despite its "converts"; whereas the Catholics, though in the minority, are the strongest safeguard in that country against socialism and infidelity.

The *Parochial School Reports* from different dioceses show a decided awakening on the part of our clergy to the importance of thorough and systematic education for our youth. We hope to comment on the subject in the December number of the REVIEW.

The *Rivista Internazionale*, which devotes its pages to discussions mainly on social science, brings in its September number an interesting article on Italian schools in the United States. (*La scuola Italiana degli Stati Uniti e la scuola parrocchiale del Buon Consiglio di Philadelphia.*) Dr. Giovanni Preziosi, the writer, who travelled some time in this country, comments with special approval upon the work done by the Italian Augustinian Fathers in Philadelphia, which he considers the model for the Italian colonies in other parts. He does not wish them to lose their love for all that is excellent in Italian life and literature, although he admits that the immigrants as a rule are sadly ignorant of these national ideals; whilst the very small number of educated Italians generally lack the necessary appreciation of their faith.

There is a movement on foot in England to establish a "Catholic Trading Corporation," the object of which shall be (*a*) the maintenance of a high standard of quality in all Church goods; (*b*) the conforming in all things to the Rubrics and general requirements of the Catholic Church; (*c*) only Catholics (representing individual interests, or public companies) to be admitted members of the Corporation. This Corporation is to maintain a salaried secretary, and an inspector of factories, depots, etc., of candles, wines, oils, altar breads, and other church goods sold by the Corporation. The inspector is to be nominated by a technical Committee of experts in chemical analysis, and to be approved of or appointed after a competitive examination (duly advertised) by the Hierarchy. This is a good step and a measure which, if carried out elsewhere, would be appreciated not only by the clergy anxious to have proper service in church material, but also by the reputable Catholic tradesmen who are at present forced to compete with unscrupulous agents who deceive priests into purchasing adulterated articles by underbidding more honorable firms.

We direct particular attention to the article (to be continued) on "Fire Insurance of Catholic Church Property." The suggestion, if properly carried out, would relieve many a bishop of financial stress without his having to urge extraordinary means and ways of raising money in the church. It is simply a question of economy. The objection that priests are not business men, and might cause a financial wreck, whilst quite true, can be more easily obviated in this case than in that of the parochial-deposit schemes which are always objectionable, but they are an entirely different matter from insurance of property admitting of no trust reserves.

The forthcoming fourth volume of the *Analecta Franciscana* will comprise the *Liber Conformatum vitae Beati Francisci ad vitam Jesu Christi*, written about 1379 by Bartholomew of Pisa. One recalls with pleasure Paul Sabatier's spirited defence of this remarkable book, the one of all others that aroused old-fashioned Protestant prejudice and mockery.

Franciscana and *Franciscalia* grow apace, and the numerous readers of this literature will be glad to learn of the new periodical, devoted to early Franciscan history, under the title of *Analecta Waddingiana*. It is so named after the famous Irish Franciscan Father Luke Wadding, an indefatigable worker among the annals of his Order, during the early decades of the seventeenth century. The magazine

will be under the auspices of the Minister General of the Friars Minor, and will be edited by Father Leonard Lemmens, Wadding's successor as annalist of the Order, assisted by a number of Friars of different nationalities, and published monthly in Latin, from Rome, beginning January, 1907.

The long-looked-for and much needed life of St. Anthony based on the authentic documents of the thirteenth and fourteenth centuries by Father Nicholas Dal-Gal, O.F.M., Director of the *Voce di Sant' Antonio*, is announced for publication in December. It will appear simultaneously in Italian, French, and German.

Among forthcoming English works in the field of *Franciscalia* are a volume on "Franciscan Studies," by Montgomery Carmichael; a new life of the "Etruscan Magdalen," St. Margaret of Cortona, by Fr. Cuthbert, O.S.F.C.; and a monograph on St. Clare, by Reginald Balfour.

The Friars Minor of the English Province, of which Fr. David Fleming is now Provincial, are preparing a life of the Ven. John Duns Scotus. Meanwhile Fr. Marianus Fernandez, O.F.M., has published the first volume of a Lexicon Scholasticum, a key to the phraseology, and incidentally an index to the Philosophy and Theology of the Subtle Doctor.

The Collection known as the *Monumenta Germaniae Historica* publishes in tome XXXII an important portion of the famous "Chronica Parmensis" of Fra Salimbene (1221-1288), the Franciscan Friar who has been called the "Pepys of the thirteenth century." A translation of all that is of primary interest in the same Chronicle has just been edited by G. G. Coulton under the title of "From St. Francis to Dante." (London: David Nutt. 1906. Large 8vo, pp. 364.)

Books Received.

PRINCIPLES OF RELIGIOUS LIFE. By the Very Rev. Francis Cuthbert Doyle, O.S.B. Third edition. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1906. Pp. 576. Price, \$2.65.

COMPENDIUM OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Pars I by Bernardus Bonjoannes A.D. 1560. Translated into English. Revised by Fr. Wilfrid Lescher, O.P. With Introduction and Appendix explanatory of scholastic terms by R. R. Carlo Falcini, V.G., of Fiesole. London: Thomas Baker; New York: Benziger Bros. 1906. Pp. 310. Price, \$1.75.

THE CATHOLIC CONFESSORIAL and the Sacrament of Penance. By the Rev. Albert McKeon, S.T.L., St. Columban, Ontario, Canada. New York, Cincinnati, Chicago: Benziger Bros. 1906.

THE RELIGION OF THE PLAIN MAN. By Father Robert Hugh Benson. New York, Cincinnati, Chicago: Benziger Bros. 1906. Pp. 164. Price, \$1.00.

DE EVANGELIORUM INSPIRATIONE, DE DOGMATIS EVOLUTIONE, DE ARCANI DISCIPLINA. P. Reginaldus M. Fei, O.P., Prof. Univers., Friburg, Helvet. Paris: Gabriel Beauchesne et Cie. 1906. Pp. 113. Price, 2f. 5c.

WHAT THE CATHOLIC CHURCH IS, AND WHAT SHE TEACHES. A short guide for inquiring Protestants. By Ernest R. Hull, S.J. London: Catholic Truth Society. Pp. 32.

THE BREAD OF LIFE. Thirty-two Devotions for Holy Communion, together with other prayers. Compiled by Rev. F. William. New York, Cincinnati, Chicago : Benziger Brothers. 1906. Pp. 780.

THE RELIGION OF OUR FOREFATHERS. By Rev. Vincent Hornyold, S.J. London : Burns & Oates ; New York, Cincinnati, Chicago : Benziger Brothers. Pp. 204. Price, \$0.50.

GRUNDLAGEN DER SEELENSTÖRUNGEN. Von Julius Bessmer, S.J. Freiburg, Brisg. u. St. Louis, Mo.: B. Herder. 1906. Pp. 192. Price, \$0.75.

THE MODERN PULPIT. A Study of Homiletic Sources and Characteristics. By Lewis O. Brastow, D.D., Professor of Practical Theology, Yale University. New York : The Macmillan Company ; London : Macmillan & Co. 1906. Pp. xxii—451. Price, \$1.50, net.

ESSAYS IN PASTORAL MEDICINE. By Austin O'Malley, M.D., Ph.D., LL.D., Pathologist and Ophthalmologist to St. Agnes' Hospital, Philadelphia, and James J. Walsh, M.D., Ph.D., LL.D., Adjunct Professor of Medicine at New York Polyclinic School for Graduates in Medicine ; Professor of Nervous Diseases and of the History of Medicine, Fordham University, New York. New York, London, and Bombay : Longmans, Green, & Co. 1906. Pp. viii—363. Price, \$2.50, by mail, \$2.68.

FOLLOW ME, or Little Chapters on the Rosary. With Illustrations and Bible Readings. By Charles Alfred Martin, of the Ohio Apostolate. Published by the Rev. C. A. Martin, 6914 Woodland Ave., Cleveland, Ohio. 1906. Pp. 63. Price, \$0.10 a copy ; per 100 copies, \$5.00.

MANUAL OF PASTORAL THEOLOGY. A Practical Guide for Ecclesiastical Students and newly Ordained Priests. By the Rev. Frederick Schulze, Professor of Moral and Pastoral Theology of the Provincial Seminary of St. Francis, St. Francis, Wis. Second, Revised, and Enlarged Edition. Milwaukee, Wis.: The M. H. Wiltzius Co. 1906. Pp. 462.

ECCLESIASTES IN THE METRE OF OMAR. With an Introductory Essay on Ecclesiastes and the Rubáiyát. By William Byron Forbush. Boston and New York : Houghton, Mifflin & Co. ; The Riverside Press, Cambridge. 1906. Pp. 104. Price, \$1.25, net.

SILANUS THE CHRISTIAN. By Edwin A. Abbott, author of "Philochristus" and "Onesimus." London : Adam and Charles Black. 1906. Pp. 368. Price, \$2.60.

APOLOGETISCHE VORTRÄGE. Von Dr. Anton Leinz, Divisionspfarrer. Freiburg, St. Louis, Mo.: B. Herder. 1906. Pp. viii—234. Geb. in biegsamem Kunstleder. Price, \$0.85.

DIE BRIEFE DES HEILIGEN JOHANNES. Übersetzt und erklärt von Dr. Johannes Evangelist Belser, ord. Professor der Theologie an der Universität zu Tübingen. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg, St. Louis, Mo.: B. Herder. 1906. Pp. x—166. Price, \$1.10.

ST. BENEDICT JOSEPH LABRÉ, votary of Holy Poverty and Pilgrim. By C. L. White. London : Burns & Oates ; New York, Cincinnati, Chicago : Benziger Bros. 1906. Pp. 173. Price, \$0.70.

THE LIVES OF THE POPES in the Early Middle Ages. By the Rev. Horace K. Mann. The Popes during the Carolingian Empire. Leo III to Formosus. 795—891. Vol. III—858—891. St. Louis, Mo.: B. Herder ; London ; Kegan Paul, Trench, Trübner & Co. 1906. Pp. 411. Price, \$3.00.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. V.—(XXXV.)—DECEMBER, 1906.—NO. 6.

BLESSED THOMAS MORE AND SHAKESPEARE.

Sir Thomas More's "Historie of Kyng Rycharde the Thirde."

SIR James Mackintosh says of Lord Chancellor More: "As if it had been the lot of More to open all the paths through the wilds of our old English speech, he is to be considered as our earliest prose writer, and as the first Englishman who wrote the history of his country in its present language."

More's first work was "The History of King Richard the Third." Written in an easy, colloquial style, it was but the rough draft of what he intended to correct afterwards and complete. Yet, even in its unfinished condition, it is a real human document of the time, far more interesting than most of the hashed historical novels of to-day. If we alter the variegated spelling of the sixteenth century into our modern English, we can easily read all that More wrote of Richard, and all Shakespeare read of him in the old chronicles. We can thus, perhaps, better understand with what genius the master builder of English drama laid his bricks in rearing "The Tragedy of King Richard the Third." Moreover, the perusal will acquaint us with many facts. We shall find that More's language is our language; that our very terms of expression were coined long ago by his ready pen; his "by-and-by" and "little-by-little," with scores of other happy phrases, crystallizing in fluent pen-words the current speech of his time, as we ourselves use it to-day. On the title-page of the first folio (1557) edition was printed:—

The History of King Richard the Third (unfinished) writen by Master Thomas More than one of the Under-sherriffis of London : About the Yeare of our Lorde 1513. Which worke hath bene before this tyme printed, in Hardynge's Chronicle, and in Hally Chronicle : but very much corrupte in many places, sometyme havyng lesse, and sometime havyng more, and altered in wordes and whole sentences : much varying fro the copie of his own hand, by which thys is printed.

The above extract is not difficult in its old spelling, and we may admire the gaiety of liberal-minded compositors setting up “tyme” or “time,” in type impartially, with free fancy, possibly using a different spelling, through “havyng less forme,” or “havyng mor copie,” on hand alternately.

But it is a little difficult for modern eyes to read “sodaynely,” “sodeinlye,” “sodeinely,” “sodainly,” “sodynelye ;” and always to remember *suddenly*; or to recognize *unready*, as it quickly passes “vnreadie,” “vnredye,” “vnrede,” from page to page. Nor is it easy, without pausing to think, always to remember that “sentuary,” “sainturye,” “santurie,” “saintcurye,” “sanctuarye,” etc., are all forms of the same word *sanctuary*, as it was spelled by the independent minds of olden time printers.

In the following pages, therefore, the spelling of the 1557 edition is changed into our modern rigid form; but the story is printed “fro the copie of his own hand,” nor, “altered in wordes and whole sentences,” as anyone may read in the folio copy of his works in the British Museum, London.

DATE AND ORIGIN OF PLAY.

Shakespeare's “Richard III” was entered at Stationer's Hall, 20 October, 1597, by Andrew Wise, and published anonymously with the following title: “The Tragedy of King Richard the Third: Containing his treacherous Plots against his brother Clarence: the pitiful murther of his innocent Nephewes: his tyranicall usurpation with the whole course of his detested life, and most deserved death. As it hath beene lately acted by the Right honourable the Lorde Chamberlaine his servants.”

There were earlier plays on the same subject, but Shakespeare made no use of them. He followed closely the narrative of Sir Thomas More, given by Holinshed, a book at the time held in

the highest esteem, as Sir John Harrington (1596) testifies : "The best parte of our chronicles in all men's opinions, is that of Rycharde III, written as I have hearde by Moorton [Cardinal Morton], but as most suppose by Sir Thomas More sometime lorde Chancellor of England."¹ A Latin play by Dr. Thomas Legge was acted at the universities about the year 1580; and one of the earliest historical plays in our language, published 19 June, 1594, was entitled : "The True Tragedie of Richard the Third : Wherein is showne the death of Edward the Fourth, with the smothering of the two young Princes in the Tower : With a lamentable end of Shore's wife, an example for all wicked women. And lastly, the conjunction of the two noble Houses Lancaster and York. As it was played by the Queenes Majesties Players. London, Printed by Thomas Creede." Thomas Creede was an enterprising pirate-printer of those days. He palmed off on customers crude productions as Shakespeare's, and he surreptitiously obtained and printed imperfect versions of the "Merry Wives" and "Henry V." It is probable, therefore, that he published this anonymous old play in consequence of Burbage having already made Shakespeare's "Richard III" highly popular on the stage, and also because the dramatist's name had become famous as the author of "Venus and Adonis," and "Lucrece." The poet Weever, in his epigram, "Ad Gulielmum Shakespeare," whom he addresses as "Honie-tong'd Shakespeare," makes mention of several pieces :—

Rose-cheekt Adonis with his amber tresses,
 Faire Fire-hot Venus charming him to love her,
 Chaste Lucretia, virgine-like her dresses,
 Proud lust-stung Tarquine seeking still to prove her,
 Romeo, Richard, more whose names I know not,
 Their sugred tongues and power-attractive beauty,
 Say they are saints, although that saints they show not.

27th Epigram, written in 1595.

Our latest critic, Mr. Sidney Lee, says that Weever credited such characters of Shakespeare as Tarquin, Romeo, and *Richard III* with "sugred tongues."² Hence, Malone's opinion that this play was written in 1593 or 1594, is probably accurate ; although the piece was not published until 1597.

¹ "Metamorphosis of Ajax." Harington.

² "Life," p. 170.

Andrew Wise republished a second edition in 1598, and a third in 1602, while a fourth quarto was printed in 1605, and a fifth in 1612. Thus, five quartos were brought out previous to the publication of the first folio (1623). Many variant readings are found between the quartos and the folio, arising from the hasty carelessness of printers, or editors; these variations have occasioned a wilderness of ingenious guesses as to the original words of Shakespeare. The dramatist did not concern himself with the printing of any of the quartos; they were all "pirate" ventures of different publishers and sold at sixpence each—equal to five shillings of present money.

ITS WIDE POPULARITY.

The fact of five editions being called for during the poet's life-time attests the wide popularity of the play, partly due doubtless to the marvellous acting of little Richard Burbage, who, like Garrick, though a small man was a great actor.

Thy stature small, but every thought and mood
Might thoroughly from thy face be understood :
And his whole action he could change with ease
From ancient Lear to youthful Pericles.

So runs the elegy on this actor-friend of Shakespeare and the interpreter of his Hamlet, Macbeth, Lear, Richard III, etc. Burbage, as we say to-day, "created" the part of Richard, and from his time to our own this play has always been a popular favorite on the stage, whenever adequately presented. The reason is plain. No historical drama ever written affords an actor more abundant opportunities to show vividly the purpose, scope, and glory of his art, or the versatility of his genius. Mr. Steevens has well stated this reason, and aptly described the chief character from a play-house point of view. He says: "The part of Richard is, perhaps beyond all others, variegated, and consequently favorable to a judicious performer. It comprehends, indeed, a trait of almost every species of character on the stage: the hero, the lover, the statesman, the buffoon, the hypocrite, the hardened and repenting sinner, etc., are to be found within its compass. No wonder, therefore, that the discriminating powers of a Burbage and a Garrick should at different periods have given it a popularity beyond other dramas."

Yet, notwithstanding, there has not been in our generation any fitting representation of this great historic tragedy on the English stage. Shakespeare's Richard III, like his Lear and Lady Macbeth, makes heavy calls on the mental perception, magnetic power, and physical energy of a player. Probably this may be the reason why no English actor or actress has during recent years essayed either of these characters.

SCIENTIFIC STUDY OF PLAY.

Reading the play in connexion with Sir Thomas More's "Richard III," one has before him the historical elements from which the poet created his drama. It is possible thus, by synthetic method, easily to realize those wondrous conceptions which first fired the brain of the dramatist, and then, after being molded by his towering genius, were wrought into shape to command the admiration of myriad audiences, as long as the English language shall subsist as a nation's speech.

He was not for an age, but for all time,
And all the Muses still were in their prime,
When, like Apollo, he came forth to warm
Our ears, or like a Mercury to charm.

From Ben Jonson's Epitaph.

In these scientific days we can do no better than study our Shakespeare in a scientific spirit of inquiry. Such study of one single play of the great master will do more to lead the mind to a just understanding and appreciation of the purposes of dramatic art, than can be gained by a laborious wading through all the plays written in England during the past century. The drama of Richard III is a revelation of impish ingenuity and elfish, diabolical iniquity. It commences with a jubilation uttered (or rather, paean of evil chanted) by the arch imp, who is to plot and contrive disaster upon disaster, for foe, and friend, and kindred, culminating in a sort of universal treachery and tragedy. It is a problem play of the greatest dramatist. But, although Richard, like Milton's Satan, always chooses "Evil" to be his "Good," yet, unlike many modern plays based on falseness of the chief character, nowhere is the conscience outraged by gross incident or coarseness," nor offended by a debilitating wit excusing vice.

In this the master playwright sets a model for all journeymen-playwrights of to-day. It would be well for our drama, if authors turned again to the old masters for inspiration, rather than to Ibsen, or to shifty French productions, in which there is an attempt to make Evil's self playfully passable by humorous vagaries of viciousness and scenes of morbid passion. Some, possibly, fall into this unethical pit through the desire to keep far from the inartistic gulf of boring an audience with long, prosy dulness.

The essence of play-making is, of course, that the play become not a moralizing essay; but that it show character by a story in action. Now the supreme way on the stage "to point the moral and adorn the tale" is by light-and-shade in constructing scenes and in setting them before an audience. "*Actio in dicendo una dominatur,*" Cicero said of the orator's art; how far truer is it of the actor's! Shakespeare in Richard III brings evil on the stage, and manipulates it there; shows its various phases; dresses it in varied hues; but they are always the "colors of evil," and as such are recognized by every person, until the Evil-self be detested as the poet desired. There is, perhaps, no evil character that the great dramatist has so pitilessly dissected, and so mercilessly portrayed, as this arch-plotter and hypocrite, yet skilful statesman and courageous captain—Crookback.

If "Kyng Rycharde" be read in conjunction with the play, it will be seen that Shakespeare, in painting the personal appearance and depicting the general character of Richard, has closely followed the first English historian, Sir Thomas More, as repeated by old chroniclers, Hall, Holinshed, etc. The poet has not only followed our first great prose-writer in his argument, but has also used his coined phrases, and repeated More's imagery, although transmuting it into poetic gold in the crucible of genius. Thus the greatest mind before the English Reformation and the greatest genius since, we find conjoined in placing before their posterity the evils of civil war caused by restless ambition and desire of gain. During that period, when the very deeps of religion were explored, unusual activity of man's intellect gave inspiration to high thought, and a seeking for words to express the uttermost capacity of human thinking and reasoning. Looked at from this point of view, it is not, perchance, unreasonable that Shakespeare

—who in genius is heir to no man—should in language be heir to Sir Thomas More, the first great orator of the English Commons, the guardian of English liberties, the very embodiment of British national spirit, the just, generous, genial, competent, strenuous Speaker of England. A good deal of the humorous, eloquent nature of More's speech naturally existed by tradition among the old players, with whom he was so friendly, and descended to the company, perchance, of which Shakespeare himself was a member. Sir Thomas, the patriotic London citizen, the fearless friend of popular Queen Kate, appealed, too, strongly to the frank city multitude, as yet untainted by rigid Puritanism. But, more than all, his courageous standing by an oppressed woman, and his pathetic, yet cheerfully borne execution, appealed to those gallant old players, whose forebears had been his friends and protégés. And in consonance with that spirit of generosity which seems to be a characteristic of the histrionic temperament, we may well suppose their old patron's name was handed down in grateful recollection through the half-century that elapsed from More's death on Tower Hill to the first appearance of the actor, Shakespeare, on the stage of the Globe and on the stage of the world.

It has been said: "While Shakespeare possessed all the powers of a man, and more than a man, yet he had all the feelings, the sensibility, the purity, innocence, and delicacy of an affectionate girl." Perhaps it is not inappropriate, therefore, even though it seem fanciful, to conjoin our poet's name with that of Lord Chancellor More, who was the gay companion of his girls, Meg, Bess, Cicely, and who was more than man in intellectual achievement, in tried friendship, and in death for what he felt to be justice sake, the honor of an outraged queen and wife, poor Catherine of Aragon.

The genially humorous atmosphere of More and Erasmus in that riverside garden at Chelsea was a fitting prelude to the wit combats of Shakespeare and Jonson at the Mermaid; indeed, Thomas More and William Shakespeare were both typical representatives of different sides of "Merrie England." From a statement in his "Kyng Rycharde," Sir Thomas appears to have thought out the compilation of a "History of his own Times," a work that certainly would have proved truly valuable to us today. Public life, however, obliged him for more than a score of

years to curtail, unwillingly, both literary studies and composition, for politics and statesmanship. On resigning the Lord Chancellorship, it was his intention to devote the leisure of his life to literature, but the headman's axe cut off that good intent ere it could blossom into much fruit. And to England's shame, the wisest head in the nation, instead of creating great works to glorify the English language, was itself placed ignominiously on London Bridge to rot as the head of a traitor.

But not for long. A tradition tells how his brave daughter, Margaret Roper, impelled by love, at great personal risk stole her father's head from the pike on which it was stuck, and triumphantly bore the precious trophy away in her apron, that it might be buried later on her dead breast. And nine years afterwards it was thus interred with her own loving heart. History does not recount a more pathetic incident than this love, stronger than death, for Sir Thomas, by his daughter Margaret, a love beyond the grave. Tennyson in "A Dream of Fair Women," refers to the brave Meg Roper in his lines :—

Morn broaden'd on the borders of the dark,
Ere I saw her, who clasped in her last trance
Her murder'd father's head.

SHAKESPEARE'S DEBT TO SIR THOMAS MORE.

It is not unreasonable to conjecture, as stated before, that Shakespeare was conversant with the works of More. The tradition of More's humor lived long amid the players of old London. He had ever been their friend and benefactor. And without disparaging our poet, one may say that Shakespeare might have had a worse schoolmaster in racy English speech than the mirthful, witty More, who died smiling, with a joke on his lips.

The folio edition of More's works (now in the British Museum Library) was published in 1557, seven years only before the birth of the poet. Thirty years later, Shakespeare was fledging his wings among the London players. Conversation in those days filled the place of the press. If a young man desired knowledge of earlier times, he sought it from those older among his comrades. It is natural to suppose that conversation in the company

of players (living as they did under some great man's protection) often turned on their troubles and distresses, their rewards and old-time benefactors. Now, Sir Thomas More stands out as the most generous protector and benefactor of the early players. Cardinal Morton, More's own patron, had himself, when Lord Chancellor, fostered and encouraged the actors of his day. And the young More, doubtless, in this way began that friendship which ended only with his death. Moreover, as the first layman who had become Lord Chancellor, Sir Thomas no doubt felt freer to bestow favors and encouragement on the stage. And we may be sure that the players—in that time as in all times—persons of grateful nature, did not forget the great Lord Chancellor More, their friend. Besides, the facts of his fame, glory, and tragic death appealed to their dramatic instinct. His life itself was such a drama of comedy and tragedy, it could not fail to attract artistic perception. Be certain, then, Shakespeare heard in the circle of the Globe Theatre many things of More, the historian of Richard III, and after reading the "Historie," turned contemptuously from the poor old plays to construct his own immortal tragedy. Again, Shakespeare's patron, the Earl of Southampton, came of good Catholic stock. His father was repeatedly fined for refusing to attend the State Church and was once imprisoned by Elizabeth on the charge of being too friendly in intent to Mary Queen of Scots. He was a man of culture, and it is not difficult to believe that in his study at Midhurst, and in his library at Southampton House off the Strand, the folio works of the champion of his Faith, Sir Thomas More, would be found. It contained the best English prose of the time. The wisest, wittiest speech, racy of "Merrie England," was in its pages. Who can doubt that Shakespeare often turned the leaves? The loving, broad mind of More would appeal to the loving, universal mind of Shakespeare. The poet, the cherished friend of young Lord Southampton,³ might have at all times ready access to the library of Southampton's London house. And we may picture him thumbing the pages of this English book worthy his attention, and smiling at the many merry quips of "my Lord Chancellor More."

³ Young Southampton, when only eight years old, was made a ward of the bigoted Lord Cecil, by Queen Elizabeth, in order that the young peer should be bred a Protestant.

A comparison of one dramatic scene in More's "King Rycharde" with Shakespeare's "King Richard III" (Act III, Scene 4), will show more clearly than many pages of explanation how the master mind of the poet worked up dramatic fragments into a throbbing, passionate play. The matter is indeed in More, but after it has passed through the crucible of the great dramatist's imagination that matter comes forth one mass of glowing gold.

MORE'S "KING RICHARD."

Whereupon soon after, that is, on the Friday the — day of — many Lords assembled in the Tower, and there sat in Council devising the honourable solemnity of the King's Coronation, of which the appointed time so near approached, that the pageants and suttelties were in making at Westminster day and night, and much victual killed that afterwards was cast away. These Lords sitting together conversing on the matter, the Protector came in among them, first about nine of the clock, saluting them courteously and excusing himself that he had been away from them so long, saying merely that he had been asleep that day. And after talking a little with them, he said to the Bishop of Ely: "My Lord, you have very good strawberries in your garden at Holborn, I request you let us have a mess of them."

"Gladly, my Lord," quoth he, "would God I had something better as ready to your pleasure as that." And therewith in all haste, he sent his servant for a mess of strawberries. The Protector set the Lords fast conversing and praying them to spare him for a little while, departed thence.

KING RICHARD III.

Act III, Scene 4.

London. A room in the Tower.

Hast. Now, noble peers, the cause why we are met
Is to determine of the corona-
tion:

*In God's name, speak, when
is the royal day?*

Buck. Are all things ready
for the royal time?

Stan. They are; and wants
but nomination.

Ely. To-morrow, then, I
judge a happy day.

Buck. Who knows the Lord
Protector's mind herein?
Who is most inward with the
noble duke?

Ely. Your grace, we think,
should soonest know his
mind.

Buck. We know each other's
faces; for our hearts,
He knows no more of mine,
than I of yours;
Nor I of his, my lord, than
you of mine.—

Lord Hastings, you and he are
near in love.

Hast. I thank his grace, I
know he loves me well.

And soon, after an hour, between X and XI he returned to the chamber among them, all changed, with a wonderful sour angry countenance, knitting his brows, frowning, and fretting and gnawing his lips, and so sat down in his place; all the Lords much dismayed and all marvelling at this manner of sudden change, and what thing should ail him. Then when he had sat still a while, thus, he began: "What were they worthy to have that compass and imagine the destruction of me that be so near of blood to the King, and protector of his royal person and his realm?"

At this question all the Lords sat sorely astonished, musing much for whom this question should be meant, of which every man wist himself clear.

Then the Lord Chamberlain (Hastings), as he that for the love between them thought he might be boldest with him, answered and said, that they were worthy to be punished as heinous traitors, whatsoever they were. And all the others affirmed the same. "That is," quoth he, "yonder sorceress, my brother's wife and others with her," meaning the Queen. At these words many of the Lords that favoured her, were greatly abashed. But Lord Hastings was in his mind better content, that it was by her, than by any other whom he loved better. Albeit, his heart somewhat grudged, that he was not before made of counsel in this matter, as he was in the taking of her kindred, and their putting to death, which by his assent was before

But for his purpose in the coronation
I have not sounded him, nor he deliver'd
His gracious pleasure any way therein;
But you, my honourable lords, may name the time;
And in the duke's behalf I'll give my voice,
Which, I presume, he'll take in gentle part.
Ely. In happy time, here comes the duke himself.

Enter Gloster.

Glo. My noble lords and cousins, all good morrow.
I have been long a sleeper; but I trust
My absence doth neglect no great design
Which by my presence might have been concluded.

Buck. Had you not come upon your cue, my lord, William lord Hastings had pronounc'd your part, I mean, your voice, for crowning of the king.

Glo. Than my lord Hastings no man might be bolder; His lordship knows me well, and loves me well. My lord of Ely, when I was last in Holborn, I saw good strawberries in your garden there; I do beseech you, send for some of them.

devised to be beheaded at Pomfret this selfsame day, on which, he was not aware that it was by the other devised, that he himself should the same day be beheaded in London.

Then said the Protector: "Ye shall all see in what wise that sorceress, and that other witch of her counsel, Shore's wife, with their affinity have by sorcery and witchcraft wasted my body." And therewith he plucked up his doublet sleeve to his elbow upon his left arm, where he showed a weirdish withered arm and small (as it was never otherwise). And thereupon every man's mind sorely misgave him, well perceiving that this matter was but a quarrel. For well they wist, that the Queen was too wise to go about any such folly. And if she would, yet of all folk she would least make Shore's wife her counsel, whom of all women she most hated, as that concubine whom the King her husband had most loved. And also no man was there present, but well knew that his arm was ever such since his birth.

Nevertheless the Lord Chamberlain answered and said: "Certainly, My Lord, if they have so heinously done, they be worthy of heinous punishment."

"What," quoth the Protector, "thou servest me, I ween, with ifs and with ands, I tell thee they have so done; and that I will make good on thy body, Traitor." And therewith as in a great anger, he clapped his fist upon the board, a great rap. At which token given, one-cried "treason,"

Ely. Marry, and will, my lord, with all my heart.

[*Exit.*

Glo. Cousin of Buckingham, a word with you.

[*Takes him aside.*

Catesby hath sounded Hastings in our business
And finds the testy gentleman
so hot
That he will lose his head ere
give consent
His master's child, as worshipfully he terms it,
Shall lose the royalty of England's throne.

Buck. Withdraw yourself a while, I'll go with you.

[*Exeunt Gloster and Buckingham.*

Stan. We have not yet set down this day of triumph. To-morrow, in my judgment, is too sudden; For I myself am not so well provided, As else I would be, were the day prolong'd.

Re-enter Bishop of Ely.

Ely. Where is my lord, the duke of Gloster? I have sent for those strawberries.

Hast. His grace looks cheerfully and smooth this morning; There's some conceit or other likes him well

without the chamber. Therewith a door clapped and there came rushing in, men in harness, as many as the chamber might hold. And anon the Protector said to Lord Hastings : "I arrest thee, Traitor."

"What, me, my Lord?" quoth he.

"Yea, thee, Traitor ;" quoth the Protector. And another let fly at Lord Stanley that shrank at the stroke and fell under the table, or else his head had been cleft to the teeth : for quickly as he shrank yet the blood ran about his ears. Then they all were quickly bestowed in diverse chambers, except the Lord Chamberlain whom the Protector bade, to speed and shrieve himself apace ; "for by Saint Paul," quoth he, "I will not to dinner till I see thy head off." It booted him not to ask why, but heavily he took a priest at adventure, and made a short shrift, for a longer would not be suffered ; the Protector made so much haste to dinner, which he might not go to, till this were done, for saving of his oath. So he was brought forth on to the green beside The Chapel within the Tower, and his head laid down upon a long log of timber, and there struck off ; and afterwards his body with the head, interred at Windsor beside the body of King Edward ; whose souls both, our Lord pardon.

A marvellous case it is to hear, either the warnings of what he should have avoided or the tokens of what he could not avoid. For the selfsame night before his death, Lord Stanley

When that he bids good morrow with such spirit.

I think there's never a man
in Christendom
Can lesser hide his hate or
love than he ;

For by his face straight shall
you know his heart.

Stan. What of his heart per-
ceived you in his face,
By any livelihood he show'd
to-day ?

Hast. Marry, that with no
man here he is offended,
For, were he, he had shown
it in his looks.

*Re-enter Gloster and Buck-
ingham.*

Glo. I pray you all, tell me
what they deserve,
That do conspire my death
with devilish plots
Of damned witchcraft, and
that have prevail'd
Upon my body with their
hellish charms ?

Hast. The tender love I bear
your grace, my lord,
Makes me most forward in
this princely presence
To doom th' offenders ; who-
soe'er they be,
I say, my lord, they have de-
served death.

Glo. Then be your eyes the
witness of their evil :
Look how I'm bewitch'd ;
behold mine arm

sent a secret trusty messenger to him at midnight in all haste, requesting him to rise and ride away with him, for he was utterly disposed no longer to bide ; he had so fearful a dream, in which he thought that a boar with his tusks so razed them both by the heads, that the blood ran about both their shoulders. And forasmuch as the Protector gave the boar for his cognisance, this dream made so fearful an impression on his heart, that he was thoroughly determined no longer to tarry, but had his horse ready, if Lord Hastings would go with him, to ride so far the same night, that they should be out of danger ere day.

"Eh, good Lord," quoth Lord Hastings to this messenger, "leaneth my Lord thy master so much to such trifles, and hath such faith in dreams, which either his own fear fancieth, or they rise in the night's rest by reason of his day thoughts. Tell him it is plain witchcraft to believe in such dreams ; which if they were tokens of things to come, why thinketh he not that we might be as likely to make them true by our going, if we were caught and brought back (as friends fail fliers), for then had the boar a cause to raze us with his tusks, as folks that fled for some falsehood ; wherefore either there is no peril, nor none there is indeed ; or if any be, it is rather in going than biding here. And if we must, at needs cost, fall in peril one way or other ; yet I had rather that man should see it were by other men's falsehood, than think it were

Is like a blasted sapling wither'd up ;
And this is Edward's wife,
that monstrous witch,
Consorted with that harlot
strumpet Shore,
That by their witchcraft thus
have marked me.

Hast. If they have done this
deed, my noble lord—

Glo. If ! thou protector of
this damned strumpet,
Talkst thou to me of "ifs" ?—

Thou art a traitor :—

Off with his head !—now, by
Saint Paul, I swear,
I will not dine until I see the
same,—

Lovel and Ratcliff, look that
it be done :—
The rest that love me, rise,
and follow me.

[*Exeunt Council with Gloster
and Buckingham.*

Hast. Woe, woe, for Eng-
land ! not a whit for me ;
For I, too fond, might have
prevented this.

Stanley did dream the boar
did raze his helm ;
And I did scorn it, and dis-
dained to fly.

Three times to-day my foot-
cloth horse did stumble
And started when he looked
upon the Tower,
As loth to bear me to the
slaughter house.

either our own fault or faint heart. And therefore go to thy Master, man, and commend me to him, and pray him be merry and have no fear: for I assure him, I am as sure of the man that he wotteth of, as I am of my own hand.' "God send grace, Sir," quoth the messenger and went his way. Certain it is also, that in riding towards the Tower, the same morning in which he was beheaded, his horse twice or thrice stumbled with him almost to falling; which thing albeit each man wots well daily happeneth to them, to whom no such mischance is toward, yet it hath been of old rite and custom, observed as a token oftentimes notably foregoing some great misfortune.

Now this that followeth was no warning but an enemy's scorn. The same morning ere he were up, a knight came unto him, as it were of courtesy to accompany him to the Council, but of truth sent by the Protector to haste him thither, with whom he was of secret confederacy in that purpose, a mean man at that time and now a great authority. This knight, when the Lord Chamberlain by the way happened to stop his horse and converse a while with a priest whom he met in Tower Street, broke his tale and said merrily to him: "What my Lord, I pray you come on, whereto talk so long with that priest, you have no need of a priest yet;" and therewith he laughed at him, as though he would say, "ye shall have soon." But the other so

O, now I need the priest that spake to me;
I now repent I told the pur-suivant,
As to triumphing, how my enemies
To-day, at Pomfret bloodily
were butcher'd,
And I myself secure in grace
and favour.
O Margaret, Margaret, now
thy heavy curse
Is lighted on poor Hastings'
wretched head!
Rat. Come, come, despatch;
the duke would be at dinner.
Make a short shrift; he longs
to see your head.
Hast. O momentary grace of
mortal man,
Which we more hunt for than
the grace of God!
Who builds his hope in air of
your good looks,
Lives like a drunken sailor on
a mast;
Ready with every nod, to
tumble down
Into the fatal bowels of the
deep.
Lov. Come, come, despatch;
'tis bootless to exclaim.
Hast. O bloody Richard!—
miserable England!
I prophesy the fearfullest time
to thee,
That ever wretched age hath
looked upon.

little wist what he meant, and so little mistrusted, that he was never merrier, nor never so full of good hope in his life ; which selfsame thing is often seen a sign of change. But I shall rather let anything pass me, than the vain security of man's mind so near his death, before the very Tower Wharf, so near the place where his was off so soon after, there he met with one Hastings, a pursuivant of his own name. And on their meeting in that place, he was put in remembrance of another time on which it happened them before to meet in like manner together in that same place. At which other time the Lord Chamberlain had been accused to King Edward by Lord Rivers, the Queen's brother, in such wise that he was for a while (but it lasted not long) fallen into the King's indignation, and stood himself in great fear. And forasmuch as he now met this pursuivant in the same place, that jeopardy so well passed, it gave him great pleasure to talk with him thereof, with whom he had before talked thereof on the same place while he was therein (danger). And therefore he said : "Ah, Hastings, dost thou remember when I met thee here once with a heavy heart ? "

"Yea, my Lord," quoth he, "I remember that well ; and God be thanked, they got no good, nor ye no harm thereby."

"Thou wouldst say so," quoth he, "if thou knewest as much as I know, which few know else as yet, and more shall shortly."

Come, lead me to the block ;
bear him on my head.
They smile at me, who shortly
shall be dead.

[*Exeunt.*

He meant by that the Lords of the Queen's kindred that were taken before, and would that day be beheaded at Pomfret (Pontefract), which he wist well, but was nothing aware that the axe hung over his own head.

"In faith man," quoth he, "I was never so sorry, nor never stood in so great dread in my life, as I did when thou and I met here. And lo, how the world is turned; now mine enemies stand in the danger (as thou mayest hap to hear more thereafter) and I never in my life so merry, nor never in so great security."

O good God! the blindness of our mortal nature; when he most feared he was in good security: when he reckoned himself securest, he lost his life, and that within two hours after.

Thus ended this honorable man, a good and a gentle knight, of great authority with his Prince, somewhat dissolute of living, plain and open to his enemy, and secret to his friend; easy to beguile as he of good heart and courage that fore-studied no perils. A loving man and passing well beloved. Very faithful, and trusty enough, trusting too much.

THOMAS MORE.

Thomas More was born in the old city of London in 1478. While a young boy he became page to Cardinal Morton, the Lord Chancellor, who, in More's wit, "much delightinge woulde often saye of him, 'This child here wayting at the table will prove a marveilouse man.' "

Cf. Act III,⁴ Scene 2.

I tell thee, man, 'tis better
with me now,
Than when thou mett'st me
last, where now we meet;
Then was I going prisoner to
the Tower
By the suggestion of the
queen's allies;
But now, I tell thee (keep it
to thyself),
This day those enemies are
put to death,
And I in better state than
e'er I was."

⁴ In all the scenes of Act III Shakespeare follows closely Sir Thomas More's narrative.

He was sent to Oxford in 1492; three years later he took his degree, and then entered New Inn, London, as a law-student. He joined Lincoln's Inn in 1497 and was called to the Bar in 1501. While still a student he made acquaintance of Erasmus, and henceforward the two keenest minds of Europe were indissolubly knit together in life-long friendship. More was elected M.P. in 1502, but by a scathing speech against royal exactions, he so angered Henry VII that the young member was quickly forced to flee to the Continent and remain there many months. On his return he married Joan Colt in 1504, and had three daughters and a son. Greatly to his grief, his young wife died in 1510. The same year he was chosen under-sheriff of London, and soon became popular by his justice to all and his mercy to poor citizens. While under-sheriff he wrote his "Richard III" in 1513.

To provide a second mother for his children, he married a second wife, Dame Alice Middleton (1514?). The young King, Henry VIII, began to employ him now specially on embassies. He went as Ambassador to Flanders in 1515, to Calais in 1517. On both missions he eminently distinguished himself, and was made Privy Councillor. In 1520 he was knighted, and shortly after was again sent as Ambassador to Calais, and was present at the "Field of the Cloth of Gold." The House of Commons chose him Speaker in 1523. Although a personal friend of the King, he strenuously opposed Cardinal Wolsey, then Lord Chancellor, who demanded extortionate subsidies for Henry. The King admired More's honesty of intention and made him Chancellor of the Duchy of Lancaster in 1525. On the fall of Wolsey in 1529, Sir Thomas, amid popular acclamation, became Lord Chancellor. He was the first layman who ever held the Great Seal. At this time his father, Sir John More, was also a Judge; and every morning before the Chancellor entered his own Court, he went into his father's to greet him and ask his blessing. After being Lord Chancellor three years, foreseeing perilous times coming for every honest judge, and being strongly opposed to the cruel and unjust divorce of good Queen Catherine, he resigned the Great Seal, leaving behind the reputation of an upright, fearless, absolutely unbribable Lord Chancellor—a rare thing in those days.

In 1533 he refused to be present at Anne Boleyn's coronation; and soon after he was committed to the Tower. Henry desired to set him at liberty, but Anne exacted his condemnation. Roper in his memoir of his great father-in-law says: "Yete did Queene Anne by her importunate clamor soe soare exasperat the kinge against hym that," in consequence, after the wretched farce of a Tudor trial for treason, Sir Thomas More was beheaded on Tower Hill, 6 July, 1535.

A thrill of indignation ran through Europe as soon as it was known that the renowned ambassador, statesman, scholar, and writer had been brutally murdered by the savage king for whom he had done so much. All men felt that a light of humanity was extinguished, and the world of English literature made poorer, indeed, by that stupidly unjust execution of More.

When Sir Thomas became Lord Chancellor, Erasmus had written, "I do not congratulate More on being made Chancellor, nor literature on losing him, but I do congratulate England on possessing him." After resigning the Great Seal, Sir Thomas petitioned the king that he might be allowed "now discharged of all offices to live quietly at home." He intended to devote himself entirely to study and writing. Even though condemned to the Tower, he was happy with his books for company, till the churlish monarch dastardly deprived him of this last solace. Then he closed the shutters of that upper cell in the Beauchamp Ward, and sat in darkness. To the lieutenant who asked him why he did this, he replied: "The shop may well be shut, when all the goods are gone." All the world was dark indeed to Thomas More without his precious books.

T. MAHON.

London, England.

ALTAR BREADS AND WHEATEN FLOUR.

THE attention of priests has repeatedly been called to the modern fact that there is almost as much reason to fear adulteration of flour as falsification of wine. We have therefore urged them at our Eucharistic Congresses to exercise a special

supervision over the making of Altar Breads, because the very existence of the Blessed Sacrament is at stake.

What is the law of the Church in regard to the matter of the Sacrament of the Eucharist?

Open your Missal. Immediately before the preparatory prayers for the Mass there is a special treatise "De defectibus in celebratione missarum occurrentibus." Chap. II says: "Requiritur ut sit panis triticeus et vinum de vite;" and Chap. III: "De defectibus materiae," No. 1, directs that "if the bread is not wheaten, or, if wheaten, is mixed with another kind of grain in such quantity as to be no longer wheaten bread, or if it be debased in any other way, the Sacrament is not effected." "Si panis non sit triticeus, vel si triticeus admixtus sit granis alterius generis in tanta quantitate ut non maneat panis triticeus, vel sit alioqui corruptus, non conficitur Sacmentum." We conclude therefrom:—

1. That the consecration of a bread made of flour so mixed with other stuff as to be no longer wheaten, is invalid.
2. That in order to consecrate licitly, the host must be of absolutely pure wheaten bread. Granted therefore that the adulteration of wheaten flour is not done on so large a scale as to involve the danger of an invalid consecration—and we are not entirely prepared to admit the fact—we are grievously bound in conscience to use flour without any admixture, since a partial admixture is illicit.

We say that we are not prepared to admit the fact that there is no danger of invalidity, and that for two reasons: In the first place, in the light of to-day's scientific knowledge, it is not necessary that more than half of one substance be added to another in order to make possible the change of character or substance of a body. Who shall tell to a certainty what is the effect of molecular contact, of heat, of atomic force, of dynamics, of the mere act of mixture upon substances? To use a very common illustration: one atom of oxygen added to two atoms of hydrogen become, under certain chemical or dynamic conditions, one unit of another substance, namely, water. A simple exposure to the air may induce the absorption of such organic elements, whether liquid or gaseous, into a substance, as to alter it perceptibly, if not totally. May not the character of wheaten bread be changed

into a substance of different nature by the addition or mixture of a lesser quantity of another grain having very close affinity with it, under the pressure of grinding and heating? And when does that change set in? Science has only begun to peep into these mysteries of nature; and when we consider that we are still totally in the dark as to what substance or matter really is, we are at a loss to know when a substantial change takes place. We may not waive the possibilities when there is question of the validity of so great a Sacrament as that of the Body and Blood of the Lord.

Our second reason for entertaining the fear of invalidity of the form of bread are the facts which have come to light in Europe.

WHAT ARE THE FACTS?

At the Eucharistic Congress held at Lourdes in 1899 the Rev. Fr. Mermillod asserted that after a careful and conscientious survey of the adulterations of wheat flour, practised by retailers as well as by millers, he had ascertained positively that many foreign substances were used to reduce its first cost or to increase its bulk; the aim being, of course, to add to the profits of its sale. Already in 1861 an expert reported officially that of one hundred samples of bread collected promiscuously in a large city only thirteen were free from admixture with other substances, some deleterious, others of inferior quality. The more honest merchants mixed the wheaten flour with flour of rye, oats, and beans, peas, rice, or potatoes, claiming that such admixture is not injurious to health. We know, however, that such admixture is always illicit and may result and does often result in the invalidity of the element of bread required for the Holy Sacrifice. But more unscrupulous dealers go much farther; they use pulverized bones, chalk, lime, plaster, ashes, alum, even sawdust as a mixture, and combine talc and other stony substances with the wheat flour to enhance its white appearance.

The many condemnations of millers and merchants for adulteration of wheat flour, with potato flour, plaster, etc., in France and elsewhere, prove the truth of Father Mermillod's contention. Being a practical man, he prevailed upon a religious community of the Diocese of Annecy to buy a mill property in his neighbor

hood. There the wheat is ground under his own supervision ; his Bishop and the Archbishop of Chambery have advised their priests to get the flour for altar breads from this Eucharistic Mill of Anthy-Séchez.

Impressed by the facts cited by this zealous priest, the Eucharistic Congress of Lourdes passed the following resolution : "We request the Right Rev. Bishops to establish, wherever practicable, mills for the grinding of wheat for Eucharistic purposes *under the supervision of a priest.*"

In 1901 the Rev. Fr. Piat, Professor in the Catholic Institute of Lille, reported to the Eucharistic Congress of Angers that another prelate had acted upon that resolution : Cardinal Couillé, Archbishop of Lyons, who had founded, with the help of a generous benefactress, the *Moulin Eucharistique de St. Camille*. It is connected with the Agricultural School at the Castle of Aix, near St. Germain-Laval, Loire.

ROMA LOCUTA EST.

Was Rome appealed to ? We know not, but the ever vigilant Roman Congregation became alarmed and took up the question. Its importance was too great to be overlooked and too urgent not to be acted upon as soon as possible. Hence on the 30 August, 1901, Cardinal Parocchi, Prefect of the S. Congregation of the Holy Office, addressed a letter on the subject to all the Bishops of the world. The Latin text of it was published in THE ECCLESIASTICAL REVIEW of February, 1902, Vol. XXVI, No. 2, p. 198. It calls attention to "the perversity of certain dishonest merchants who adulterate wheat flour by the admixture of vegetable or even mineral substances, or who are not afraid to make wines, in whole or in part, not of the juice of the grape vine, so that there has arisen a legitimate doubt whether the flour and wine on the market may be securely used as licit or even valid matter of Consecration." His Eminence added : "It is plain that this is a matter of the greatest importance, and that there are frequent adulterations of both flour and wines cannot be doubted." He requests the bishops to carefully investigate whether any such abuses exist in their dioceses, and, if so, to eradicate them and to point out to their priests practical means to secure wheat flour and grape wine about the purity of which there can be no reasonable doubt.

At the Eucharistic Congress held at Namur in September of 1902, the Rev. Fr. Seyve, Director of the Agricultural Orphan Colony in Aix, mentioned above, read a report which fully confirms the fact, previously asserted, of very extensive adulterations of flour. He mentions of his own knowledge a quarry where the white stone is ground to a very fine powder, looking for all the world like the beautiful patent flour of our steam flour mills. The owners sell it to flour merchants who retail it to grocers and bakers guaranteeing immense profits without any danger of detection. This flour is very white, very heavy, and very cheap, thus enabling the dishonest dealer to sell a very superior looking quality of flour at a moderate price.

SAWDUST.

We cull the following from the *Literary Digest* of 14 March, 1903. The scientific ingenuity of these throwers of dust would have given a poetic inspiration to the author of "Le Chat ensfariné":

A recent account of "Some Falsifications" contributed to the *Cosmos* (Paris, 14 February) by Paul Combes, informs us that ordinary sawdust has for several years been a favorite ingredient of certain cheap flours and cereal foods, and he gives a recipe for detecting it. Says M. Combes:—

Very fine sawdust is sometimes mixed with cereal foods, and has at least one advantage—it is no poison. It even constitutes a sufficient food for the larvæ of certain insects, but it is quite insufficient for the nourishment of man. It was shown several years ago (1898) that certain suspected cereals contained no less than forty per cent of sawdust.

This adulteration is found especially in wheat flours of inferior quality and also in oat or rye flours, which normally contain cellulose débris coming from the grain itself. Thus it is somewhat difficult to detect.

Nevertheless M. Le Roy has attempted to apply to the test the color reaction produced in cellulose by different substances, such as orcin and amidol—well-known reactions, but not hitherto used in this special manner.

He has obtained excellent results by using a reagent that shows in

a few seconds the presence of wood sawdust in meal. This has the following composition :—

Ethyl or methyl alcohol of commerce,	150	cubic centimeters.
Distilled water	150	" "
Sirupy phosphoric acid	100	" "
Phloroglucin	10	grams.

It suffices to throw a pinch of the suspected cereal in some of the liquid and to heat it gently. If the flour contains wood, the particles of sawdust will assume a brilliant carmine color—the coloration produced on the cellulose particles coming from the grain itself is absent or slight, at least for some time; as for the starch particles, they remain colorless. The observation may be made with the naked eye or with a strong lens.

A solution of phloroglucin in hydrochloric acid acts too energetically under the same conditions ; the difference of color between the particles of wood-cellulose and grain-cellulose is less marked.

Of course M. Le Roy's rapid and sure reagent does not enable us to measure the proportion of sawdust in the flour, but it reveals the adulteration, which can afterward be studied more carefully with the microscope.

Do not such secrets of the trade frequently account for the "no admittance" rules of many manufactories? Our merchants are not more reliable, on the whole, than the old-country ones—as a rule non-Catholics are less scrupulous than those of our own faith. When one comes across a confidential cellar-man of some leading grocery house who is willing to talk, one will soon find out, as we did, that grinding almond shells to increase the bulk of cinnamon is not the only adulteration practised. Indeed it is one of the most harmless frauds as compared with certain others. We have known wine manufacturers who advertised their wares as specially prepared for the Altar, who, in talking freely and sincerely about the purity of their Eucharistic wine, said in perfect good faith that, of course, a little sugar and spirits had to be added in order to make it keep and render it palatable. We know that the Roman decisions on this matter allow a low percentage of such ; were these decisions scrupulously followed ?

Only the other day we came across a statement culled from a commercial report of 1902, which made us gasp. It is well known that Marseilles, in southern France, is the largest market of *pure olive oil* in the world. Well, in 1902 Marseilles imported from the United States of America nineteen thousand tons of *cotton-seed oil!* That is, thirty-eight million (38,000,000) pounds. And a great proportion of that enormous quantity of oil is re-shipped to the United States. We hope that the firms who guarantee the oils they sell for the use of Bishops on Holy Thursday, namely, for the Consecration of the Holy Oils, do not import their genuine article from Marseilles. If they do, let them be very wary and very careful with whom they deal. Thank God, neither the sacred Priesthood nor Baptism depend for their validity upon the genuineness of the olive oils these gentlemen furnish ; but that the validity of the Sacraments of Confirmation and of Extreme Unction is at stake, is the common teaching of theologians.

MILLER AND STOREKEEPER.

To return to the purity of flour for Altar Breads. When we remember the reputation of the old-time miller for dishonesty, have we not reason to inquire carefully into milling methods ? He had not stolen his reputation ; the folklore which represents him as the last one to go to his duty on the last day of the Easter season, bringing in the inkstand to the pastor, that is, the last one to be enrolled on the list of Easter communicants—is rather founded on fact. True, the old-fashioned grinder of the wind-mill has disappeared. But have we reason to believe that his brother of the steam-mill is more honest or has as many reasons to be honest as he had ? Does not the fact of wholesale trade and of mills of immense daily capacity make fraud easier and more likely ?

It may be urged that we have to rely on somebody and that we have all the possible guarantees as to the purity of the flour used, because the Altar Breads are obtained from some Religious Community. But are not those good souls, so trusting and with such a high sense of charity and truth, more liable to be imposed upon than people of the world ? The Sisters, of course, fully

realize the necessity of pure and unadulterated flour in the making of Altar Breads for Holy Mass. You may rely on the special care which they bestow on the manufacture of them; but can you rely as much on their business capacity? Their reverence for the Holy Sacrifice makes them anxious to secure beautiful flour that will bake fine white hosts; their love of poverty leads them to patronize some flour dealer who is very kind, who sells to them at cheaper rates than other retailers do and who makes an occasional donation to the Community. How does the man make both ends meet? Where do his profits come in? The good Sister is without guile. Should she be bold enough to ask whether he sells genuine wheat flour, the merchant's readiness to swear that he has nothing but pure unadulterated flour in stock frightens her; she would not dare to entertain the least suspicion of the honesty of so kind and religious a gentleman!

The retailers may indeed be in good faith. We do not doubt but many are; but the most honest of men, even among Catholic merchants, do not always attach to these things the importance which we do and which they ought to do.

IN AMERICA.

Here in America our best guarantee of the purity of the wheaten flour on the market is the fact that wheat is plentiful and cheap. When we were preparing this article we availed ourselves of the professional experience of the Hon. Scott Bonham, attorney for the Ohio Dairy and Food Commission at Cincinnati, and he expressed the opinion that adulteration in wheat flour in the United States, if it exists here at all, consists in mixing other grains with the wheat, and that even such fraud is rare. He instances the fact that wheat flour for the Southern market is occasionally mixed with corn meal to cater to the well-known taste of the Southern for the staple product south of Mason and Dixon's Line.

Remembering the very interesting information which Professor J. N. Shepard, Dairy and Food Commissioner at Desmet, South Dakota, had imparted to the "Sixth Convention of the National Association of Dairy and Food Commissioners," held at Portland, Oregon, in July, 1902, Mr. Bonham submitted for me the following

questions to this chemist, who is an expert on the value of wheat and cereal foods. Mr. Shepard's answers follow:—

Question 1.—From statistics, out of a stated number of samples of wheaten flour examined, how many were found to be adulterated and with what?

Answer.—After patient search I must answer your first question concerning the extent to which flour is adulterated by saying that I have found no statistics bearing on the subject. This leads me to believe that the practice of adulterating wheat flour is very little practised. In my general reading I have come across a few solitary instances where adulterations were reported. In one case a white earth was used, but this was promptly suppressed. Again our texts say that corn meal is sometimes used as an adulterant. But this is certainly not practised by any of our large and reputable milling concerns whose trade is so vast that it embraces the entire globe.

Question 2.—Does the process of making *patent* flour take from the wheat grain any of those properties which might result in the flour so produced being other than pure wheat flour?

Answer.—In reply to your second question concerning patent flour I answer emphatically, No. I believe that a little variation exists as between the manufacture of straight flour and patent flour, in the practices of the different mills. But as I understand it the patent flour does not carry quite so much starch as the straight and is in consequence higher in gluten or muscle-building properties.

In regard to the whole wheat flours, they simply carry more of the bran and shorts than the patent, and personally I do not believe in them. The outer covering of the wheat kernel contains much cellulose which is practically indigestible, and I can see no gain in the addition of such material. Moreover, some extensive investigations I am now conducting lead me to believe that there may be some popular misapprehension in regard to the protein contents of the flour from wheat as compared with the refuse from the usual milling processes. The belief prevails that the bran and shorts carry much more crude protein than the flour and thus that a large proportion of the most valuable constituent of wheat is lost. I am trying to find what becomes of the nitrogen in wheat when treated by the ordinary milling process. While I have not yet summed up my results, I know I have many analyses now completed which show that there is little difference between the protein content of the flour and that of the refuse bran

and shorts. I know that the summation of all analyses shows the flour to be somewhat poorer in crude protein, and when all my analyses are considered they may point the same way ; but I believe the difference is overestimated in the popular mind.

Question 3.—What particular flour made either in this locality or elsewhere can be considered in every respect *pure wheat flour* ?

Answer.—In regard to your third question I would say that any of the leading brands of flour put out by any of the great milling firms of Minneapolis, Duluth, Chicago, Cincinnati, and other manufacturing centres, are strictly reliable.

When kindly forwarding this information to me, Mr. Bonham had reason to say that “we can both feel like congratulating the flour men in this country upon the small amount of adulterations.”

U. S. CEREAL BULLETIN, No. 13.

However, before adopting conclusions, let us turn to “ Bulletin No. 13, U. S. Department of Agriculture.”¹

This important document covers the whole field and will repay perusal. Speaking of the adulteration of wheat this Bulletin says :—

In this country, where the cereals are so abundant and so cheap, there is little inducement to seek for substitutes for them in the process of bread-making. Many substitutes, however, have been and are still used in different parts of the world . . . materials which are used for mixing with wheat or rye flour are the meal of Indian corn, dari-corn, oats, barley and sorghum seed.

According to “L’Echo agricole,” No. 18, 1897, there are many frauds practised in France by mixing the flour of maize and the flour of rice with wheat flour. It is said that the merchants of Bordeaux mix ten per cent of maize flour and five per cent of flour of rice with the wheat flour.

The foregoing materials all belong to the cereal class. When we pass to another character of substitutes, however, . . . numerous attempts have been made and are making for the substitution of pea and bean meal, peanut meal, castor-bean meal, and protein-rich

¹ Division of Chemistry. Foods and Food Adulterants. Investigations made under the direction of H. W. Wiley, Chief Chemist. Part Ninth: Cereals and Cereal Products. Washington Government Printing Office, 1898.

materials which possess a pleasant taste and can be used without exciting suspicion as substitutes for wheat and flour. . . .

In this country also, in many localities there is a practice of mixing maize meal with wheaten flour with no fraudulent intent. . . .

In regard to the use of Indian-corn meal for mixing with wheaten flour in this country, a prominent army officer of large experience in the Commissary Department, under date of 20 March, 1897, gives the following information :—

“ The Indian-corn flour used in adulterating wheat flour is especially prepared at at least two mills in this section of the country, one in Cincinnati and the other in Kansas, and such Indian-corn flour is not put upon the market at all. It is made and solely prepared for use in adulterating wheat flours. To an unpractised eye the corn flour made at the Cincinnati mill, without any mixture, could be passed off as a spring-wheat flour. It has the same feel, and the same appearance to the inexpert ; of course it lacks taste and color when critically examined, but it is of such a nature that it is difficult to detect it in mixtures, even though in very large proportions.”

A method of detecting an admixture of maize meal in wheat flour is described in the *Northwestern Miller* of 19 March, 1897: “ The only apparatus needed is a small piece of No. 14 bolting cloth and a wide-mouthed jar ; a fruit jar will do very well. Take a small sample of the suspected flour, such as can readily be held in the hand, and dough it up. Then fasten the bolting cloth with a string or rubber band over the mouth of the jar, thus making a sieve, and gently knead the dough under a trickling stream of running water, holding it over the sieve. The starch will run off with the water into the jar, and when nothing more can be kneaded away there will remain in the hand a residue of gluten and fiber, which should be dried ; and then, in the case of pure wheat flour, this residue will be of an even yellowish color, but with an admixture of only a small per cent of corn flour the residue will be streaky, and when dried out the unevenness is so marked that no one can fail to see it. The corn-flour residue color is a chalky white, and the wheat-flour gluten a dark yellow color. When the glutens are washed out, they may be left to dry out naturally, or the drying may be done in a moderately warm oven or over a heater. For convenience in handling it, it is well

to put them on small pieces of cardboard. Instead of kneading the dough in the hand, it may be put directly on the sieve and worked with the handle of a teaspoon. By the method herein described an admixture of as low as 5 per cent of corn flour can be readily detected, and we have detected admixtures of only 1 per cent of corn flour.

"We have examined many samples of corn flour, and find that when sifted with a No. 16 sieve very little of the corn flour goes through, while winter-wheat flour usually sifts through; hence we have tested suspected flour by first sifting it and then making two doughs, one of the siftings and one of the sieve tailings. When treated as above described, the difference in the case of mixed flour is marked. The coarser part shows a large proportion of the corn flour residue.

"The feeling of the corn flour is a very good rough guide. It feels entirely different from wheat flour or middlings, and is more like some grades of fine sugar. An expert can tell the presence of a small per cent of corn flour in wheat flour by merely feeling it, but the washing-out test we have described is a certain indication that anyone can readily apply.

"The use of potatoes in bread-making is very extensively practised in Europe, and is not unknown in this country . . . but . . . practised largely in private families where the bread is prepared for home use . . . as it is thereby supposed that a better bread can be secured. This idea is probably erroneous.

"The use of chalk, terra alba, and other substances of like character in flour is, as far as my knowledge extends, never practised in the United States. Instances are rare of such adulterations in foreign flours, but as a rule the price of cereals in this country is so low as to make it of little object to practise this form of adulteration. Of course any admixture of these mineral substances could be detected in the ash of a flour. . . . In the examination of hundreds of flours in the laboratory of this division no instance of such an adulteration has ever been noted.

"In the same category may be placed the reports of admixing ground dry wood with flour and meal. Such an adulteration is reported in the *Industrial American* of 15 May, 1892, copied from a newspaper of large circulation. . . .

"Since the foregoing was written an article has been published in the *American Grocer* of 15 June, 1898, calling unfavorable attention to an advertisement of "Mineraline" consisting of ground soapstone as an adulterant of flour. . . .

"Of 815 flours examined in the Food-Control Station at Vienna (Austria), 107, nearly fourteen per cent, contained bran, cowpeas, cockle seed, *lolium temulentum* (darnel), and traces of *tiletia caries*.

"One sample of flour and the noodles prepared from it had bluish green spots, due to an aniline color. . . .

"From 1 September, 1892, to 31 August, 1893, ten breadstuffs were examined, of which two were confiscated. One was a cheap bread made from a poor quality of rye and wheat flours together with foreign seeds. . . .

"Forty-six flours were examined, of which ten were declared unfit for use or adulterated. A number contained foreign seeds . . . a cheap flour containing 16·5 ash, mostly sand; an American flour was maize flour with 5·32 per cent ash, of which 0·41 per cent was alum and the rest magnesia, probably derived from magnesium carbonate. One sample of flour contained 1·77 per cent zinc white."² [Report, pp. 1285-90, 1332.]

THE HON. SECRETARY JAMES WILSON.

We owe the above document to the kindness of the Secretary of the Department of Agriculture, the Hon. James Wilson. When forwarding the Bulletin he wrote as follows: "Whilst it is true that talc, chalk, and other ingredients have been used to some extent in Europe and perhaps in this country for the adulterating of flour, it is not believed that this practice is prevalent anywhere at all, at the present time, in the United States."

This statement is authoritative and very comforting. Yet the above extracts of Bulletin No. 13 leave a margin of doubt about the purity of some of our American brands of flour. This has its

² It may be noted that no references are made to the English-speaking countries; only France and Austria are mentioned. It would be useful and interesting to hear from our confrères of England, Ireland, and Australia, on this point of adulteration of wheat. I have no doubt but statistics are available in these countries and as many of the readers of the REVIEW reside in these English-speaking countries a real service would be rendered.

weight in a matter of such essential importance as the absolute purity of flour used to make the breads for the holy sacrifice of the Mass, since upon it depends the validity of the Consecration.

The danger of adulterating is certainly not as great or as common in the United States as it is in Europe; hence it does not call for any urgent or general action on the part of our American Bishops. Nevertheless, as is seen, we must make our reservations in accepting the congratulations of Mr. Bonham and the tabulations of the chemists.

WHEAT PASTE.

Occasionally one gets very peculiar and striking sidelights on questions of this kind. I was talking with an American Bishop on this important matter and expressing my views. The Prelate became reminiscent and said:—

“A few years ago I visited a book-bindery in Richmond, Va., and the proprietor did the honors of the shop. Our conversation drifted naturally to book-binding, and the subject of paste was eventually mentioned. The man remarked that men of his trade were about the best judges of the quality of wheat flour, because a poor flour makes a bad paste and they needed the best article to do creditable work. ‘I have tried many brands,’ he said, ‘and whilst I have used many kinds for every-day work, when I have a fine job on hand, I always get my flour from the Rev. B——’ (mentioning a preacher living in Virginia, and known throughout the whole countryside for his strict, old-fashioned honesty). ‘I have to pay more for it, but the preacher grinds the wheat himself, and the flour is absolutely pure. To-day I use no other. I got the best.’ Would it not be good business sense and good religion besides to follow the example of the bookbinder and, supreme interest being at stake, to get the very best?”

IN CANADA.

How shall we get it? An essential question indeed. A Canadian priest told me that many priests of the Diocese of Montreal get their hosts from Religious Communities. These buy their flour from the grist mill built at La Rivière des Prairies, by the Sisters of the Good Shepherd. The mill is known far and

wide as the *moulin du Crochet*. The Sisters make a yearly collection of wheat among the farmers and grind that wheat for the Convent Altar-Bread Trade exclusively.

The Sisters of Hotel-Dieu do still better. Following the edifying example of Duke Wenceslaus of Bohemia, who with his own hand sowed and harvested the wheat, and gathered and pressed the grapes, destined for the Holy Sacrifice, and presented them to the priest when serving Mass—they have set apart one of their own farms for that purpose. They raise their own wheat and have it ground into the pure wheaten flour which they use for the manufacture of Altar Breads.

IN THE UNITED STATES.

We all remember the thick, coarse-looking hosts, with rough, uneven edges which make many a priest nervous at the Breaking of the Bread, lest a particle glance away under the sudden, crackling cleavage. The smaller hosts of that kind leave such a large accumulation of particles at the bottom of the ciborium as to annoy the priest distributing holy Communion and appall the one who has to purify the sacred vessels.

In olden days, when the missionary had to use a batter made in the kitchen, bake it himself, often between two flat irons, and cut the breads with scissors or knife, there was a reason for putting up with such poorly-made material for the Holy Sacrifice. Can the same excuse be alleged to-day for such unsatisfactory hosts? We do not think so. We doubt whether there is a single mission in the States without mail for twenty-four hours, with the exception of Alaska and two or three of our far Western territories. The most forsaken and lonely missions of the Far West and South are readily reached within a few hours from the nearest railroad station or express office. Practically all priests can procure their hosts from some convent.

PRACTICAL CONCLUSIONS.

Many religious communities make Altar Breads for the parishes of their respective dioceses. Some may not be able to bestow as much care upon their manufacture as their faith and piety would lead them to do, because they have few customers and cannot pro-

cure the necessary machinery. An episcopal enactment might confine the making of hosts to the charitable religious institutions of the diocese—the profit derived therefrom to be spent on the works of mercy to which their lives are dedicated. A large number of customers will enable them to set up the very best machinery, with hand, steam or electric motor, and produce fine, creamy, clear-cut hosts. They could ship weekly, by mail or express, at a very reasonable cost, in boxes designed for that purpose, the hosts needed in each parish, even to the remotest parts of the diocese.

The convents should be directed to get the wheaten flour for the making of Altar Breads exclusively from the monasteries.

Years ago Archabbot Wimmer, O.S.B., built a grist mill at St. Vincent's, Westmoreland County, Pa. His monks still run that old-fashioned mill: here they grind the wheat for making the bread of the community and students; but special care is bestowed upon the selection of the wheat destined for the Eucharistic flour. Many priests who received their sacerdotal training at St. Vincent's, to this very day get the flour for the making of Altar Breads from the Archabbey. I have no doubt but most abbeys have a grist mill.

These abbeys are scattered all over the country, from the Atlantic to the Pacific Coast, from the Lakes to the Gulf. Most of them own extensive farms which they keep in the very highest state of cultivation. Owing to the lack of religious vocations for the brotherhood, they have to employ many farm hands. Yet the Rule obliges the clerics, novices, and brothers to do a certain amount of agricultural labor with their own hands. One's ideal of religious poetry and fitness would suggest that some fields be set apart for the culture of wheat and grapes that are to supply the matter for the Holy Sacrifice of the Mass, and that the Religious cultivate, harvest, grind, and press the fruitage thereof. Of course, strictly speaking, any other wheat will do and the monks may buy the wheat in the open market. The main point is that Benedictine, Cistercian, Trappist, and Norbertine abbeys erect grist mills to grind the wheat for altar purposes, and guarantee the purity of the flour. They could send the flour by express in sacks or packages sealed with the seal of the abbot to

the religious communities who have been directed to get the flour from the monasteries. I have not the least doubt that the abbots would be happy to cater to so legitimate a trade, which could be made both profitable and honorable. They would merit well of the Church, whilst adding a source of needed income for the support of their monasteries, colleges, and missions.

Pastors of poor parishes and missionaries in the West and South might not be ordered to get their Altar Breads from the Religious Communities, but they could not complain of too great a burden upon their slender purse if they are directed to get their wheaten flour for the making of hosts from a monastery grist-mill guaranteeing the absolute purity of the flour.

† CAMILLUS P. MAES,
Bishop of Covington.

CHURCH PROPERTY FIRE INSURANCE.

III.—CHURCH MUTUAL INSURANCE.

IN a former article church insurance in stock companies through Chancery agency was discussed—a method whereby the commissions on all policies written are made available for the benefit of our charities, whilst the risks are left with the various companies. Even from the limited data at our disposal it was easily made clear that this method of writing insurance could be made to furnish large sums for diocesan purposes, ensuring at the same time protection against weak companies and improper policy-writing.

But what if the Church could save not only the commissions but the premiums also? What if it could retain not only the 15 per cent of the broker and local agents, but the remaining 85 per cent of the general agents and of the stock companies? Who will then reckon the enormous saving that would result?

This saving, if it would eventually prove a saving, could only be effected by the establishment in each diocese or province or in the country at large of a Church Mutual Fire Insurance Society which would *partially* or *totally* displace the stock companies. But is such a method *safe*? Upon the answer to this question

rests the answer to many, or indeed to all other questions that might be asked. For if it is safe, it is advisable, since it is also practicable, and of its very nature economical. Let us, then, discuss its *safety*; and that being proved or disproved the other requisites will become manifest or will be found wanting, according to the results of our study.

Is church mutual fire insurance *safe*? This question is not easily answered, and no existing church mutual company, of whatsoever denomination, can furnish the data for a satisfactory reply. I have, above, intentionally used the words "which would *partially* or *totally* displace the stock companies." It may be asserted without the least hesitation that the *immediate* establishment by any archdiocese or diocese of a *safe* mutual company, which will at once or in a few years *totally* displace the stock companies, is not possible. For it must not be forgotten that the church cannot take to itself commissions and premiums without likewise assuming all the attendant risks. And when it is a question of risks; when, in other words, one is to engage in a "fire, you lose; no fire, you save" scheme, who shall state with any exactness the *degree* of safety? I say *degree*, for absolute safety is out of the question. That can not be found in any insurance scheme. For, in great fire-disasters, the strongest companies, on account of their great volume of business, which is the same thing as many and great risks, are hardest hit and go tottering to the wall. The question then is whether or not church mutual fire insurance companies are relatively as *safe* as the average stock company. We may give attention here to only three of the chief factors in the safety of a company: the concentration of risks, the amount of capital and surplus at disposal of the company, and the nature of the risks assumed. It is evident that the element of safety is in inverse ratio to the concentration of fire risk. The capital and surplus of many a stock company disappeared with the destruction of the city of San Francisco, because of too great concentration of fire risks in the shaken and fire-swept metropolis. Such concentration was not a matter of necessity but the result of greed and poor business management. But what would have become of a church mutual company with *all* its risks concentrated within the stricken State?

One may say that that was a hitherto unheard-of calamity. One may allege that even the strongest stock companies were driven into bankruptcy by the enormity of the losses incurred. But after this has been said and more, the fact remains that *it was a blessed thing for the Archdiocese of San Francisco that the earthquake of the morning of 18 April, 1906, found its churches and institutions protected by stock company policies*, and not by a church mutual insurance company. As it is, its losses are enormous; but the possible capital of a church mutual company would have been but a bagatelle in the face of such a catastrophe. And who shall say when and where another such disaster shall *not* occur? A diocesan or even provincial church mutual company, then, is limited in its element of safety by its necessarily constricted area of risks. If it is to be established at all, its risks must be given the widest possible distribution.

Again the safety of a company is in direct ratio to its capital and surplus. It cannot be denied that twenty of the strongest companies doing business in this country surpass in this element of safety any possible church mutual company or, indeed, of any combination of companies. St. Patrick's Cathedral, New York City, might (which God prevent) to-morrow, with its adjoining edifices, be a smouldering heap of broken limestone; and in a few days the Archbishop might easily be in possession of checks covering the total amount insured. But not in ten years could even the richest diocese in the world set aside an amount sufficient to protect itself against such a possible disaster. And what of all the other great losses that might (for we are taking risks) follow in quick succession? This example alone, I think, makes it clear that the *immediate* establishment, in any diocese or archdiocese, of a church mutual company for the taking over of *all* risks is out of the question. In some dioceses it is an impossibility. In this diocese, with a diocesan mutual company, with a number of churches carrying an insurance as high as \$150,000 and with a State law: "No insurance company shall issue in a single risk a larger amount than one-tenth of its net assets" (Chap. 118, Sec. 20), a sharing of premiums with stock companies would be for many, many years, perhaps forever, a matter, not of good will, but of necessity.

Passing over the question of the safe and profitable investment of the funds of the company, we come to that element working for its safety which is perhaps the most important of all, *the nature of the risks taken*. A company insuring exclusively nitro-glycerine or fireworks factories would have a precarious existence, because its risks would be extremely hazardous. Are ecclesiastical properties good risks? This is a most important question. For if they are not, they should be left in the hands of stock companies. But if they are, a church mutual company would have smooth sailing. In clerical circles I am sure that the prompt answer would be "Church properties are *A-No. 1* risks." In insurance circles I am told that church properties are bad risks. To get at the facts in the case one would have to be supplied with the record of church losses for, let us say, twenty-five years—losses not limited to one diocese or to one province, but extending over the whole United States, the gross amount of which losses would be compared with the gross amount of premiums paid during the same period. Unfortunately, the writer has no access to such valuable data, and it is doubtful if any such classified and complete information exists. The next best thing to do is to limit ourselves to restricted areas and ascertain what proportion the losses there bear to the premiums paid. The promoters of the Omaha scheme could no doubt furnish interesting figures covering the time and territory of their business. In a circular sent out from Cleveland in promotion of a church mutual company we read: "The losses in the diocese of Cleveland since its foundation (1847) have not amounted to ten per cent of the premiums paid." This would seem to be an unanswerable argument in favor of a church mutual company, were it not offset by the figures from the Archdiocese of Boston, where during the last eight years the loss ratio is believed to have been in excess of one hundred per cent. This is considered a conservative estimate and those who are in a position to know, state, "If we had the exact figures, the percentage would be over one hundred and fifty per cent." Again, the Diocese of Fall River, for the two years beginning 1 May, 1904, and ending 30 April, 1906, paid in gross premiums the sum of \$18,240, receiving during that time not a single penny as indemnity for fire loss. But, on the other hand, the Diocese of Hartford with an unknown

amount of premiums paid annually (approximately \$15,000), incurred in the burning of St. Mary's Church, New Britain, some few years ago, the loss of \$75,000. It is clear that we are dealing with a difficult and uncertain problem. After all is said, however, I feel safe in saying that church properties are good risks. The correctness of this statement might be demonstrated if we had full data at hand. It appears to be corroborated, moreover, by the eagerness on the part of stock companies to accept such risks. As to our schools and dwelling-houses they are no different from other such buildings, and are insured in stock companies at a comparatively low rate.

If, through faulty construction, want of fire protection, etc., etc., particular structures become bad risks, they are so classified and the rate is raised accordingly. But it seems to me that Catholic churches are in a class by themselves. *In the absence of fire they are good risks, but once afire they are decidedly bad risks.* To this extent at least the stock companies are justified in classifying them as bad risks. To explain. Catholic churches are properties on which there is no moral risk. We do not burn our churches to obtain the insurance upon them. Catholic churches are better risks than are Protestant houses of prayer, for the reason that a building daily frequented is less liable to destruction than is one that is closed for several days at a time, other things being equal. True, the presence of lighted candles, altar decorations, the careless use of lighted charcoal, etc., increase the risk in Catholic churches; but in the estimation of the insurance people the increase of risk from these sources is but trifling. It may be a matter of much surprise to many to know that more than fifty per cent of church fires are caused by lightning.

But, once afire, all churches become bad risks. Fire in the ordinary building is confined, is combated, is retarded, is often successfully resisted by innumerable walls, floors, partitions, and the like. Room after room, floor after floor, may be consumed, yet the outer walls and roof will stand and large sections of the building be undamaged save by smoke or water or both. But fire in a church means, ordinarily, fire in a single large chamber. Heat, smoke, water have unrestricted play. The fire climbs or rises to the roof which, with its immense exposed area, is soon one great field of flame. It falls and, falling, throws wall and

pillar and column effecting total loss. Is not this the story, in a word, of nearly all church fires? Is it not clear that once afire a church is a very bad risk, howsoever good a risk it may be in the absence of fire? The total want of sprinklers, standpipes, tanks, fire hose, etc., naturally adds to the hazard of the risk.

Shall church mutual fire insurance companies, then, be formed? Notwithstanding all that has been previously said, I answer: By all means, yes. But let us not forget that such companies will be governed and affected by the same laws and conditions as govern and affect stock companies. Let us not believe that we can succeed where they have failed. Let us not believe that we are shrewder than are men grown gray in the writing of all kinds of insurance. If we enter at all into the scheme, let it be with great caution, not blinded by the *possibility* of the saving to the church of the large amounts now paid in premiums. I say "the possibility." For we must ever bear in mind that "a business which has wiped off in one year what are considered the profits of twenty years is hardly an occupation in which conservative corporations can safely engage—that is, such transactions partake altogether too much of the character of extreme speculation. . . . Boston is one of the richest cities in this country. Its citizens have realizable wealth to the amount of a good many hundreds of millions of dollars, and yet it is extremely difficult to induce these capitalists to invest even a few thousands of dollars in the shares of fire insurance companies, this reluctance having for its reason the belief that *the probabilities of loss greatly outweigh the possibilities of gain.*"¹ These remarks were brought out by a discussion in the financial supplement of the London *Times* of the losses of English fire insurance companies in the recent San Francisco disaster, the question being implied, if not directly put: "Is it any longer desirable to continue taking fire risks in the United States?" It is pointed out that, while for the decade ending 31 December, 1905, the English companies made, upon business in the United States, a net aggregate profit of about \$22,000,000; their admitted net losses in San Francisco are \$45,000,000, with the possibility that, when settlements have all been made, the aggregate of loss will exceed this estimate. Is there not food for reflection in this statement? True, insurance

¹ *Boston Herald*, 11 September, 1906.

exclusively ecclesiastical might be much less hazardous; but though that be true, it will yet require the safest and surest methods to secure the desired balance on the right side of the church ledger at the end of fifty or one hundred years. As yet we have no church insurance company which may be properly called mutual. The companies established, if I am rightly informed, are obliged to call upon stock companies for the writing of a large proportion of the policies desired, while others cannot be properly classed as fire insurance companies. It is the only possible way in the beginning; it seems to me that it will ever be the only safe way to the end with companies formed as they are formed. It is at least a step in the right direction, but *the coöperation of other dioceses and provinces* can alone bring that safety and security necessary for the taking over of any large part of church insurance.

Had the writer not already transgressed too much on the courtesy of the REVIEW and the patience of the reader, he would here propose a plan for a church mutual insurance company which, he thinks, would meet all the requirements of safety, conservatism, and sound business methods—a plan fashioned after that of a well-known mutual company. This company has been doing business for thirty-five years. Its average rate of dividend for this period is 79·336 per cent. Its average rate of dividend for the last five years was 91·574 per cent. Its rate of dividend for the year 1905 was 93·228 per cent. This means that for every one hundred dollars paid to it during 1905 for protecting the properties of the members of the company, it paid back a fraction over \$93. That it is no insignificant company doing business on a small scale will be seen from the treasurer's report for the year ending 31 December, 1905, which gives the amount at risk 31 December, 1905, as \$64,721,534.61, and the net premiums received during the year, \$517,212.84. But the writer has already exceeded the space allotted to him. And perchance it were better to leave the submitting of plans to older and wiser heads, while he contents himself with the saving effected by the Chancery agency plan, sharing the profits, but taking no risks and hoping for better things in due time.

JAMES E. CASSIDY.

Fall River, Massachusetts.

A MIRROR OF SHALOTT.¹

XI.—MY OWN TALE.

I MUST confess that I was a little taken aback, on my last evening before leaving for England, when Monsignor Maxwell turned on me suddenly at supper, and exclaimed aloud that I had not yet contributed a story.

I protested that I had none; that I was a prosaic person; that there was some packing to be done; that my business was to write down the stories of other people; that I had my living to make and could not be liberal with my slender store; that it was a layman's function to sit at holy and learned priests' feet, not to presume to inform them on any subject under the sun.

But it was impossible to resist; it was pointed out to me that I had listened on false pretences if I had not intended to do my share, that telling a story did not hinder my printing it. And as a final argument it was declared that unless I occupied the chair that night, all present withdrew the leave that had already been given to me, to print their stories on my return to England.

There was nothing therefore to be done; and as I had already considered the possibility of the request, I did not occupy an unduly long time in pretending to remember what I had to say.

When I was seated upstairs, and the fire had been poked according to the ritual, and the matches had gone round, and buckled shoes protruded side by side with elastic-ankled boots, I began.

"This is a very unsatisfactory story," I said, "because it has no explanation of any kind. It is quite unlike Mr. Percival's. You will see that even theorizing is useless, when I have come to the end. It is simply a series of facts that I have to relate; facts that have no significance except one that is supernatural; but it is utterly out of the question even to guess at that significance."

"It is unsatisfactory, too, for a second reason; and that is, that it is on such very hackneyed lines. It is simply one more

¹ Copyright in Great Britain by Sir Isaac Pitman & Sons, Limited.

instance of that very dreary class of phenomena, named Haunted Houses; but there is no ghost in it. Its only claim to interest is, as I have said, the complete futility of any attempt to explain it."

This was rather a pompous exordium, I felt; but I thought it best not to raise expectations too high; and I was therefore deliberately dull.

"Sixteen years ago from last summer, I was in France. I had left school where I had labored two hours a week at French for four years; and gone away in order to learn it in six weeks. This I accomplished very tolerably, in company with five other boys and an English tutor. Our adventures are not relevant; but toward the end of our stay we went over one Sunday from Portrieux in order to see a French château about three miles away.

"It was a really glorious June day, hot and fresh and exhilarating; and we lunched delightfully in the woods with a funny fat little Frenchman and his wife who came with us from the hotel. It is impossible to imagine less uncanny circumstances or companions.

"After lunch we all went cheerfully to the house, whose chimneys we had seen among the trees.

"I knew nothing about the dates of houses; but the sort of impression I got of this house was that it was about three hundred years old; yet it may equally have been four, or two. I did not know then; and do not know now anything about it except its name, which I will not tell you; and its owner's name, which I will not tell you either—and—and something else that I will tell you. We will call the owner, if you please, Comte Jean-Marie. The house is built in two courts. The right-hand court through which we entered was then used as a farmyard; and I should think it probable that it is still so used. This court was exceedingly untidy. There was a large manure heap in the centre; and the servants' quarters to our right looked miserably cared for. There was a cart or two with shafts turned up, near the sheds that were built against the wall opposite the gate; and there was a sleepy old dog with bleared eyes that looked at us crossly from his kennel door.

"Our French friend went across to the servants' cottages with

his moustaches sticking out on either side of his face, and presently came back with two girls and the keys. There was no objection, he exclaimed, to our seeing the house.

"The girls went before us, and unlocked the inner gate that led to the second court; and we went through after them.

"Now, we had heard at the hotel that the family lived in Paris; but we were not prepared for the dreadful desolation of that inner court. The living part of the house was on our left; and what had once been a lawn to our right; but the house was discolored and weather-stained; the green paint of the closed shutters and door was cracked and blistered; and the lawn resembled a wilderness; the grass was long and rank; there were rose trees trailing along the edge and across the path; and a sun dial reminded me of a drunken man petrified in the middle of a stagger. All this of course was what was to be expected in an adventure of this kind.

"But it was not our business to criticize; and after a moment or two, we followed the girls who had unlocked the front door and were waiting for us to enter.

"One of them had gone before to open the shutters.

"It was not a large house, in spite of its name; and we had soon looked through the lower rooms of it. They, too, were what you would expect: the floors were beeswaxed; there were tables and chairs of a tolerable antiquity; a little damask on the walls, and so on. But what astonished us was the fact that none of the furniture was covered up, or even moved aside; and the dust lay, I should say, half an inch thick on every horizontal surface. I heard the Frenchman crying on his God in an undertone—as is the custom of Gauls (I bowed a little to Father Meuron)—and finally he burst out with a question as to why the rooms were in this state.

"The girl looked at him stolidly. She was a stout, red-faced girl.

"'It is by the Count's orders,' she said.

"'And does the Count not come here?' he asked.

"'No, sir.'

"Then we all went upstairs. One of the girls had preceded us again and was waiting with her hand on the door to usher us in.

"‘This is the finest room,’ she said ; and threw the door open.

“It was certainly the finest room. It was a great bed-chamber, hung with tapestry; there were some excellent chairs with carved legs; a splendid gold-framed mirror tilted forward over the carved mantelpiece; and, above all, and standing out from the wall opposite the window was a great four-posted bed, with an elaborately carved head to it, and heavy curtains hanging from the canopy.

“But what surprised us more than anything that we had yet seen, was the sight of the bed. Except for the dust that lay on it, it might have been slept in the night before. There were actually damask sheets upon it, thrown back, and two pillows—all grey with dust. These were not arranged but tumbled about, as a bed is in the morning before it is made.

“As I was looking at this, I heard a boy cry out from the washing-stand :—

“‘Why it has had water in it,’ he said.

“This did not sound exceptional for a basin, but we all crowded round to look; and it was perfectly true; there was a grey film around the interior of it; and when he had disturbed it with his finger we could see the flowered china beneath. The line came two-thirds of the way up the sides of the basin. It must have been partly filled with water a long while ago, which gradually evaporated, leaving its mark in the dust that must have collected there week after week.

“The Frenchman lost his patience at that.

“‘My God !’ he said, ‘why is the room like this ?’

“The same girl who had answered him before, answered him again in the same words. She was standing by the mantelpiece watching us.

“‘It is the Count’s orders,’ she said stolidly.

“‘It is by the Count’s orders that the bed is not made?’ snapped the man.

“‘Yes, sir,’ said the girl simply.

“Well, that did not content the Frenchman. He exhibited a couple of francs and began to question.

“This is the story that he got out of her. She told it quite simply.

"The last time that Comte Jean-Marie had come to the place, it had been for his honeymoon. He had come down from Paris with his bride. They had dined together downstairs, very happily and merrily ; and had slept in the room in which we were at this moment. A message had been sent out for the carriage early next morning ; and the couple had driven away with their trunks, leaving the servants behind. They had not returned, but a message had come from Paris that the house was to be closed. It appeared that the servants who had been left behind had had orders that nothing was to be touched ; even the bed was not to be made ; the rooms were to be locked up and left as they were.

"The Frenchman had hardly been able to restrain himself as he heard this unconvincing story ; though his wife took him by the shoulders at each violent gesture that he made, and at the end he had put a torrent of questions.

"'Were they frightened then ?'

"'I do not know, sir.'

"'I mean the bride and bridegroom, fool !'

"'I do not know, sir.'

"'Good God—and—and—why do you not know ?'

"'I have never seen any of them, sir.'

"'Not seen them ! Why you said just now——'

"'Yes, sir ; but I was not born then. It was thirty years ago.'

"I do not think I have ever seen people so bewildered as we all were. This was entirely unexpected. The Frenchman's jaw dropped ; he licked his lips once or twice, and turned away. We all stood perfectly still a moment, and then we went out."

I indulged myself with a pause just here. I was enjoying myself more than I thought I should. I had not told the story for some while ; and had forgotten what a good one it was. Besides, it had the advantage of being perfectly true. Then I went on again, with a pleased consciousness of faces turned to me and black-ended cigarettes.

"I must tell you this," I said—"I was relieved to get out of the room. It is sixteen years ago now ; and I may have embroidered on my own sensations ; but my impression is that

I had been just a little uncomfortable even before the girl's story. I don't think that I felt that there was any presence there, or anything of that kind. It was rather the opposite; it was the feeling of an extraordinary emptiness."

"Like a Catholic cathedral in Protestant hands," put in a voice.

I nodded at the zealous, convert-making Father Brent.

"It was very like that," I said, "and had, too, the same kind of pathos and terror that one feels in the presence of a child's dead body. It is unnaturally empty, and yet significant; and one does not know what it signifies."

I paused again.

"Well, Reverend Fathers; that is the first Act. We went back to Portrieux: we made inquiries and got no answer. All shrugged their shoulders and said that they did not know.

"There were no tales of the bride's hair turning white in the night, or of any curse or ghost or noises or lights. It was just as I have told you. Then we went back to England; and the curtain came down.

"Now, generally, such curtains have no resurrection. I suppose we have all had fifty experiences of first Acts; and we do not know to this day whether the whole play is a comedy or a tragedy; or even whether the play has been written at all."

"Do not be modern and allusive, Mr. Benson," said Monsignor.

"I beg your pardon, Monsignor; I will not. I forgot myself. Well, here is the second Act. There are only two; and this is a much shorter one.

"Nine years later I was in Paris; staying in the Rue Picot with some Americans. A French friend of theirs was to be married to a soldier; and I went to the wedding at the Madeleine. It was—well, it was like all other weddings at the Madeleine. No description can be adequate to the appearance of the officiating clergyman and the altar and the bridesmaids and the French gentlemen with polished boots and butterfly ties, and the conversation, and the gaiety, and the general impression of a confectioner's shop and a milliner's and a salon and a holy church. I observed the bride and bridegroom and forgot their names for the

twentieth time, and exchanged some remarks in the sacristy with a leader of society who looked like a dissipated priest, with my eyes starting out of my head in my anxiety not to commit a *solécisme* or a *barbarisme*. And then we went home again.

"On the way home we discussed the honeymoon. The pair were going down to a country house in Brittany. I inquired the name of it; and of course it was the château I had visited nine years before. It had been lent them by Comte Jean-Marie the Second. The gentleman resided in England, I heard, in order to escape the conscription; he was a connexion of the bride's; and was about thirty years of age.

"Well, of course I was interested; and made inquiries and related my adventure. The Americans were mildly interested too, but not excited. Thirty-nine years is ancient history to that energetic nation." (I bowed to Father Jenks, before I remembered that he was a Canadian; and then pretended that I had not, and I went on quickly, and missed a dramatic opportunity.) "But two days afterwards they were excited. One of the girls came into déjeuner; and said that she had met the bride and bridegroom dining together in the Bois. They had seemed perfectly well, and had saluted her politely. It seemed that they had come back to Paris after one night at the château, exactly as another bride and bridegroom had done thirty-nine years before.

"Before I finish, let me sum up the situation.

"In neither case was there apparently any shocking incident; and yet something had been experienced that broke up plans and sent away immediately from a charming house and country two pairs of persons who had deliberately formed the intention of living there for a while. In both cases the persons in question had come back to Paris.

"I need hardly say that I managed to call with my friends upon the bride and bridegroom; and, at the risk of being impertinent, asked the bride point-blank why they had changed their plans and come back to town.

"She looked at me without a trace of horror in her eyes, and smiled a little.

"'It was *triste*,' she said, 'a little *triste*. We thought we would come away; we desired crowds.'

I paused again.

"'We desired crowds,' I repeated. You remember, Reverend Fathers, that I had experienced a sense of loneliness even with my friends during five minutes spent in that upstairs room. I can only suppose that if I had remained longer I should have experienced such a further degree of that sensation that I should have felt exactly as those two pairs of brides and bridegrooms felt; and have come away immediately. I might even, if I had been in authority, have given orders that nothing was to be touched except my own luggage."

"I do not understand that," said Father Brent, looking puzzled.

"Nor do I altogether," I answered, "but I think I perceive it to be a fact for all that. One might feel that one was an intruder; that one had meddled with something that desired to be left alone, and that one had better not meddle further in any kind of way."

"I suppose you went down there again," observed Monsignor Maxwell.

"I did, a fortnight afterwards. There was only one girl left; the other was married and gone away. She did not remember me; it was nine years ago; and she was a little redder in the face and a little more stolid.

"The lawn had been clipped and mown, but was beginning to grow rank again. Then I went upstairs with her. The room was comparatively clean; there was water in the basin; and clean sheets on the bed; but there was just a little film of dust lying on everything. I pretended I knew nothing and asked questions; and I was told exactly the same story as I had heard nine years before; only this time the date was only a fortnight ago.

"When she had finished, she added:—

"'It happened so once before, sir: before I was born.'

"'Do you understand it?' I said.

"'No, sir; the house is a little *triste*, perhaps. Do you think so, sir?'

"I said that perhaps it was. Then I gave her two francs and came away.

"That is all, Reverend Fathers."

There was silence for a minute. Then Padre Bianchi made what I consider a tactless remark.

"Bah! that does not terrify me," he said.

"Terrify" is certainly not the word," remarked Monsignor Maxwell.

"I am not quite sure about that," ended Father Brent.

The bell rang for night prayers.

"Sum up, Father Rector," said Monsignor without moving. "You have heard all the stories, and Mr. Benson is going to-morrow."

The old priest smiled as he stood up; and was silent for a moment, looking at us all.

"I can only sum up like this," he said. "The longer I live and the more I hear and see, the greater I feel my ignorance to be. I heard a man say the other day that Catholics were the only genuine agnostics alive; and that he respected them for it. They knew some things that others did not; but they did not pretend to affirm or to deny that of which they had no possibility of judging. Is that what you meant me to say, Monsignor?"

Monsignor nodded meditatively.

"I think that is a sound conclusion," he said. "It is understood, then, Mr. Benson, that if you print these stories, you will add that not one of us commits himself to belief in any of them—except, I suppose, each in his own."

"I will mention it," I said.

"Perhaps you might say that we do not even commit ourselves to our own. You can say what you like about yours, of course."

"I will mention that, too," I said, "and I will class myself with the rest. The agnostic position is certainly the soundest in all matters outside the Deposit of Faith. We all stand, then, exactly where we did at the beginning?"

"Certainly, I do," said Padre Bianchi.

"We all do," said a number of voices.

Then we went to night prayers.

ROBERT HUGH BENSON.

Cambridge, England.

(The end.)

A STORY OF SIXES AND SEVENS.

V.

IT was assuredly a dismal musical Mass the next morning ; but Father James had been as inexorable as he was gentle in his communication with the organist.

" It will be simply awful, Father ; and especially at the very 'opening of the season,' when, if ever, ' well begun is half done.' I fear a spontaneous revolt, a ' strike,' if we do not sing *La Hache* "—and the organist said this with the sad accent of conviction rather than with the blasé air of a virtuoso issuing an ultimatum.

" We have no time to rehearse anything, and we shall have to flounder dreadfully, and everyone in the choir knows this as well as myself. They simply will refuse to sing," he concluded, with the apologetic grimace of a man who spoke from a long experience of the *irritabile genus* with which his livelihood was inextricably bound up, and from whose eccentricities he had learned how to school himself in every art of persuasion, of diplomacy, of finesse.

" I can not explain to you fully just at this moment," replied Father James, " the reason why I ask you to sing under such disadvantages, and still less opportunity presents itself for an intelligible explanation to the choir. Simply inform the choir that the request comes from me, that you possessed me of all the impossibilities of the situation, and that nevertheless I considered the reasons for my action of such importance and of such urgency as to leave me no alternative save a ' low Mass '—an alternative I was prepared to accept even at the cost of a possible funny misapprehension on the part of the congregation ; but tell the choir also that I should explain fully to you this evening the situation, and that I felt convinced that, once my reasons were clearly understood, every member of the choir would fully agree with the wisdom of my decision."

As he finished this little speech, Father James looked at me with the air of a man who would welcome some friendly support ; and so, smiling broadly, I said to the organist :—

" You may add to the instructions of your pastor a word

more, Mr. Merrill, if you feel inclined to do so, exculpating him entirely and incriminating a certain mesmerizing visitor who is responsible for this condition of 'Sixes and Sevens' in your admirable choir. But I, too, feel sure that the reasons to be given to you this evening will prove valid and convincing. All the members of the choir are, like yourself, good, practical, God-fearing Catholics, who will appreciate as Catholics a situation which, as musicians, they will consider for the moment intolerable."

Mr. Merrill took what comfort he might from our combined suggestions, left the rectory, and nerved himself to brave the storm in the choir-loft. His long schooling in diplomacy evidently bore the fruits of acquiescence; for the choir did not strike, although the musical features of the High Mass proved, as I have already remarked, a dismal failure.

But he was an early visitor in the evening; we had scarcely finished supper when his name was announced. We both went into the parlor; for, hospitable as the pastor was, he nevertheless reserved the sanctum of his own room for his clerical visitors. He had no reason to fear the ancient proverb about familiarity and contempt, as he always bore about him an air, not of primness, but of easy dignity, which forbade the beginnings of familiarity. But he did believe in the formalities of politeness, recognizing in them a kind of salt which must be used to keep the body parochial from corruption in manners and ideals—a corruption especially easy in a republic like ours, where all are equal before the law and share in the opportunities for social and business equality.

When, having finished an analysis of La Hache, he used it as a text for further elaboration in the repertoire of St. Bartholomew's, with its many illustrations of like faults, he had presented a case against which Mr. Merrill did not even attempt to argue.

"To say that I am amazed at this exhibit of what we have been singing in church," the organist began, "is not to present adequately the apology I should make, as the official responsible for it. But I can think of no other.

"Like many other choirmasters, I have taken things for granted—indeed, I had no reason to suspect the texts we sang, as all other organists of my acquaintance have been using just such Masses; and while I have heard occasional criticism of their

style, their length, and their inclusion of repetitions, I have heard such criticism laughed at by church-musicians as based on ignorance of art and lack of good taste."

"Do not accept blame too readily," I said; "for the condition of which you speak is very widespread; and the two catalogues of Cincinnati contain the titles of parts of Masses which they mark 'rejected,' although written by priests and by nuns. Obviously these pious composers did not knowingly omit portions of text; and if they allowed their compositions to be published, it was because they had not taken the precaution—the thought of which doubtless never occurred to them—of asking some friend to scrutinize the text closely. If the propriety of having this done never entered their mind, it was because even they were not really conscious of that widespread corruption in the liturgical texts to which Father James has so vividly called our attention this evening."

"On the other hand, this is not a case of 'Where ignorance is bliss, etc.,'" added Father James; "for some one has very well said that 'ignorance, which in moral matters extenuates the crime, is itself in intellectual matters a crime of the first magnitude.'

"The judge who is ignorant of the law, yet undertakes to dispense justice and judgment; the physician who is ignorant of medicine, yet undertakes to diagnose disease and administer treatment; the spiritual director who depends on 'common sense' theology, yet undertakes the 'discernment of spirits'—to such as these, I suppose, the author of the dictum referred.

"To what degree ignorance may, as Archbishop Elder remarked, excuse all who have been responsible for the long-continued irreverence toward the venerable liturgical texts, and for the long-continued disregard of the repeatedly affirmed rubrics of the Solemn Functions of the Liturgy—this is known to God alone.

"I once heard a highly esteemed priest imply that, in such matters, ignorance might be bliss. Of course he did not openly say this, but I thought that his laughingly made excuses for those who sinned against the rubrics of Mass through ignorance, might fairly be construed as implying it. But to me it has always seemed axiomatic that, in matters of reverence and of Divine Worship,

any really inexcusable ignorance is not bliss, but self-confessing folly."

"I am sure, Father, that every reasonable Catholic singer would at once perceive the force of all that you have said concerning omissions of text," said Mr. Merrill. "I have no doubt that, in the case of compositions of mediocre merit, the omitted portions could be inserted, if skill and patience were brought to the task; and that sometimes, in Masses of the highest order, such rehabilitation of the text might be successfully attempted. For most of them, however, I think it would be impossible; and it is clear to me that, on this score alone, our repertoire must be very sensibly diminished.

"If, however, all repetitions of text are to be excluded, the case becomes simply desperate; for musical compositions are evolved artistically from figures or motives, and this evolution cannot subject itself to the straight-jacket of a certain text previously laid down for it, and utterly non-plastic in character. Even our Anglican friends, who are sometimes quoted as caring so much for textual propriety, have frequent repetitions."

"I presume that must be so," replied Father James, "and must have been so for a long time past, if the old story be true to fact, of the two seamen arguing, after the Sunday shore-service had been concluded, as to whether the last choral effort had been a hymn or an anthem."

I looked at Father James with a glance of inquiring interest, and he answered the glance with:—

"You certainly must have heard it long since, for it went the rounds of the 'funny' papers."

"History repeats itself," I said; "and what was old a generation ago will be new now. They say that all the thousand plots of stories and dramas can be reduced to ten types, known to the old Greeks. So let us have the story, Father James."

"Well, Bill remarked to Jack that the last 'ymn sung by the choir was mighty fine. 'It warn't a 'Ymn, it war a h'Anthem,' says Jack. 'An' wot be the diff'rence?' asks Bill. 'W'y, it's this: If I says to you, "Here, Bill hand me that marline-spike," that's a 'Ymn. But if I says, "Here Bill here Bill Bill Bill here hand me that here Bill Bill that here Bill marline marline-spike spike spike here Bill Bill Bill," that's a h'Anthem.'

"I remember reading, many years ago—in the *Dublin Review*, I think—a transcript of Mozart's Gloria, of the Twelfth Mass, in English. Of course, it did seem very nonsensical; but the 'h'Anthem story' came to my mind, and I reflected that the Latin text of the Gloria might suffer a manifold repetition, some of it even less sensible than that of Jack's anthem, without seeming extravagant or foolish, since the language was a dead one and not the living vernacular of the congregations who listen to the repetitions."

"Mr. Merrill's contention will be readily conceded by every Church-musician," I remarked, "and repetitions are not prohibited *per se*. Even the great Mass 'Papae Marcelli,' through which Palestrina saved the day for the use of figured music in the Church, contains many repetitions." And I hurried to the music-cabinet in the pastor's room and returned a few moments later with the desired copy.

"A stickler for the rights of symbolism might object to the destruction of the symbolic triple utterance of the 'Kyrie eleison,' the 'Christe eleison,' and the following 'Kyrie eleison'—and indeed I myself do think that a composer might well strive to mould his fancy and inspiration to narrow limits of symbolism, if this could possibly be accomplished even at some expense of artistic excellence; for, while art has its rights, so also has symbolism. However, this is what we find in Palestrina's 'Kyrie':—

Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison.

Christe eleison, eleison, Christe eleison, Christe eleison, Christe, Christe eleison, eleison, Christe eleison, Christe eleison.

Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, eleison.

"In the Gloria, everything is perfectly consecutive down to

'Domine Fili, Domine Fili unigenite, unigenite, Jesu Christe, Jesu Christe . . . Filius Patris, Filius Patris . . . miserere, miserere nobis . . . suscipe, suscipe deprecationem nostram, deprecationem nostram . . . Jesu Christe, Jesu Christe . . . in gloria, in gloria Dei Patris, Amen, in gloria, in gloria Dei Patris, Amen.'

"In the Credo we find these phrases once repeated—

Et in unum Dominum, Deum verum, non erit finis, et expecto, resurrectionem, et vitam venturi saeculi, Amen (Amen, Amen, Amen).

Clearly, these are very slight repetitions. When we come to the 'Sanctus' we reach a chant which usually has suffered from interminable repetitions. Bach's great Mass has the word twenty-nine times; Gounod's 'St. Cecilia,' eighteen times. It is a pity that the ternary symbolism, referring to the Holy Trinity, should not have been safeguarded by composers, since it is so easy to conserve it."

"Would not the attempt to do this limit excessively a composer's musical inspiration?" asked Mr. Merrill.

"Just recall how beautifully Beethoven, in his Mass in C, succeeds," I replied. "There the text runs: 'Sanctus, sanctus, sanctus Dominus Deus Sabaoth, Deus Sabaoth,' and in the repetition of this sentence, the text could be perfected by simply changing one of the twice-said 'Dominus' into a 'Sanctus,' and you have the full movement down to the 'Pleni sunt coeli'. Text and music harmonize perfectly in this case, and the exquisite character of the musical inspiration is not in the least hampered.

"So, too, in Haydn's Third, the text is consecutive, and where, in the repetition of the words, a part is repeated in the last two measures, a very slight change would make it unexceptionable. Here text did not in any wise hamper melody.

"Schubert's Mass in F has the text absolutely perfect, without a single repetition or omission or inversion.

"So, too, Haydn's Sixteenth is perfect and consecutive down to the repetition (which could easily be amended textually without detriment to the musical conception).

"Other illustrations are at hand, but need not be called to your mind, of the fact that the symbolism, once clearly understood, is rather a help than a hindrance to a composer, since it is so apt to suggest musical images.

"And now once more to our Palestrina. His text runs:—

*Sanctus (quater), Dominus Deus Sabaoth (ter) Pleni sunt coeli et terra
(bis) gloria tua (ter) Osanna in excelsis (quater).*

Finally, let us take the first Agnus Dei of his Mass. We have:—

Agnus Dei (*ter*) qui tollis peccata mundi (*quater*) miserere nobis,
miserere, miserere nobis, miserere nobis, miserere nobis.

“From this we can understand that repetitions are allowed wherever the development of a musical thought calls for them. But I recall hearing a Mass in which a complete movement—words and music—was repeated, obviously for no other reason than that the composer considered it so good as to deserve an encore, and as people cannot demand this in church, he courteously interpreted and anticipated their wishes.”

“I have always considered Gounod very careful, as a rule, to exclude unnecessary repetitions,” said Mr. Merrill. “For instance, the Credo of his ‘Messe de Pâques’ repeats only these words: ‘Et incarnatus est de Spiritu Sancto’ once, ‘passus’ once, ‘cujus regni non erit finis’ once, ‘et vitam venturi saeculi’ once, and ‘Amen’ once. This is even a better showing than Palestrina’s great Mass, and is an example of how little repetition is needed by truly great composers. The ‘St. Cecilia’ also, down to the ‘Et incarnatus est,’ is a marvel of consecutiveness, as also is Haydn’s Third down to the same place.”

“The illustration of Haydn’s Third is good for consecutiveness,” I reminded him, “but it is a very bad Credo in respect of omission, for it omits the words: ‘Et in unum Dominum Jesum Christum Filium Dei unigenitum,’ while after ‘invisibilium’ it inserts ‘omnium.’ And yet I doubt if any Mass is heard more frequently than this. Nobody seems to notice the omission—a truly shocking one—of the long dogmatic phrase I have just quoted.”

“It would appear that hardly one of the ‘great’ Masses with which church-goers are familiar is free from one or other glaring fault,” said Father James. “Doubtless I had better procure, as soon as possible, the two Cincinnati catalogues, and from them compile a little list of permissible music.”

“While much that is there marked ‘accepted’ might still prove serviceable,” I said, “the definition of acceptable music for use in the liturgical functions has become much narrower since the legislation of the *Motu proprio* on Sacred Music. The Pope

first extols Plain Chant, then the classic polyphony of the sixteenth century, especially of the Roman School, and then permits the use of modern music, 'since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions.' But modern music, as we know from our recent studies of St. Bartholomew's repertoire, is by its very tradition and nature suspect, and the Pope goes on to say :—

Since, however, modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

"In another place in the same document, the Pope requires that a Kyrie, Gloria, Credo, etc., shall not consist of what may be styled 'numbers' (like the divisions of solos, duets, trios, quartets, choruses, etc., in operas and oratorios). The text is not to be broken up into separate pieces (such as a 'Gratias agimus,' a 'qui tollis,' an 'Et incarnatus,' and so on) which may be detached from the rest of the composition, and be replaced by another 'number' from some different composition. Such an arrangement of a liturgical text reminds one too obviously and too vividly of an opera or an oratorio.

"Again, while solos are not wholly forbidden, they must not take too much of the text, but must rather appear as melodic projections, rising naturally out of the melodic sequence of the composition, and sinking again naturally into the current of the harmony.

"It is very clear, therefore, that most of the music with which we are familiar in church, sins against these prescriptions. If in addition to all this, we follow the Pope's desire to have the music 'artistic' and 'holy' and 'universal' or catholic in its musical language, so that it may fittingly interpret a universal liturgy, and be not too 'racy of the soil' of this or that country or nationality, we shall require care and study and faithful supervision united to artistic and liturgical ability. All these are not usually the prop-

erty of any individual in the Church; and the Pope therefore requires the institution, in each diocese, of a competent body of churchmen and musicians who shall supervise the selection and performance of musical compositions in the liturgical functions.

"Many of these Commissions have issued catalogues of approved Church music for every kind of choir. A choir of only two voices will find many compositions scheduled for them, some easy, some of moderate difficulty. Many compositions will be found for choirs consisting of men and boys, or of men only. Some of the catalogues are marvels of order, neatness, cheapness, accessibility; are precise and clear as to the grades of difficulty, the appropriateness for certain kinds of choirs, and the price (not an unimportant matter in some places) of the compositions."

"Which Commissions have issued these catalogues?" inquired the organist.

"Those of Grand Rapids (Michigan), 19 pages; Pittsburg (Pennsylvania), 52 pages; Covington (Kentucky), 64 pages; Salford (England), 38 pages; Waterford and Lismore (Ireland), 14 pages; Liverpool (England), 48 pages. These catalogues differ from one another in their selections, their arrangement, their ease of consultation, their neatness; and I should think that a choir might have access to all of them, since they should form part of the musical literature appropriate for such a musical library as every choir-loft might well be furnished with in the case of Catholic churches."

"Do you happen to know the general character of the music recommended in these lists?" Mr. Merrill inquired.

"The lists published in this country are almost exclusively confined to so-called 'Cecilian' compositions," I replied. "Those published in England and Ireland are less limited in scope and in the nationality of their composers."

"I fear that if we must confine ourselves in future to Cecilian music, the small congregations that usually attend the 'late' Mass will dwindle still further," he answered. "For I recall the intense enthusiasm with which a convention of Cecilianists was welcomed to Farburg, in one of whose large German churches they gave many illustrations of that style of music during the convention days.

" Not a long time afterwards, I heard that both organist and choir in that particular church had gone back boldly and bodily to the 'old régime'; and that the pastor, being asked the cause of the reactionary movement, replied that his people simply could not stand the change. I heard that the organist, by the way, played the most astoundingly popular marches, and 'light' music in the church. It was clearly a case of 'corruptio optimi pessima.' "

" I would not emphasize the 'optimi' too much," I laughed. " Earnest composers of that school are the foremost to lament the dry scholasticism of much of the Cecilian music.

" Here is what one of them has to say on the subject :—

' Nowhere in the liturgical canons are we told to content ourselves while at church with musical thistles. Wherefore I beg to exhort all composers of Church music to look above and beyond mechanical routine, and in their production to suffer a warm and prayerful heart to have a liberal share in lieu of the cold intellect. For although the liturgy places the curb of a certain reserve and moderation upon the heart, it by no means intends to stifle its throbbing pulsations.

" In another place, this accomplished composer demands creative skill as well as scholastic correctness :—

Let me not be understood as demanding works reached by musical geniuses only, or compositions altogether above the ordinary ; the Beethovens and Wagners are phenomena of centuries at the most. If the standard of these artists were to be applied to our creation, we composing *dii minores* might as well close up our humble shop. Still, it is justly expected that everyone desirous to have his productions in print before the public should possess a certain degree of originality and wealth of invention. It is the duty of the critic to draw attention to these needs. . . . At present, more than ever, is the musical value of ecclesiastical compositions to be urged, lest we abate and discourage the good disposition and greater zeal caused by the *Motu proprio*, and provide the adversaries of true ecclesiastical music a welcome butt for their taunting criticism.

Some one, perchance, may marvel at meeting with these expressions of opinion. . . . However, as the emptiness of our ecclesiastical compositions has over and again been objected to me by

both friend and foe, the above remarks have spontaneously come to my pen.

"And this scholarly Church musician quotes a similar expression of opinion from one of his correspondents:—

Abstracting from a small number of works of the better masters, I for my part am utterly disgusted with this cold music, void of all ideas, and wholly lost in monotonous rehearsing of the same harmonic forms. In such methods I fail to detect anything but mechanical routine, mere combinations of chords, formulae, and cadences; once learned in school, and now repeated with more or less skill. The soul and the feeling of the heart, revealing themselves chiefly in characteristic melody, are conspicuous in this class of music only by their absence. It is assuredly high time to effect a change in this matter, lest Church music fossilize completely.

"In quoting these burning words of his correspondent, he does so, as he remarks, 'at the risk of beholding them turned as weapons against us by lovers of the flesh-pots of Egypt and antagonists of genuine Church music.' But the reason he immediately assigns for his courage in doing so is a high-minded one, that 'the policy of the ostrich to hide our heads in the sand, is a bad policy always; it will avail positively nothing in so evident a cause.'

"That is terribly plain language," said Mr. Merrill, "and withal comforting to such as myself—lovers of the 'flesh-pots of Egypt,' and traditionally 'antagonists of genuine Church music.' But your author is obviously correct. The Church music of the future must be good music as well as liturgical in character.

"If I might offer a word of advice, however," he laughingly continued, "I would counsel you to preach such musical doctrines in secret and not from the house-tops."

"Nay," I replied, "I am but a humble phonograph, repeating what I have heard. It was the Canon Duclos, of the Cathedral of Bruges, who recently had the courage of his convictions in this matter, and in his *Commentary on the Motu proprio* took occasion to say openly:—

The number of Masses and motets which should be eliminated as not responding to the views of the Holy See is considerable.

And first of all, whatever is not really artistic: and we must avow that many of the compositions published by the *Caecilien Verein*, and other similar societies, while they are the fruit of good intentions, are far from being able to pass muster as artistic works. Decent—often; artistic—rarely.

"It was another learned musician, who has had to do with Church music for more than twenty years past, who wrote to me recently in a similar strain. He is of German blood, and freely expresses his adverse judgment as follows:—

. . . By far the most of the compositions of the *Caecilien Verein* . . . seem to me to lack woefully inspiration and musical invention. I feel instinctively that the hegemony in music (not only Church music, but also secular) has passed from the Germans to the Italians.

"To be presented with a large catalogue of Cecilian music, therefore, is to be launched on a wide sea, known beforehand as treacherous and uncertain, and yet to sail forth without chart or compass. Roughly speaking, the smaller the catalogue, the more it represents exclusion of inartistic compositions. Merely to chronicle an immense number of Cecilian compositions in a catalogue, is merely to lead the seeker astray. This is so obvious that I am wondering, Mr. Merrill, why you have cautioned me against saying so openly."

"My fear was that of the burnt child, I suppose," he laughed, "but I see that I was mistaken in supposing that all Cecilianists regarded everybody who was not one of their number, as an adversary. Some of them, however, appear to do so, and I have experienced the results of this attitude of mind in my own case. Perhaps you will recall that a year or two after I came to Burrville I was invited to lecture on Palestrina in the cathedral of Farburg, the occasion being an evening rendition of his *Missa Papae Marcelli*.

"The occasion drew music-lovers of all descriptions and of all religious views into the sacred edifice. It goes without saying

that I praised Palestrina to the skies, giving an historical retrospect of the conditions leading up to the composition of the Mass, analyzing his style as well as my own ability and the limited time at my disposal would permit, and in every way pronouncing a eulogy.

"Judge, then, my amazement at receiving from a German priest, a friend of mine residing in a different city, a query as to whether or not I had animadverted harshly on both Palestrina and his style, at the same time assuring me that, although he had read in a German Catholic paper to which he subscribed that I *had* done so, he could not credit the assertion, knowing so well my previous attitude on the subject.

"I replied, thanking him for his interest, of course, and stating the facts. My friend was indignant at the misrepresentation, and wrote to his paper a letter requesting the name of the correspondent from Farburg, from whom (having written also to him) he received an acknowledgment that he had not been present at my lecture, but had taken it for granted that I had attacked Palestrina and the *style Palestrinesque*.

"As a Cecilian (so I then thought) this musical correspondent had considered it necessary to identify Palestrina with himself and his present-day interests; and as these interests had been sometimes assailed, he concluded that any musician who was not a recognized Cecilianist, must also be of the number of the 'enemy.'

"What you have just told us illustrates well the old saying, 'Save me from my friends,'" said Father James. "For when I recall the splendid efforts put forth by the Cecilian society, the magnificent work it has done for Church music, the inspiration it has been toward higher ideals and juster conceptions of liturgical music, the magnetic pulses it sent throughout Ireland and America, awakening, encouraging, stimulating thousands who before were inert and pessimistic; when I think of the hasty criticism it has had to contend with, the musical solidarity it nevertheless was enabled to achieve by its flawless zeal and herculean endeavors (and I am old enough to have seen all this and to have felt an interest in it from its very beginnings), I confess I have always been a most ardent admirer in secret of its ideals, its master-workers, its achievements.

"True it is that I have never been able to like what is called Cecilian music—and the tangle of mind I have experienced in my admiration for the ideals and in my dislike for the results, has kept me safe in the traces of the older music. But Father Martin is my witness that I have never tried to defend myself against his criticism by attacking the ideals of the Cecilian society. I felt that I was a priest and not a musician ; that I could not compare music with music, but that I simply knew what I liked and what, as I thought, everybody in my parish liked the best—and to that I clung with a perseverance worthy of a better cause."

"I think that 'likes and dislikes' are largely a matter of tradition and training," said I ; "and that many people will experience a similar aversion for that higher artistic merit desiderated by the Cecilian critics of Cecilian music. And it is the glory of that music to have striven for a higher ideal of taste, to have endeavored to correct a false tradition and to substitute therefor a juster concept of liturgical propriety in Church music. Meanwhile, it should not be forgotten that the school we are considering has in it master-workers who have combined creativeness with correctness.

"The moral is, I suppose, that those who have been fed upon the more humanistic and less churchly styles of music will, for a long time to come, hanker after the 'flesh-pots of Egypt,' even while forced to listen to unexceptionable Church music. A new taste must be cultivated. I remember the first time I tasted olives; I thought, boy-like, that my parents had played a trick on me."

"But is not much of the best Cecilian music written for mixed voices ?" inquired Mr. Merrill ; "and if so, it is ruled out by the *Motu proprio*, I understand."

"Mixed voices are not excluded, but only 'mixed choirs' in the common meaning of the term," I replied. "For boys can be trained to take the treble and alto parts. Then, again, not a little music has been written for adult male choirs."

"Just there is a difficulty," said Mr. Merrill. "I know that the experiment is being made in several places. The desire to exclude women from our choirs has suggested to some pastors to use such Cecilian Masses as have been written exclusively for adult male voices. This solution of the problem is of course an easy one as

well as an immediate one, since the long preparation of boys is dispensed with. But the results will prove very fatiguing and, I venture to predict, will meet ultimately with much criticism, either expressed verbally in complaints, or silently in increased absences from the services requiring music.

“ Two things lead me to this conclusion. First, there is the fact that one of the finest male choruses in Ironton—the Orpheonists—has a leader of splendid and well-recognized ability and taste as a director; has an organization well supplied with financial resources and has a very capable personnel of singers; can insure a good audience, for the reason that the tickets are not sold, but are, in a sense, beyond price, as the personal courtesies of the members to their friends; has a tradition of many years’ training in the ideals of a male chorus and a resulting solidarity of sentiment and execution.

“ This splendid organization, nevertheless, intersperses with its programmes of adult male compositions, many vocal solos by ladies, and instrumental solos by artists in their profession. It is curious to observe the polite attention paid to the male choruses, and the enthusiastic appreciation bestowed on the numbers which are not assigned to the male chorus. It is evidently an up-hill work to inculcate a love for all-male singing, for this organization has been attempting the task now for many years and has not yet succeeded. What would their concerts be like, if one would have to listen exclusively to the male choruses? And what will our Church services become, dominated by purely adult male choruses of much inferior ability?”

“ Yes,” I said, “ the question narrows down to ‘ boy-choirs,’ as they are commonly styled. The limited range of adult male voices and the consequent limitations of the composer in managing his inspiration; the fatiguing monotony of adult male voices; the comparatively small amount of music—both liturgical and artistic as it must be—composed for such choirs; the difficulty experienced in obtaining tenor voices of the range required in good compositions for adult male choirs—all this must finally settle the question against their permanent employment. It narrows down to the boys.”

“ But how long will it take to train boys?” inquired Father James.

"A year will be required," I said, "before the expected results will be apparent. And happily the literature of the subject is now abundant for helping choirmasters in the matter of the organization of such choirs, the methods of trying and training the boy-voice, the preferable methods of securing his interest, his presence and attention at rehearsals, his decorum in church, and so on."

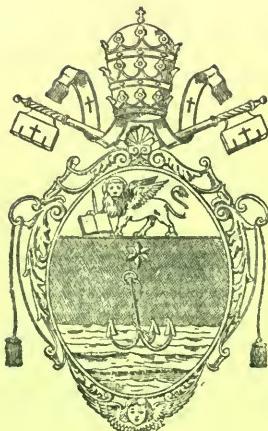
"And what shall we do in the meantime?"

"In six weeks' time, boys could be trained *memoriter* to sing an easy Gregorian Mass, such as that marked No. V in the Vatican Kyriale, or the popular *Missa de Angelis*, and especially so if tenors and basses sing with them. In the meantime, adult male choirs might sing—that is, until the Gregorian Mass shall have been properly learned."

"Gregorian Chant! Surely, if we have devoted a long evening to the mere preparatory discussion leading to this conclusion, this new topic, so fruitful of difficulties and questions, may well be reserved for another occasion."

The pastor's warning was re-enforced by the timely echo of eleven strokes of the bell in St. Bartholomew's clock-tower—and the séance was adjourned *sine die*.

(To be continued.)



Hnalecta.

E S. ROMANA ET UNIV. INQUISITIONE.

DE SANATIONE IN RADICE.

(*Responsa ad Dubia.*)

Beatissime Pater :—

Ordinarius Covingtonen. ad pedes Sanctitatis Vestrae provolutus haec quae sequuntur exponit :

Inter Facultates Apostolicas Ordinariis Stat. Foed. Amer. Sept. ad Quinquenn. nunc concedi solitas, reperitur etiam (Form. D. art. VI) sequens :—

“ Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis Indulso, dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscientia impedimenti de effectu hujus sanationis.”

Cum autem pluribus iisque gravis momenti controversiis quoad rectam ejus interpretationem, dicta facultas ansam praebuerit et adhuc praebeat, sequentia dubia pro opportuna enodatione proponere ausus est :—

1. Quomodo intelligi debet expressio "Super quo, ex Apostolicae Sedis Indulto, dispensare possit"? Utrum nempe solos casus Indultorum quinquennalium (seu particularium) contineat, an etiam omnes casus Indulti generalis a Rom. P. Leone XIII omnibus Ordinariis concessi die 20 Febr. a. 1888 quoad concubinarios, quorum unus versatur in periculo mortis adeo ut, vi predictae facultatis Episcopi sanare valeant in radice omnia matrimonia pro quibus reliqui Ordinarii facultatem habent simplicem concedendi dispensationem, supposito utique quod adsit species seu figura quaedam matrimonii.

2. Quid exacte intelligendum est per voces "pars innoxia et pars conscientia impedimenti"? Facile quidem usus intelligitur Facultatis pro casu quo matrimonium quoddam nullum et irritum existat ob impedimentum affinitatis ex copula illicita soli parti reae (non innoxiae et simul conscientiae) cognitum. At praeter hunc casum, alios etiam reperiri in quibus, ex mente h. Supr. Congr. locus sit usui facultatis, vel ex eo solo patet quod Sanctitas Vestra rescribere dignata est Illmo et Rmo. D. G. Elder Archiepiscopo Cincinnatensi d. 20 Junii 1892 pro impedimento Disparitatis Cultus; unde ulterius petet:

3. Utrum adhuc sit locus facultatis si ambae quidem partes cognoscunt nullitatem matrimonii sed una earum adduci non potest ad renovandum consensum; item, si ambae hic et nunc eam ignorant, dummodo postea una pars moneatur de sanatione obtenta ejusque effectu.

4. Utrum valeat Ordinarius sanare in radice matrimonium nullum ob disparitatem cultus, quando impedimentum quidem evanuit, sed gravis adest difficultas expetendi renovationem consensus prouti in casu sequenti nuper contigit.

Maria non baptizata sed ut Catholica ab omnibus reputata, matrimonium in forma Tridentina init cum juvne Catholico. Postea vero sacerdotem secreto adiit eique omnem veritatem patefacit, enixe efflagitans ut statim baptizaretur et insuper orans ut altum servetur silentium coram marito ob gravia dissidia probabiliter oritura ea manifestatione veritatis. Sacerdos votis ejus obsecundans eam baptizavit. An locus est sanationi in radice, vi Indulti?

5. Ex repetitis S. Inquisitionis decretis et responsis, notanter a.

1898, 1899, 1900 emanatis, constat omnes facultates habituales a Sede Apostolica Episcopis concessas et concedendas intelligi debere datas Ordinariis locorum, sub quo nomine, praeter Episcopum, veniunt Vicarii in spiritualibus Generales, Vicarii Capitulares, etc. Quo posito, petit utrum recte sentiant D.D. qui affirmant limitationes quascumque olim appositas facultatibus delegandi Vicarium Generalem jam evanuisse, ipsumque Vicarium absque ulla delegatione vel communicatione facta ab Episcopo gaudere praedictis facultatibus, eisque servatis servandis semper valide uti.

Feria IV die 22 Augusti 1906.

In Congregatione Generali S. R. et U. Inquisitionis propositis suprascriptis dubiis, re mature discussa auditoque RR. DD. Consultorum voto, Emi ac Rmi DD. Cardinales in rebus fidei et morum Generales Inquisitores scribendum mandarunt :

Ad Primum : "Facultatem art. VI, Formulae D extendi posse ad casus Indulti diei 20. Febr. 1888, servatis ejusdem Indulti clausulis, facto verbo cum SSmo."

Ad Secundum : "Providebitur in sequenti."

Ad Tertium : "Quoad primam partem, *Negative*, nisi constet verum datum fuisse consensum sub specie matrimonii et eumdem ex utraque parte perseverare; ad secundam, prout exponitur, *Negative*."

Ad Quartum : "In casu exposito, *Affirmative*."

Ad Quintum : "*Affirmative*, quoad facultates de quibus in dubio proposito, servato tamen, quoad licitum usum, debito subordinationis officio erga proprium Episcopum."

In sequenti vero feria V ejusdem mensis et anni SSmus D. N. D. Pius divina providentia Papa X, in audiencia r. p. d. Adssessori S. O. impertita, habita hac de re relatione, resolutionem Emorum Patrum adprobavit, et benigne annuere dignatus est.

L. † S.

CAESAR ROSSI, *Substitutus Notarius, S.O.*

Concordat cum originali

† CAMILLUS PAULUS MAES,
Epus. Covingtonensis.

Studies and Conferences.

OUR ANALEOTA.

The Roman Document for the month is :—

S. CONGREGATION OF THE INQUISITION solves certain doubts proposed by the Bishop of Covington regarding the interpretation of the faculty granted to Ordinaries in the United States by which they may apply the "sanatio in radice" in cases where a diriment impediment is found to exist from which the Bishop can dispense by Apostolic Indult, whereas the circumstances do not allow the fact to be made known to the "pars innoxia" of the marriage contract. This right of applying the "sanatio" is likewise shared by the Vicars General acting for the Ordinary.

A PLEA FOR A FOREIGN MISSION SEMINARY.

(Communicated.)

"In the United States we are without such a seminary [Seminary for Foreign Missions such as Mill Hill, London], and if we were asked to direct some young aspirant, whose generous heart prompts him 'to go the whole way'—to give up home and country for Jesus Christ, we should be at a loss to know where to guide his steps unless across the ocean to our brethren in England. We have every reason to hope, however, that the day is not far distant when this present want will be supplied, and in our land the doors of a Seminary for Foreign Missions will be thrown open to our own Catholic-hearted youth."

Thus writes the Rev. James Anthony Walsh, Missionary Apostolic, in the beautiful and edifying life of "A Modern Martyr—Théophane Vénard." To those interested in this very important subject, the question will naturally be asked, on what does the Rev. writer base his hopes that at some distant day there will be in this glorious country a Seminary for Foreign Missions? "This hope," he writes, "rests mainly on the awakening interest manifested by Catholics of the United States in the cause of Foreign Missions." To which may be added that the readiness to answer the call of distress, from Ireland or from San Francisco; to found and sustain churches, orphan

asylums, schools, colleges, and universities; to contribute to the Society for the Propagation of the Faith, once the need is realized, proves conclusively that the hope entertained by Fr. Walsh is based on the zeal and nourished by the prayers of devout and generous Catholics.

And is not this hope well founded? Many of us are of Irish birth or parentage. Is not the Celt, and are not his children here in America willing, and some of them eager, to propagate in heathen lands as well as in their own country the faith of their fathers? Cardinal Newman, writing of England's evangelization by St. Augustine, remarks: "The Celt, it cannot be denied, preceded the Anglo-Saxon, not only in Christianity but in the cultivation and custody of letters, religious and secular, and again in his *special zeal* for its *propagation*." Has the Celtic nature undergone a complete transformation since those centuries referred to by the Cardinal? Cannot the words once addressed by St. Paul to the Romans be applied to the people so solicitous and tenacious of the faith? "For I gave thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world." And inseparably connected with faith, are there not good works? And will not faith and good works assist in establishing in this country a Seminary for Foreign Missions?

But some may say that the idea of a Foreign Mission Seminary is immature, that we should wait until we are stronger financially, until the work of foreign missions is more widely and favorably known.

Was it not Patrick Henry who once rose in the Virginia assembly and cried out: "They tell us, sir, that we are weak—unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week or the next year? Shall we gather strength by irresolution and inaction?"

In all causes that demand action and sacrifice there will be found men who are timid and vacillating, who continually repeat, with the irresolute Danish Prince (paraphrasing his words), "To act or not to act, that is the question."

However, lest we be accused of presumption in the advocacy of means and measures wholly at variance with the spirit of a seminary, the writer most respectfully suggests that at least *prayer* be made without ceasing for this great cause; for from prayer alone can come enlightenment and strength; light to see the necessity, strength to pursue and attain the object. To bring souls from heathen worship, and cause them to follow the "Way, the Truth and the Light"

—what an undertaking ! Is it not worth at least an earnest prayerful effort ?

“ Our Lord went up into a mountain to pray, and He passed the *whole night* in prayer to God. And when day was come, He called unto Him His disciples. And He chose twelve of them, whom also He named Apostles.” And again He said to His disciples, “ The harvest, indeed, is great, but the laborers are few. *Pray ye*, therefore, the Lord of the harvest that He send forth laborers into the field.” St. Jerome relates that when St. John was earnestly requested to write the Gospels, he answered that he would do so, if by ordering a common fast they would all put up their prayers together.

Not until prayers are offered to the “ Lord of the harvest,” can the work of providing a Seminary for Foreign Missions be accomplished ; for such a work is obviously supernatural.

A house of God, devoted to foreign missions ; where future apostles, keenly alive to the beauty, the power, the dignity, the aspirations and, above all, to the *value* of an immortal soul, can be trained ; where young men will say with St. Charles Borromeo, “ A single soul is worthy of the continual presence and guardianship of a bishop ; ” a house where St. Teresa’s words can be realized, “ To make one step in the propagation of the faith, and to give one ray of light to heretics, I would forfeit a thousand kingdoms ” ; where every student shall be penetrated with the truth of the Master’s words, “ What shall it profit a man if he gain the whole world and suffers the loss of his soul ? Or what shall a man give in exchange for his soul ? ” Men will go forth from such a house to preach to the heathen of the endless happiness awaiting them, and to explain the wondrous beauty of the words: “ For you have not received the spirit of bondage again in fear ; but you have received the spirit of adoption of *sons* whereby we cry ‘ Abba ’ (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also, heirs indeed of God, and joint heirs with Christ.” Men will go forth “ to carry His name before Gentiles and kings and the children of Israel,” men of the Apostolic spirit, who will announce fearlessly to kings of barbarian tribes, “ Believest thou the prophets, O king ? I know that thou believest.” They in turn will hear not only the words, “ In a little while thou persuadest me to become a Christian,” but, when, at mid-day the Light breaks—“ Lord, what wilt Thou have me do ? My Lord and my God, to whom shall we go ? Thou hast the words of eternal life.”

There must be in our country, hearts, valiant hearts responsive to a divine call ; men who are not dreamers, nor visionaries, nor enthusiasts ; men who hear voices now, as truly as in other days ; men who receive calls similar to that of St. Paul and his companions, if not so evident. "And a vision was shown to Paul in the night, which was a man of Macedonia standing and beseeching him and saying, Pass over into Macedonia and help us. And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the Gospel to them."

There are to-day, in far-off lands, men, women, and children, who, if not literally standing and beseeching missionaries "to pass over and help" them, still have hearts which the Lord would open, as He opened that of Lydia, the seller of purple of Philippi, to attend to those things which were said by Paul. How shall they who sit in darkness be brought to hear and understand this great and fundamental truth : "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent"? At least one thousand millions to-day know not Jesus Christ, and many of these are crying piteously for some one to break bread for them, waiting patiently till some soldier of Christ shall be aroused to say : "I have compassion on the multitude, lest they faint by the way."

Has not St. John written this great truth of the Master, "He is the true Light which enlighteneth *every* man that cometh into the world"? Has not St. Paul said, that "Christ will have *all* men to be saved and to come to a knowledge of the truth"? Now, if it is the will of Christ, that "*all* men be saved and come to a knowledge of the truth," and furthermore, if He died for *all*, what is our duty toward those who know Him not? We need not ask the question what have *I* to do with souls in far-off countries, or who is my neighbor, or what is my duty toward him? For the Master, in one of the most beautiful of His parables, has told us, in words that are irrevocable and which admit of no misinterpretation, "Go and do thou in like manner." And, as if to encourage us and point out the effects of our going in obedience to our crucified Redeemer, St. Paul adds, "Whosoever shall call upon the Name of the Lord shall be saved. But how shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written : How beautiful on the mountains are the feet of them that preach the Gospel of peace and bring glad tidings of good things."

The conversion of the heathen ! What a triumph for Christianity. Would not Pius X write in the same accent of praise, thanksgiving, and gratitude as did Gregory the Great to his dear son in Christ, Augustine? "Gloria in excelsis Deo," he exclaims, "et in terra pax hominibus bonae voluntatis. For the grain of corn was buried in the earth, that it might reign with the great company in heaven—by whose death we live, by whose weakness we are strengthened, by whose love we are seeking in Britain, brothers whom we know not of, by whose gift we find those whom, knowing, we were seeking. Who can describe the joy which was caused in all the faithful here, at the news that the English nation, by the operation of the grace of the Omnipotent God, and by your labors, my brother, had been rescued from the shades of error and overspread with the light of holy faith. If on one penitent there is great joy in heaven, what, think we, does it become when a whole people has turned from its error and has betaken itself to faith and condemns the evil that it has done by repenting of the doing. Wherefore in this joy of Heaven and Angels, let me say once more the very Angel's words, 'Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.' "

To him who wavers and doubts the call, "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come unto the land that I will show thee," God, in the quiet of his chamber, or in presence of the Blessed Sacrament, will say : "I will not leave thee nor forsake thee. Behold I command thee take courage and be strong ; fear not and be not dismayed, because the Lord thy God is with thee in all things whatsoever thou shalt go to do."

Future missionaries from the ranks of young Catholic men in the United States will yet enter the "domum Domini," there to remain until endowed with power from on high, there to be changed themselves to change others, fearless and persuasive to convert the world ; there to have rehearsed for them how the weak became valiant and the timid strong, so that they could smile at torture and rejoice in death, because His grave was in their hearts, kindling the Apostle's courage and the martyr's hope.

The moment will come for the departure of such American youth, who will bid farewell forever perhaps to their friends and loved ones, who with fond anticipation will say with the modern martyr, Théophane Vénard, "And I too will go to Tonquin, and I too will be a martyr."

From such as these in the far-away lands, as the years come and

go, news will be received—welcome news to the Sovereign Pontiff and to friends in this country: “the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.” They will go about doing good, preaching Christ and Him crucified; and what occurred in the days of Peter will be repeated.

Brave and apostolic men, these who will yet go forth, *Deo volente*, from a seminary in the United States. Truly will the words of Christ our Lord be verified: “And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent bear it away.” An American patriot, when led to execution could say, “My only regret is that I have but one life to lose for my country.” So these, our missionaries, filled with the Holy Ghost, can confess, “My only regret is, that I have but one life to offer for my country and my King; my country which is heaven, and my King who is Christ.”

T. I. F.

THE FAST ON THE EVE OF THE CONSECRATION OF A CHURCH.

To the Editor of THE ECCLESIASTICAL REVIEW:—

I am glad to see the interpretation given by you in the last number of the REVIEW (p. 518) regarding the obligation of the fast prescribed for the consecration of a church. That interpretation agrees with the one given by the late Fr. Konings, C.SS.R., in his *Theologia Moralis* (n. 570, nota) and with that of the *Nouvelle Revue* (XII, p. 594, n. 62). However, Fr. Marc, C.SS.R., in his *Institutiones Morales Alphonsianae* (n. 1221, nota 2) goes still farther and restricts the obligation to the parish priest only, since it is at his request alone that the church is consecrated—“ergo etiam pro rectore ecclesiae, at pro eo solo, si ipse solus supplicem libellum ad petendam consecrationem porrexit.” Decree n. 2821, in una Camberien. de die 12 Sept. 1840, seems to lend color to this interpretation. It certainly makes the matter much easier, and is a strictly literal interpretation of “et pro iis *tantum* qui petunt.”

J. H.

Resp. We are compelled to disagree somewhat with the above inference drawn in favor of Fr. Marc’s view regarding the obligation of the fast prescribed for the dedication of a church. If the S. Congregation intended that, besides the consecrating bishop,

the rector *only* of the church should be bound by the precept of the fast, then the manifestly proper reply to the doubt in the Mechlin case would have been *pro rectore tantum* or *pro eo tantum*. Moreover, the decree to which we explicitly referred insists that the obligation is not merely personal but local also, thus indicating that the parochial household is comprised in the legislation. The rector and his missionary coadjutors, who are very properly called "assistants," that is to say assistant rectors, rather than "curates," make as it were one corporate person who presents the request to have the parochial or quasi-parochial church consecrated, and ordinarily the body of priests attached to a church is, with us, so regarded.

A "DILUTED CATHOLIC TRUTH" SOCIETY.

One of our local "Catholic Truth Societies," in advertising a doctrinal pamphlet entitled "Hell," emphasizes the moderate tone of the exposition, saying: "The Catholic Truth Society calls the attention of all its patrons to the fact that 'Hell' did not appear until its sixth year, and now it is served up in its mildest form." This presumably means that the managing spirits of the Society have been unusually longanimous in delaying the enlightening tract on hell for six years. The "mildest form" of exposition of this particular "Hell," for which Cardinal Gibbons (who will hardly relish the intended compliment) is made responsible, is not likely to attract any one to the truth. Truth must be offensive and aggressive where its purpose is to inject the fear of God and the dread of sin. The reader will understand that our criticism is not directed against the pamphlet, which is doubtless all right, since it is taken from the Cardinal's writings, but the advertisement would seem to indicate that the managers of the Society deem it a good thing to offer their patrons watered truth rather than the "straight" article, since some might object to having it strong or hot, as it should be for cold and sluggish people—and others don't need it.

HANDLING OF THE CHALICE AT MASS.

Qu. Will you kindly tell your readers the meaning of the words of the Rubrics directing the celebrant how to hold the chalice while

receiving the Precious Blood. The words are : *Calicem dextra manu infra nodum cuppae accipit.* Do these words mean, as the Baltimore ceremonial has it, that the celebrant should hold the chalice below the node—the node placed about the middle of the stem ; or does the rubric contemplate another node immediately under the cup ? To me it always seems awkward, and dangerous, to see a priest, at that part of the Mass, holding the chalice below the node, and this is especially true if the cup be pretty well filled and the base of the chalice light.

The ceremonial changes the priest's hand at the second ablution. What authority has it for doing so ?

J. N.

Resp. The phrase “ calicem dextra manu infra nodum cuppae accipit,” whilst properly translated by: “ he takes hold of the chalice below the node,” does not imply that he should hold the chalice by placing his *entire* right-hand below the node. The purpose of the node (half way between the cup and the foot) is, so far as the rubric mentions this part of the chalice, that the celebrant *may take firm hold* of the same. He does *not* take hold *under* the node but rather *of* it. When, however, the thumb and forefinger are to be kept united because the priest has therewith touched the Sacred Host, the firm laying hold of the chalice is best accomplished by disjoining the last three fingers of the hand from the index and thumb in such a way that the former support the node, while the latter rest above it on the opposite or front side of the chalice. This idea of supporting the node, which means placing the three fingers around and partly below it, is sufficiently expressed by “ *infra nodum cuppae.* ” The Roman ceremonial issued by a priest of the Congregation of the Mission, speaking of the manner in which the chalice is held after the Consecration, says : “ he takes the chalice *at the knob under the cup*—with the thumb and index fingers joined before, and the other fingers behind it.” Again: “ *with the three fingers* of the right-hand which are free he takes the chalice under the knob of the cup.”

But as the safe and proper manner of handling the sacred cup must greatly depend upon the form of a chalice, and as this form is not determined, but only indicated in a general way by the use of the three terms *cuppae*, *nodus*, and *pes* in the rubrics, it is very

evident that the particular rubric referred to must be directive rather than prescriptive, and that the safety, becomingness, and convenience of the act must be consulted for by good sense. The most convenient way to get a firm hold of the chalice without allowing the two forefingers to be separated is unquestionably the right way of holding the same. This is even indicated by the expression *infra nodum cuppae* (not *calicis* or *pedis*) which implies that where the foot of the chalice happens to have several nodes the one close under the cup is to be taken, as it allows a better grasp of the instrument. The earliest copies of chalices used at the Holy Sacrifice (reliefs of Monza) show a very short stem and a node close under the cup; and if, as we may assume, these rubrics substantially go back to a very early time, we may allow that they contemplated this form, and were meant to look to the convenience and the safety of the precious contents above all mere formalities. As for the manner of handling the chalice at the second ablution, the following passage of the Roman interpretation of the rubrics of Low Mass seems to us most apposite:—

“ He takes the chalice with the right-hand and receives the ablutions. . . . He then places the chalice in the middle of the corporal . . . wipes the inside of the chalice with the right-hand, using the left meanwhile to turn the chalice by the knob.”

CHURCH FIRE INSURANCE.

A priest interested in missionary organization and practical church building writes:—

In reference to Father Cassidy's article in the last issue of the REVIEW I send you the thirty-third statement of our Western “Catholic Mutual,” which, it seems to me, would answer all the desiderata. It is the work of the much lamented Bishop James O'Connor, of Omaha—a sorely needed institution, as is also our Church Extension movement. We are *doing things* out West.

The statement referred to is the semi-annual report of the Catholic Mutual Relief Society, which was organized by Bishop O'Connor, of Omaha, in 1889, and incorporated under the laws of the State of Nebraska in 1896. The Board of Directors is

composed of Bishops Cosgrove, Matz, Scannell, Hennessy, Jansen, Schwebach, and Garrigan. The business managers are laymen, whilst Monsignor Colaneri acts as auditor and Father Wolf, O.S.B., as clerk. There are a considerable number of religious communities inscribed on the membership list of the Society, and the number of beneficiaries is proportionately large. The gradual growth and efficiency of the system may be measured by the amounts received and disbursed, which include not only insurance indemnity but also the "Relief Fund."

Year.	Received.	Paid out.	On hand.
1889, August 3d	\$533 00	\$	\$533 00
1889, December 31st	1,692 45	2,225 45
1890, " "	1,533 07	600 00	3,158 52
1891, " "	2,231 70	5,390 22
1892, " "	4,102 55	1,270 01	8,222 76
1893, " "	7,612 58	1,013 42	14,821 92
1894, " "	11,287 98	1,683 30	24,426 60
1895, " "	11,646 64	1,272 47	34,800 77
1896, " "	12,941 08	17,892 44	29,849 41
1897, " "	14,325 30	4,911 65	39,263 06
1898, " "	15,348 37	4,196 71	50,414 72
1899, " "	15,773 06	10,752 25	55,435 53
1900, " "	23,583 86	11,049 34	67,970 05
1901, " "	19,563 76	20,193 02	67,340 79
1902, " "	19,524 11	12,164 86	74,700 04
1903, " "	20,923 78	16,232 51	79,391 31
1904, " "	23,947 04	10,657 15	91,778 76
1905, " "	24,188 16	20,618 43	95,348 49

An examination of the amount of insurance placed by the manager for the members of the Society from 21 April, 1889, to 1 January, 1906, shows a total of over thirty-two million dollars (\$32,410,410.00), the total of premiums paid being \$377,509.11 and the amount of losses covered, \$209,677.32. The policies are distributed in many American and Canadian dioceses and vicariates: Baltimore, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Oregon, St. Boniface, St. Louis, St. Paul, Victoria (B. C.), Alton, Altoona, Baker City, Belleville, Boise City, Brooklyn, Buffalo, Cheyenne, Cleveland, Columbus, Concordia, Covington, Dallas, Davenport, Denver, Detroit, Duluth, Erie, Fargo, Fort Wayne, Galveston, Grand Rapids, Green Bay, Harrisburg, Helena, Indianapolis, Kansas City, La Crosse, Leavenworth,

Lead, Lincoln, Little Rock, Louisville, Marquette, Mobile, Monterey, Natchez, Natchitoches, Nesqually, Newark, Ogdensburg, Oklahoma, Omaha, Peoria, Pittsburg, Portland, Richmond, Sacramento, San Antonio, Salt Lake, Scranton, St. Augustine, St. Cloud, St. Joseph, Sioux City, Sioux Falls, Superior, Trenton, Tucson, Wheeling, Wichita, Wilmington, Winona, Brownsville, North Carolina, Alaska. Likewise nearly all the Religious Orders in the United States are represented in the list of policyholders.

While the insurance is not always placed by the diocesan authorities, but seemingly at the discretion of individual rectors and superiors, the amounts are in many cases considerable. Thus, to take only some of the policies issued, we find :—

	For Past Six Months		From Beginning to Date, 21 April, 1889—1 January, 1906.			
	Premiums.		Total.		Premium Pd.	Losses Pd.
	Paid.	Unpaid.	Amount.			
Chicago	\$255 25	\$. . .	\$1,783,090 00	\$22,939 92	\$1,175 45	
Milwaukee	134 00	. . .	392,950 00	4,337 61	109 50	
New Orleans	238 00	. . .	293,690 00	3,081 75	. . .	
Belleville	1,778 50	. . .	2,136,075 00	19,030 39	10,682 16	
Concordia	186 13	122 50	589,825 00	6,189 08	6,407 31	
Covington	32 00	9 60	521,515 00	4,954 40	1,272 08	
Davenport	100 50	. . .	432,090 00	4,128 58	457 93	
Denver	480 20	21 00	620,800 00	8,585 80	. . .	
Galveston	943 75	. . .	1,657,500 00	18,101 60	5,769 23	
Green Bay	565 55	169 50	540,400 00	5,449 05	1,359 32	
La Crosse	935 60	. . .	1,067,900 00	11,955 17	30,518 73	
Leavenworth	427 25	. . .	1,046,625 00	11,453 89	8,727 40	
Lincoln	324 40	18 50	1,185,200 00	11,666 15	16,221 60	
Omaha	1,832 50	217 30	2,994,370 00	35,056 19	28,343 34	
Richmond	442 05	. . .	523,275 00	3,854 05	. . .	
Wichita	422 75	91 95	707,895 00	5,841 43	1,600 97	
Winona	357 50	59 00	252,225 00	2,776 59	711 00	
Society of Jesus	506 95	. . .	1,755,995 00	22,357 79	4,132 54	
Order St. Benedict	901 00	. . .	1,595,710 00	19,947 27	51,316 72	
Order St. Francis	502,700 00	6,003 42	. . .	
Sisters of Charity	635 50	22 50	2,272,105 00	35,532 77	1,981 19	
" of St. Joseph	351 00	. . .	266,000 00	2,721 25	1,075 28	
" of St. Francis	533 00	. . .	872,900 00	11,155 39	1,044 87	
" of Loretto	1,671 60	404 40	1,009,175 00	10,038 65	5,701 52	
" of St. Dominic	784 50	. . .	351,150 00	3,986 64	. . .	
" of St. Benedict	535 40	652 00	470,400 00	8,495 68	590 48	

A PLEA FOR PROGRESS IN CHURCH MUSIC.

A Benedictine Father from far-off Oregon, who is familiar with the fine old musical traditions of his Order, wrote in the September issue of *Church Music* :—

It seems to me that many clergymen, in their eagerness to press the reform inaugurated by Pius X, hit as far beyond the mark as Jonathan's arrows, by making it appear that plainchant is the only legitimate Church music. How many times since the publication of the famous *Motu proprio* have I had occasion to tell clergymen and laymen alike that it was not the Pope's intention to exclude or even discourage compositions of the old polyphonic school, or even the most modern compositions (so long as these are imbued with the right spirit).

I believe I have read almost every book and publication on plainchant which was accessible to me. I have sung and accompanied the Solesmes plainchant for the last twenty years (and that, too, almost every day, as we have a conventional High Mass every day). I love the simple old chant; but, from a musical standpoint, I regard it only as an elementary phase in the development of music, as a stepping-stone to higher forms of music. The Ambrosian Chant, as I view it, was simply the music of the fourth century, as appropriated for Church functions by St. Ambrose. Two hundred years later, St. Gregory evidently found music in a more advanced stage, and did not hesitate to appropriate this higher development of musical forms for the sacred liturgy. Why should *we* now disregard the gigantic progress which music has made since the times of St. Gregory, particularly during the last two centuries? Why should music be the only art which must not be allowed to serve God in its highest development?

In architecture, we do not urge an exclusive *jus existendi* for the Byzantine style in which the old basilica of St. Ambrose is built; we do not frown on the later Gothic and Roman styles, or even on modern Renaissance architecture. In painting, the Beuronese art school, about thirty years ago, called a halt on all modern development in art, by condemning it as effeminate, undignified, and unclesiastical, and demanded a general return to the awkward, unbending, and forbidding lines of the old Byzantine style. As far as I know, the Beuronese artists have signally failed in their efforts to effect the intended reform or even to arouse general interest. If the old

Byzantine school used those straight, angular lines, for the human form, because they were unfamiliar with anatomy, shall we, who know better, imitate them? And if the composers of the plainchant did not know harmony and counterpoint and the chromatic scale, shall we, after a steady progress for a thousand years, forego all these improvements, so laboriously acquired, and not use them in the service of the Most High? *Optimum Deo!*

I regard *him* as the coming genius, who will combine modern progress in music with the ancient spirit of the Church. When in the sixteenth century Church music had become degenerate and frivolous (as in our own times), and the suggestion was made to effect a reform by proscribing from liturgical services every other music except plainchant, Palestrina arose in the might of his creative genius and saved the musical progress of his time for the Church, by publishing his wonderful compositions in which he combined the highest skill in counterpoint with the spirit which pulsates in the plainchant. Thus he became the father of a new epoch, and the saviour of advanced forms in Church music.

I have a presentiment that the new Italian masters, Don Perosi and Giuseppe Ferrata, will do a service to Church music in the twentieth century similar to that done by Palestrina in the sixteenth century. Ferrata, in his sublime *Messe Solennelle* and in his *Missa SS. Rosarii*, is as modern in his use of startling harmonic progressions, as Richard Wagner; as skilled in counterpoint as Bach; as unique in the use of chroma as Richard Strauss, and yet his Masses are permeated by that spirit of devotion, gravity, and religious self-restraint, which the Church, through Pope Pius X, demands.

I fear that you may regard me as lax, reactionary, and half-schismatic in this matter. But God forbid that I should oppose the reform demanded by the Holy Father. On the contrary, I hail it with delight. I only wish to interpret discreetly the provisions of that reform. I believe that real, live musicians, like Perosi and Ferrata, will eventually have a word to say in this reform movement.

To make a résumé of my position in this reform movement—I love plainchant, first, for a religious reason, as the great heritage descending to us from the early Fathers of the Church; secondly, for a historical reason, as we love old temples and sacred shrines; thirdly, for a utilitarian reason, because nothing but plainchant will give us that one Catholic and Apostolic congregational singing which is so much needed in our days and so much desired by the Supreme Pon-

tiff; fourthly, for an artistic reason, because the traditional chant, although belonging to a period of musical imperfection, is as perfect and unsurpassed in its own kind as Homer's *Iliad* is perfect in its own class of poetry. But I would not go so far as to say that, from a musical standpoint, plainchant is the embodiment of *all* that is beautiful in the liturgy and the only appropriate musical expression of the sacred texts.

D. WAEDENSCHWILER, O.S.B.

Mt. Angel, Oregon.

ENUNCIATION IN SINGING.

The following suggestion is taken from the same issue:—

A few Sundays ago I was at the —'s church in Chicago, for High Mass. There they have a sanctuary choir of men and boys which gives promise of doing good work after more training. During the singing I strained my ears to discover whether it was Latin or English. Again during the Recessional I was at sea. Thinking that my ears were at fault I asked a lady beside me, and she was unable to distinguish a single word. At the door of the church I was informed by one of the Brothers that they had sung in English.

A method which I had adopted to insure clearness of enunciation and uniformity of pronunciation among my singers was to compel each member of the choir to recite syllable by syllable the mass or hymn before we ever attempted to sing a note.

Especially is such a method required when dealing with children.

Too much stress cannot be placed on the importance of this phase of the choir work.

JACQUES.

Detroit, Mich.

THE PRESENT PRODUCTION OF WHEAT FLOUR.

In connexion with Bishop Maes's interesting article on the subject of adulteration of wheat flour and the necessity of caution in using cheap brands of this article for the making of altar breads, it may be of value to note the relative production of wheat in different countries and the amount of exported wheat flour from the United States and South America whereby pure wheat flour becomes proportionately scarce in these countries.

According to the latest report (October, 1906) of the Secretary of Agriculture in Washington, D. C., the total wheat yield for Great Britain and Ireland of the current season would average about fifty-eight million bushels. The preliminary estimate upon

the wheat crop of 1906 for France is, according to the report of the French Ministry of Agriculture, 324,725,105 bushels (Winchester). This means a falling short of the domestic requirements of that country by about 15,000,000 bushels, a shortage which has to be made good by importation. In Spain the yield for the current year has been exceptionally large, the wheat production being 154,090,000 bushels (60 lbs.) as against 92,054,000 of the previous year. In Italy the wheat crop is estimated at 168,000,000 bushels, which is an increase of about 4 per cent over the crop of 1905. The wheat harvest of Germany has yielded 143,300,000 bushels as against 135,947,000 of the previous year. In Hungary there is similar increase, the wheat for the year 1906 being 156,690,000 bushels against 90,800,000 of last year. In Russia the wheat harvest is greatly deficient, the total yield (72 governments) being 515,810,000 bushels as against 636,285,000 of the year 1905. The Argentine crops in the past year have yielded 134,931,354 bushels, of which 105,391,257 bushels were exported during 1905.

For Australasia the latest official data upon the wheat crop of 1905-6 indicate a total yield of about 78,000,000 bushels, as compared with 66,000,000 bushels in the preceding year. The following statement gives the results in that country by States, with comparison for the previous year:—

STATE.	1905-6.	1904-5.
	Bushels.	Bushels.
West Australia	2,161,000	2,077,000
South Australia	20,779,000	12,454,000
Queensland	1,173,000	2,217,000
New South Wales	21,603,000	16,983,000
Victoria	24,155,000	21,666,000
Tasmania	777,000	818,000
Total Australia	70,648,000	56,215,000
New Zealand	7,013,000	9,411,000
	77,661,000	65,626,000

The exact figures of the wheat crop yielded from the United States and Canada reported to Bradstreet's show that the increase in the exportation of wheat flour has grown enormously during the present year, as the following figures show:—

The visible supplies available at sixty-two of the principal points of accumulation east of the Rocky Mountains, stocks in Manitoba elevators, and stocks afloat on lakes and canals, amounted at the beginning of the present month (November) to 44,829,000 bushels as against 47,841,000 of last year (November) and 82,238,000 in 1900. The Pacific Coast stocks at the same time were 2,286,000 for this year (November), 4,486,000 last year, and 9,983,000 in 1900. Thus the available amount of wheat both in the States and Canada is shown to be greatly reduced within the last few years, whilst the population of consumers has abnormally increased. The reduction in our wheat possession is not due to lack of crops, but rather to the increased export trade.

The total exports of wheat flour during the fiscal year 1906 were 5,000,000 barrels more than in 1905. The increase of shipments from New York was 1,000,000 barrels; New Orleans, 800,000; Baltimore, 700,000; Philadelphia, 600,000; Puget Sound, 500,000; Galveston, Newport News, Norfolk, Boston, Portland (Oregon), 300,000 each, and smaller ports 200,000; while the exports from San Francisco were 300,000 barrels less than in 1905.

QUANTITY AND PERCENTAGE OF EXPORTS OF WHEAT FLOUR 1905 AND 1906,
BY LEADING CUSTOMS DISTRICTS:

CUSTOMS DISTRICT.	YEAR ENDED JUNE 30.			
	1905.		1906.	
	Barrels.	P. c. of Total.	Barrels.	P. c. of Total.
New York	2,031,149	23·0	3,160,129	22·8
Puget Sound	1,609,173	18·2	2,099,601	15·1
Philadelphia	985,080	11·2	1,611,517	11·6
Baltimore	704,386	8·7	1,485,150	10·7
New Orleans	248,857	2·8	1,062,004	7·7
Willamette(Portland,Ore.)	766,858	8·7	1,013,975	7·3
Newport News	445,764	5·1	700,283	5·5
Boston and Charleston .	357,586	4·1	686,119	4·9
San Francisco	676,636	7·7	466,540	3·4
Mobile	300,561	4·1	383,938	2·8
Galveston	5,419	·1	343,895	2·5
Superior	353,068	4·0	331,345	2·4
Norfolk and Portsmouth .	63,777	·7	327,577	2·4
Other	158,021	1·6	138,924	·9
Total	8,826,335	100·0	13,870,997	100·0

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. "Dictionary of Christ and The Gospels."—The articles on Jesus Christ and the mysteries connected with His person and His work occupy a most prominent place in our Dictionaries or Encyclopedias of the Bible. But such a mere prominence of treatment does not seem to do justice to the importance of the subject. It is for this reason that Mr. Hastings who has edited the Dictionary of the Bible is now about to edit a "Dictionary of Christ and the Gospels."¹ The work will consist of two volumes; all its articles will be new; even when their titles agree with titles of articles in the Dictionary, they will be written by new men and with a new purpose. They will not be limited to the Bible, but will gather together whatever touches Christ in all the history and experience of the Church. The work will be first of all a preacher's dictionary, though its writers must be scholars as well as preachers. The character of the book demands a rather comprehensive table of contents: the letter "A" presents the subjects from "Abiding in Christ" down to "Awe"; the letter "B" those from "Babe" to "Business"; the letter "C" those from "Calendar" to "Cures." The intervening headings are as varied as they are interesting and important.

2. Christmas Books on The Life of Christ.—The Life of Christ is a subject that interests all classes of readers, the old and the young, the learned and the unlearned. Father Thurston's edition of Mother Mary Loyola's "Jesus of Nazareth" appeals to children;² Father Meschler's new Life of our Lord is written for young men and young women engaged in study;³ the English translation of Father Freddi's beautiful work on the Word Incarnate will please the theological student;⁴ Mgr. Le Camus's Life of Christ in its English dress is calculated to please the educated

¹ T. & T. Clark. Price, 21s net per vol.

² "Jesus of Nazareth." The Story of His Life written for Children. By Mother Mary Loyola. New York, 1906. Benziger Brothers.

³ "Der göttliche Heiland." Ein Lebensbild, der studierenden Jugend gewidmet. Freiburg, 1906. Herder.

⁴ "Jesus Christ the Word Incarnate." Considerations Gathered from the Works of the Angelic Doctor, St. Thomas Aquinas. By Roger Freddi, S.J. Translated from the Italian by F. J. Sullivan, S.J. St. Louis, 1904. Herder.

and erudite reader;⁵ Father Elliot's "Jesus Crucified,"⁶ and Father Meschler's larger Life of Christ presented in meditations⁷ meet the needs of those given to mental prayer. In order not to leave the reader under the impression that Catholics have taken interest in this subject only during the course of the last calendar year, we need only draw his attention to such books as Fouard's "The Christ, the Son of God," Didon's "Jesus Christ," Maas's "Life of Jesus Christ," Coleridge's "Life of our Life," Ollivier's "The Passion," not to speak of those works in which the life of Jesus Christ has been treated by way of commentary.

3. Scientific Study. a. Preliminaries.—Father Zorell has investigated the meaning of the Holy Name of Jesus, and according to his analysis the word consists of the name of God and the imperative of a verb meaning "to save." He appeals to similar formations of proper names found in the cognate dialects: Sin-putram, e. g. sin set free; Belit-sar-usur, Belit, protect the king. According to this analogy, Jesus means "Yahweh, save." At first sight, Matt. 1:21 may appear to be at variance with this suggestion; the words "thou shalt call his name Jesus, for he shall save his people from their sins" appear to demand the meaning usually given to the name "Jesus": "he will save" or "salvation." But the evangelist does not write: "thou shalt call his name Jesus, i. e. he shall save;" he only indicates the reason for the selection of the name Jesus, and this reason is amply verified even if the Holy Name is a prayer for salvation. Finally, it is preferable to interpret Jesus as meaning "Yahweh, save," rather than "Yahweh is salvation," because Christ in His character as mediator is, as it were, the embodiment of the prayer "Yahweh, save," rather than of the thesis "Yahweh is salvation."⁸

We must mention also several studies bearing on the subject

⁵ "The Life of Christ." By Mgr. É. Le Camus, Bishop of La Rochelle France. Translated by William A. Hickey, Priest of the Diocese of Springfield. Vol. I. New York, 1906. The Cathedral Library Association, 534-536 Amsterdam Avenue.

⁶ "Readings and Meditations on the Passion and Death of Our Redeemer." By Rev. Walter Elliot. New York, 1906. The Columbus Press, 120-122 West Sixtieth Street.

⁷ "Das Leben unseres Herrn Jesu Christi in Betrachtungen." Sixth Ed. St. Louis, 1906. Herder.

⁸ *Zeitschrift f. katholische Theologie*, Innsbruck, 1906, IV, p. 764 ff.

of the much discussed Virgin-Birth : G. H. Box considers "The Gospel Narratives of the Nativity and the Alleged Influence of Heathen Ideas;"⁹ W. Allen has contributed to *The Interpreter* (February and October, 1905) papers on the "Birth of Christ in the New Testament" and "St. John 1: 13" in which he agrees with Tertullian as to the Virgin-Birth ; Mr. A. S. Carman has written on "Philo's Doctrine of the Divine Father and the Virgin Mother,"¹⁰ G. A. Chadwick treats of the Scriptural testimony in favor of the supernatural birth of Jesus,¹¹ R. J. Cooke writes on the Virgin-Birth of our Lord,¹² and an anonymous author on "The Virgin-Birth of Christ."¹³

We may mention in this connexion a number of works which treat of the person and the work of Jesus Christ as a whole. W. Bousset¹⁴ is here, as everywhere else, quite clear about his position. Anything that is simply miraculous must be set aside as legendary growth. The Virgin-Birth e.g. is nothing but a dogmatic legend ; the miracles occurring in the life of Christ are to be judged quite *a priori*, as our present-day science judges the striking events that happen at Lourdes. Need we say that this method of proceeding renders the professor's pamphlet almost innocuous?—J. Lepsius has published a lecture in which he emphasizes the supernatural character of the person of our Lord.¹⁵ L. Ihmels, too, has written in a quite apologetic strain. In the former of his two lectures he urges the impossibility of explaining the life of Jesus as a merely human invention, and the fundamental agreement of the Synoptic Gospels with the Fourth Gospel ; in the second, he points out that Jesus intended to found the Kingdom of God through His own death, while he considered His ministry of preaching as something merely preparatory.¹⁶ Perhaps the most able defence of the traditional view in the field of

⁹ *Zeitschrift f. Neutestamentliche Wissenschaft*, VI, 80–101.

¹⁰ *American Journal of Theology*, IX, 491–518.

¹¹ The Virgin-Birth. *Expositor*, XI, 50–59.

¹² *Methodist Review*, 1904, 849–857.

¹³ *Church Quarterly Review*, 1904, October.

¹⁴ "Jesus." Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart, herausgegeben von F. M. Schiele. I. Reihe, 2 u. 3 Heft. Halle, 1905. Gebauer-Schwesche.

¹⁵ "Das Lebenswerk Jesu nach den Evangelien." *Reich Christi*, VIII, 293–309.

¹⁶ "Wer war Jesus? Was wollte Jesus?" Leipzig, 1905. Deichert.

Gospel criticism and in the question concerning the person of Jesus Christ has been published by M. Lepin.¹⁷ In the second edition of this work the author deals also with the recent theories of B. and J. Weiss, Wendt, O. Holtzmann, Wernle, and Wrede; he rejects Loisy's view concerning the growth of Jesus' Messianic consciousness, and maintains that the Synoptic Gospels teach the divinity of Christ.

The fad of studying Christ in the light of the history of general religion has impelled K. Furrer to write a comparison of Christ's doctrines with the doctrines of the pagan religions, especially with those of Buddhism.¹⁸ F. Barth, too, has given us a pamphlet entitled "Jesus und Buddha" (Bern, 1905. Francke). As if to vary the theme, C. F. Andrews has written on the current Mohammedan Teaching as to the Gospels;¹⁹ he gives us an abbreviated English translation of a modern Mohammedan Life of Christ current in the north of India.—Naturally, one expects to find a closer relation of Christianity to Judaism than to any other pre-Christian religion. Hence J. Lichtenstein has been called upon to issue a third edition of his investigation whether the Jews or the Christians tell the truth about the history of Jesus Christ.²⁰ There is another new Life of Christ written in new-Hebrew, entitled "Hebrew Christian Testimony to Israel" (London, 1905). Besides, in order to correct the views concerning Jesus Christ published in the "Jewish Encyclopedia," C. W. Votaw has discussed the modern Jewish view of Jesus in the *Biblical World* (XXVI, 101-119).

But it is not merely in the light of other religions that recent writers study our Lord; they investigate also how far the principles of modern psychology can be applied to Him. Thus, de Loosten studies Jesus from the viewpoint of modern psychiatry.²¹

¹⁷ "Jésus, Messie et Fils de Dieu d'après les Évangiles synoptiques." Avec une introduction sur l'origine et la valeur historique de ces trois premiers Évangiles. Paris, 1905. Letouzey et Ané.

¹⁸ Jesus Christus im Lichte der allgemeinen Religionsgeschichte. *Die Christliche Welt*, 35.

¹⁹ *The Journal of Theological Studies*, VII, 278-281.

²⁰ "Toldot Jeschua." 3d ed. Leipzig, 1905. Evangelisch-Lutherischer Zentralverein.

²¹ "Jesus Christus vom Standpunkte des Psychiaters." Eine kritische Studie für Fachleute und gebildete Laien. Bamberg, 1905. Handelsdruckerei und Verlagsh.

E. Rasmussen has published a comparative psycho-pathological study concerning our Lord.²² Quite different from the foregoing studies is Dr. E. J. Hanna's article on "The Human Knowledge of Christ."²³ Some time ago C. H. Robinson published his "Studies in the Character of Christ;" of late he has given us, by way of a sequel, the second and third parts of the series entitled "Human Nature a Revelation of the Divine."²⁴ Perhaps we might add Frenssens Handschrift and the Creed of Emilie Lerou.²⁵ But in both cases our Lord has been dragged down into the fiction of novelists so that in spite of all claims to science we have in these productions only the offspring of the imagination of two artists.

b. *The Birth and Infancy of Jesus Christ.*—Thirty years have passed since the first edition of Grimm's "Life of Jesus" was originally published, and the venerable author himself died some ten years ago. The friends of the writer and of his work will, therefore, be glad to learn that the third edition of Grimm's "Geschichte der Kindheit Jesu" has been prepared by J. Zahn.²⁶ The editor leaves the text of the work practically intact; his changes and additions are contained in notes and appendices.—C. Chauvin has published a history of the Infancy according to Hebrew and Christian tradition.²⁷ The *Expository Times* tells us that A. M. Stewart has shown originality without "disturbing criticism" in his "Infancy and Youth of Jesus."²⁸—The Magi, too, have been the object of some learned investigations: G. Bonaccorsi considers it as probable that the Magi were identical with those of Media and Persia and with the Zoroastrian priests.²⁹ H. U. Meyboom has studied the same question in an article entitled "Magiers."³⁰ J. Zeremski, too, has contributed to this study by a paper published in *Bogoslovski Glasnik* (161-170);

²² Leipzig, 1905, Zeitlein.

²³ *The New York Review*, Oct.-Nov.

²⁴ London, 1905. Longmans.

²⁵ Chapter 26 of Hilligenlei. Berlin, 1905. Grote.—Nahor. Jesus. German Translation. Berlin, 1905. Behr.

²⁶ Regensburg, 1906. Pustet.

²⁷ L'Infanzia del Christo secondo le traduzioni ebraica e cristiana. Rome, 1906. Desclée.

²⁸ London, 1905. Melrose.

²⁹ Chi erano i magi? "Rivista storico-critica delle scienze teologiche," I, 24-40.

³⁰ *Theol. Tijdschr.*, 1905, 40-70.

he is of opinion that the Magi were Indo-Europeans, and that the star was a conjunction of Jupiter and Saturn, B. C. 749-750, the signification of which was known to the Magi through the prophecies of Daniel.—In connexion with this subject we may draw attention to what has been lately published by Lebedev concerning the question of the Brethren of Jesus.³¹ The writer has gathered all that has been written on the question from the time of Epiphanius down to the monographs of Zahn and Endemann.

—J. G. Machen has contributed to the *Princeton Review* (641-670) a paper entitled The New Testament Account of the Birth of Jesus. C. Morgan has written on the Hidden Years of Nazareth.³² M. J. Ollivier, too, has made the hidden life of our Lord the object of special study.³³—Here may be mentioned also G. Le Hardy's monograph on Nazareth and its sanctuaries,³⁴ and N. M. Ramsay's articles entitled "The Worship of the Virgin Mary at Ephesus."³⁵

c. The Public Life.—B. W. Bacon believes that Jesus heard only the words "Thou art My Son," all the other words he considers as exegetical additions made under the influence of the prophecies of Isaias, of the history of the Transfiguration, and of Peter's confession at Cæsarea.³⁶ Böhhoff, too, has contributed to *Die Studierstube* a series of papers on the Baptism of Christ (III, 15-20, 143-148, 206-217). He believes that the first three Gospels consider the baptism as an anointing of the Messiah, and that St. John views it as a manifestation of Him who was to baptize in the Holy Ghost. The writer derives the Christological significance given to Christ's Baptism in the second century from certain Christological notions of the Jewish Christians. The Fathers of the East and the West are at one as to the sacramental importance of the Baptism. F. Schubert has written concerning the year of Christ's Baptism according to Tertullian.³⁷

³¹ Dusepoleznoe ctenie, 1904, I, 38-52, 407-425; II, 214-228, 363-370; III, 235-245, 377-396, 542-555.

³² London, 1905. Revell.

³³ "La Vie Cachée de Jésus." Étude historique sur l'enfance et la jeunesse du Rédempteur. Paris, 1905. Lethielleux.

³⁴ Paris, 1905. Lecoffre.

³⁵ *Expositor*, XI, 401-415; XII, 81-98.

³⁶ *American Journal of Theology*, 1905. 451-473.

³⁷ *Biblische Zeitschrift*, III, Heft 2.

J. J. Sanford has harmonized from the four Gospels a manual concerning "The Journeys of Jesus Christ."³⁸ F. W. Lewis has investigated a less extensive field; he limits himself to Christ's visits to Nazareth,³⁹ assuming that St. Mark and St. Luke have confused the two visits. C. W. Votaw's contribution to the *Biblical World* (XXVI, 425-430) entitled "The Chronology of Jesus' Public Ministry" bears on the same subject. Moreover, H. D. Klug has investigated the duration of the public life of Jesus in the life of the prophet Daniel and of the third Gospel.⁴⁰ Another publication has a less direct reference to the present question, though it is connected with the same. A. Hallet has chronologically arranged the words of Jesus as recorded in the New Testament, inserting the missing dates and localities in their proper places.⁴¹

J. M. Forson believes that the Transfiguration was a unique experience in the life of Jesus Christ.⁴² W. E. Beet has published a monograph on the Transfiguration.⁴³ J. Kögel has written on the Ecstasy of Jesus and the Prediction of His Reappearance.⁴⁴ He directs his article against Holtzmann, contending that the expectation of His Reappearance had sprung up in the mind of Jesus together with the consciousness of the Messiahship. K. Beth has published a pamphlet in which he endeavors to enlighten the educated reader as to the miracles of our Lord. He maintains that the miracles of Christ were not performed for the purpose of exciting faith, but only by way of accompanying the teaching of Jesus, as works of mercy, and as signs of a coming victory and a renewal of the world. The writer denies that the evangelists were more credulous than we are; still he believes that some few among the miracles are rather suspicious: the stilling of the storm at sea, e. g., the cursing of the figtree, and the incident of the coin found in the mouth of the fish.⁴⁵ M. Seisenberger

³⁸ Chicago, 1905. Atkinson, Mentzer & Grover.

³⁹ The Visits of Jesus to Nazareth. *Expository Times*, XVI, 381.

⁴⁰ *Biblische Zeitschrift*, III, 263-268.

⁴¹ Los Angeles, 1905. Hallet Publishing Company.

⁴² *Expository Times*, XVII, 140.

⁴³ London, 1905. Kelly.

⁴⁴ *Reich Christi*, VIII, 362-380.

⁴⁵ "Die Wunder Jesu." "Biblische Zeit- und Streitfragen," II. Ser., 1 Heft. Berlin, 1905. Runge.

defends an entirely different view as to the purpose of the miracles of Christ; they are, he maintains, a real proof of Christ's Divine mission. But why do the Synoptic Gospels omit the account of the resuscitation of Lazarus? Several answers are suggested. The evangelists may not have known the fact, though this is not very probable; or they may have been forbidden to speak publicly about the occurrence; or again, there may have been a special danger for Lazarus involved in the publication of the miracle. At any rate, the Resurrection of Jesus Christ is a certain fact, and it is told by all the evangelists.⁴⁶

In order to complete the list of publications referring to the public life of Jesus Christ, we must draw attention to Davidson's description of Peter in the school of Christ;⁴⁷ to Brun's thesis concerning the Apostle St. Peter, his life, work, and teaching;⁴⁸ to Garvie's Studies in the Inner Life of Jesus⁴⁹ in which the writer limits the communicable knowledge of Jesus Christ to His professional revelation of the Father, and though he admits that the Master pursued certain new ways in relation to the Law and the Messianic doctrine, he maintains that His claim of the Divine sonship was the real cause of His death. S. Minocchi distinguishes between Mary of Bethany and Mary Magdalen.⁵⁰ According to Conder, Judas Iscariot was born in Askar, or the Sychar mentioned in John's Gospel.⁵¹ Finally, the *Hibbert Journal* contains a biographical study of the character of Jesus entitled "Conversations with Christ" (IV, 471).

d. The Passion.—Memain has contributed to the *Revue apologetique* an article on the Last Supper (1905, 280-291). This subject seems to have been a favorite topic during the course of the last few years. Th. Pfeil has made another attempt at harmonizing the four Gospels with regard to the Last Supper.⁵²

⁴⁶ *Biblische Zeitschrift*, III, 40-43.

⁴⁷ "St. Peter and his Training," *Expository Times*, XVI, 278.

⁴⁸ "Essai sur l'apôtre Pierre." *Sa vie, son œuvre, son enseignement.* Montauban, 1905. Granier.

⁴⁹ The Causes of Offence. *Expositor*, XII, 241-254; 424-438.

⁵⁰ "Studi religiosi." Florence, 1905. Minocchi.

⁵¹ "Palestine Exploration Fund," 155 f.

⁵² "Mittheilungen und Nachrichten für die evangelische Kirche in Russland," 1905, 111-123.

J. Schneid tries to remove the apparent chronological discrepancy between the Synoptic Gospels and St. John by assuming a discrepancy between the Galilean and the Judean practice as to the celebration of the Pasch, or as to the eating of the paschal lamb. We need not say that the supposition is almost wholly arbitrary.⁵³ W. Koch defends the consistency and the credibility of the gospel-accounts concerning the Last Supper against the recent Protestant contentions on the subject: the second evangelist gives the most faithful account of the consecration of the chalice, while the first and second are equally faithful in their account of the consecration of the bread. Moreover, the sacramental partaking of the bread and wine is implied in the words of the Gospels.⁵⁴ A. G. Mortimer has published a work on the "Last Discourses of Our Lord" (New York, 1905, Whittaker), and the *Bible Student* contains two notes concerning the question, "Where were the Last Instructions of Jesus Given?" (N. S. II, 320, 400.)

H. Vollmer has contributed an article on Christ's crown of thorns to the *Zeitschrift für neutestamentliche Wissenschaft*, (VI, 194-198); the writer has published also a pamphlet of a similar nature, entitled "Jesus und das Sacäenopfer."⁵⁵ E. Ménégoz studies the death of Jesus in the light of the dogma of atonement,⁵⁶ while A. Brisson deals with the question whether Jesus foresaw His death.⁵⁷ The latter author is convinced that the Gospels imply the foreknowledge of His death on the part of Christ even if the words spoken in Gethsemani and on the cross were not taken as historically accurate. W. S. Fleck deals with the question, "How long was Christ in the State of the Dead?"⁵⁸ and E. M. Merrins asks again: "Did Jesus die of a Broken Heart?"⁵⁹ He gives a negative answer, at least from a medical point of view.

⁵³ "Der Monatstag des Abendmahls und Todes unseres Herrn Jesus Christus." Regensburg, 1905. Manz.

⁵⁴ *Theologische Quartalschrift*, LXXXVII, 230-257.

⁵⁵ Giessen, 1905. Töpelmann.

⁵⁶ "Rev. de theor. et des quest. rel.," 1905, 339-368.

⁵⁷ "Annal. de Phil. chret.," III. Ser., VI, 368-387.

⁵⁸ *Expository Times*, XVII, 42-44.

⁵⁹ *Bibliotheca Sacra*, LXII, 38-53, 229-244.

Criticisms and Notes.

QUESTIONS OF THE DAY. By the Very Rev. Alex. MacDonald, D.D.,
V.G. Vol. I, pp. 203. 1905. Vol. II, pp. 223. 1906. New York:
The Christian Press Association. 1906.

Dr. McDonald needs no introduction to readers of THE ECCLESIASTICAL REVIEW. Some of his best work, theological and philosophical, has appeared in its pages ; indeed, several of the chapters of the above volumes first saw the light through the same medium.

It is well that the present essays have now secured unification and permanency, for while they deal with subjects on the whole sufficiently timely to warrant the entitlement "Questions of the Day," the principles in the light of which they are envisaged and solved are not merely of to-day nor of yesterday. They are truths of all time. It is in the firm mastering of those permanent truths—the wisdom, principles, divine and human, the clear insight into their meaning and bearings, together with the practical method of their application to certain subjects now occupying men's mind—it is these qualities here *in actu secundo* that constitute the permanent worth of these essays. The subjects discussed in the first of the two volumes are : (1) The Biblical Question—the inerrancy of Sacred Scripture forming the main topic ; (2) The Virgin Birth, and (3) The Perpetual Virginity of Mary—the theological significance of the great prerogative of the Mother of Christ being here explained and its perpetuity established. The fourth chapter states the theological grounds for the Catholic belief in Our Lady's Assumption. The fifth and closing paper—Bridging the Grave—contains an exposition of the arguments for the spirituality and consequent immortality of the soul. It is a thoroughly philosophical demonstration set forth with the author's characteristic precision, perspicuity, and beauty of diction. The second volume comprises : (1) a study of The Symbol in the New Testament—the aim being to establish against the view of a recent critic (A. A. Burn) that "a formal Apostles' Creed" can be extracted from the New Testament ; (2) The Discipline of the Secret—a vindication, over against another recent critic, of the apostolicity of the *Arcanum* ; (3) The Ethical Aspect of Bribery—the nature of this

paper will be known to the readers of this REVIEW, where it originally appeared; (4) A Notable Book—this chapter offers a judicious estimate of Drummond's well-known work, "Natural Law in the Spiritual Universe"; (5) the closing essay on The Imagination is a keen and comprehensive study of the phantasy in its psychological, rhetorical,) and practical bearings. As in its counterpart—the closing chapter of the former volume—the clarity of the thought is rivaled by the beauty of the clothing. The function of the imagination as illustrative of abstract truth is happily exemplified by the author's own description of that very function, no less than by his actual application thereof—proportionately to the subject-matter—throughout the other chapters of these volumes.

A MODERN PILGRIM'S PROGRESS. London; Burns & Oates. New York: Benziger Bros. 1906. Pp. xvi—284.

"A Modern Pilgrim's Progress" is the story of the religious experience of a more than ordinarily gifted woman. Born and bred amidst the shifting lights of Anglicanism, she gradually loses her way and wanders far out into the darkness of disbelief and nescience. Thence, under the mysterious leadings of Providence, she gropes her way slowly and painfully to the security and peace of Catholicism. The story of the wandering is told with a candor and simplicity that assures its verity almost apart from the sponsorship of the late Father Bowden who wrote the introduction. This Modern Pilgrim's Progress has no correspondence with Bunyan's allegory. It is instinct with the sense of reality. One feels the personality living in the story—a note that is wanting to the older fiction. It is not, however, its realness as a narrative of experience that gives worth to the book—though to this it largely owes its attractiveness; rather does its value lie in its record of the reasons and motives that urged the author from one religious or intellectual position to another, now leading her farther away, now nearer to the truth, until she reaches the final goal. In this respect the book cannot fail of helping both those within and those without the fold, confirming as it must the faith of the one and stimulating, enlightening, and encouraging the other.

Hardly less potent in this respect is likely to be the account of the author's experience—reiterating indeed that of all true and reflective converts—of the unwavering conviction and abiding peace sequent on her entrance into the Church. "From that day," she says, "I seemed to gain new powers of vision and could only exclaim 'Having

been blind I now see'" (283). She finds it impossible to doubt the divine origin of the Church. The effects of this conviction are best described in the author's own language : "I became a Catholic," she says, "because Catholicism alone satisfied the needs of my intellect and my heart, and in it I found that satisfaction my whole nature desired—I have found light and liberty. Before, all was doubt, now I possess certitude ; before, I was tossed hither and thither by contending theories, now I possess freedom from intellectual slavery ; before, doctrines seemed mere opinions, now they are the expression of living realities ; before, there were times when I dreaded to think, now thought and action find stimulus on every side. It is impossible to explain the peace and joy, the light and liberty that Catholicism has brought into my life ; to those who have it not I can only say as our Lord said to the woman at the well, 'Didst thou but know'" (p. 284). From this grateful consciousness of what the faith has been to her the author has told her experience of struggle and rest. Learned books, she says at the outset, are written for learned men ; nowadays many women think and suffer, yet few point the stepping-stones that help them in the quest of truth (vii). The stepping-stones here indicated as having helped the author have of course undergone some slight modifications as they are reposed and disposed by memory. Such wearings and roundings the writer has wisely not sought to disguise. The sources whence they were originally taken having been obliterated beyond recollection, she has consequently not "scrupled to use the matter and form and wording of other authors when such seemed best to express her meaning" (viii). Indeed, the reader may probably wish that the writer had been much less scrupulous in this respect, meeting, as he does, with so many quotation marks signalizing expressions and phrases that are sufficiently ordinary to dispense with any claim to such distinction. The seemingly unnecessary multiplication of such quotation signs is one of the very few literary *naevi* in a book that is on the whole so fair of face.

AN ELEMENTARY LOGIC. By J. E. Russell, M.A., Professor of Intellectual and Moral Science in Williams College. New York: The Macmillan Company. 1906. Pp. 250.

If proportionality, simplicity, lucidity, and practicality are properties that commend a book of Elementary Logic, the present little manual deserves commendation. Its comprehensiveness is adequate to the purpose of such a compend ; the method of treatment is ad-

mirably simple; the style perfectly transparent; and the practical exercises are pertinent and ample. The matter is divided into two main heads: the Logic of Consistency (Part I) and the Logic of Science (Part II). Under the first come the familiar subjects of Formal Logic; and under the second the meaning of science and scientific methods are explained. In these times, when the syllogism is so often contemned as "a useless survival of medieval logic," it is gratifying to find an elementary text-book containing some eight pages in defence of the venerable organ. On the other hand the author seems to grant an inadequate value to induction. "In inductive inference," he says, "the conclusion is only probable" (p. 88). This is because in the first place he fails to recognize that induction is invalid apart from deduction, and in the second place because he regards "the principle of all science"—the uniformity of nature—as "an ethical faith that nature will not disappoint us" (p. 154); whereas the latter principle is really an *a priori* judgment, based on the ontological concept of nature or essence as the uniform principle of operation. Consequently the principle when applied to the unvarying experience of given phenomena begets at least physical *certitude* as to the *universality* of such phenomena.

There are other minor details to which a critic might object, but they do not materially lessen the value of an otherwise useful little manual.

LA MÉTAPHYSIQUE DES CAUSES D'APRÈS S. THOMAS ET
ALBERT LE GRAND. Par Théodore Regnon, S.J. 2^e édit. Avec
une Preface de M. Gaston Sortais. Paris: Retaux. 1906.

Père Regnon's treatise on causality is one of the classics of neoscholasticism. Appearing first in 1886, it was among the earlier fruits of the revival of Thomistic studies effectuated by Leo XIII's Encyclical *Aeterni Patris*. The first edition being for some time out of print, the demand for a second edition has received the present response, which is simply a reprint prefaced by a sympathetic and highly interesting biographical sketch of the author from the pen of P. Sortais, S.J.

For those who are unacquainted with the work it may suffice to observe that, although it appeals in the first instance to the professional student of philosophy, its subject is one that engages every cultured mind, while the method and style in which that subject is treated by the author humanize it to such an extent as to give it a

universal and therefore not a merely technical interest. Père Regnon was gifted with a singularly broad and yet critically keen intellect, and the duties of his mature life were such as were best adapted to unfold and fructify this dual power. His long converse with the physical sciences developed the analytical side of his mind, while the many years devoted to theological and metaphysical studies enlarged his sympathetic vision. The present work, though evidencing mainly the latter quality, manifests throughout the author's critical instinct, and the sense of analytical control, together with the ripened fruits of that scholarly erudition which in another field has made the "Études de Théologie Positive sur la Sainte Trinité" (4 vols. Retaux, Paris, 1891-1898), one of the classics of Positive Theology.

DE INSPIRATIONE SACRAE SCRIPTURÆ. Auctore Christiano Pesch, S.J. Cum approbatione Rev. Archiep. Friburg. et Superior. Ordinis. Friburgi, Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 653.

For the student who desires an exhaustive and accurate review of the estimate in which the written word of God was held among all classes of Jews and Christians from the earliest days to our own, Father Pesch's volume offers a very satisfactory record of historical matter. The focal point toward which all the various views tend is of course the note of Inspiration, the precise nature and qualities of which are not so clearly recognized as to define the actual extent of the divine agency in the composition of a work that must be human in its form of appeal, since it is to speak to human sense before it can permeate to the intellect and heart. It may not be necessary for us to know the extent of divine inspiration in order to profit by its teaching according to the measure intended by God when He thus revealed Himself to our ignorance and blindness; and personally we believe that it is not. But in the meantime men do feel the liberty and right to dispute about such things and by that fact create a necessity of having certain limits drawn to excessive speculation.

Father Pesch tells us what was the doctrine of the Jews of the old Synagogue, largely represented by the Talmudic traditions. The Hellenists and the later Jews, from Philo down to Spinoza and Moses Mendelssohn, yielded alternately to Platonic and literalist influences, until the struggle to-day has become one of rationalist interpretation waging war against the narrow formalism of the modern pharisaic orthodoxy. From this the author passes to an account of the apostolic witnesses, the early Fathers and apologists, the subsequent schools of

interpretation at Alexandria and Antioch, the Syrian, Greek, and Latin writers, the conciliar and papal definitions, and the medieval writers down to the days of the scholastics. Then come Alexander of Hales, Bonaventure, Duns Scotus, Roger Bacon, Nicholas of Lyra—all Franciscans—and their Dominican contemporaries, Albert the Great, Thomas of Aquin, Durandus, Raymond Martini, with their more or less reconcilable differences of opinion. John Gerson and Dennis the Carthusian may be said to form the bridging arch that leads to the partial definitions of the Council of Trent provoked by the extreme opinions of the so-called reformers. Luther, Zwingli, Calvin, Melanchthon and Gerhard unconsciously prepare the way for Biblical rationalism by extolling the right of private judgment or personal inspiration in the gathering of revealed truth from the written word. The pendulum of extreme rationalism represented by Semler, Kant, Wegscheider, swings back over semi-rationalism into the conservative and orthodox professions of scholars in Germany, England, and America.

Two chapters deal exhaustively with the definitions and interpretations of the Tridentine and Vatican Councils, ending with a brief sketch of the points under dispute as represented by Lagrange, Prat, Loisy, Zanecchia, and Billot.

Father Pesch's volume is, however, more than a history of opinions and definitions touching Inspiration. In the second part he takes up the dogmatic view of the subject, discussing and demonstrating the existence of Inspiration, its essential characteristics, its extent, its inerrancy, the various senses in which this inerrancy is maintained, and the sufficiency of tradition together with internal evidence as criteria of the consistent and permanent claim of the inspired records to guide man to revealed truth and in right action. The question of the extent of inspiration, its precise application to any given part of the only texts accessible to us, is of course ever open to dispute, and Father Pesch does not settle it for all. But he makes it clear that the Bible as the inspired word of God teaches divine truth, and that the intention of its infallible author is not frustrated by the imperfect medium of its communication.

THE MISSIONARY MOVEMENT IN AMERICA. Being the mind of the Missionaries assembled in the Third Washington Conference at the Apostolic Mission House. (The Missionary, October, 1906.) Pp. 156.

The missionary movement makes a magnificent showing in its various branches of activity throughout the country, which embrace the

apostolates of preaching and teaching, Church extension, catechizing, school work, and literary propaganda. The central energy of this activity proceeds from the Apostolic Mission House, as the veteran champion of the movement, Father Elliott, explains in clear and fervid language ; and there is general sympathy for the movement on the part of both seculars and of religious communities, in the cloister as well as in the open mission field.

There were represented at the Conference, besides secular priests of every rank, and prominent laymen, Benedictines, Dominicans, Franciscans, Fathers of the Holy Ghost, Fathers of the Holy Cross, Jesuits, Josephites, Marists, Passionists, Paulists, Sulpicians, and Vincentians. They bore their testimony to the results accomplished in the ten years during which the work has been in existence, as explained by the actual chairman, Father Doyle, rector of the Apostolic Mission House.

The methods suggested in the different addresses, and the rules laid down as practical conclusions drawn from the experiences of earnest, practical, and thoughtful missionaries, will be endorsed by every Catholic who has any realization of the splendid opportunities which the Catholic missionary enjoys at present—but which may soon pass away in the upheavals and prejudices created by godless education and a purely materialistic socialism—for leading the open-minded non-Catholic into the true Church of Christ. The Catholic truth needs but to be properly presented to be valued in its influence upon the individual, domestic, and public life of our fellow citizens outside the Church, who suffer to a much less degree from traditional bias than the Protestants of Europe. There is, however, one danger, and it is suggested by what seems to us to be an extreme statement of conservatism made at the Conference ; and that is the belief that the missionary must absolutely exclude all controversial matter from his sermons or instructions. There has been and there is indeed a great deal too much controversy in the pulpit where far greater good would be accomplished by a clear and positive exposition of Catholic doctrine ; and it rarely if ever serves the cause of truth to violate charity by attacks aimed against teachers of error when they are not subject to Catholic discipline. But it is saying too much by far that we must ignore the very existence of Protestantism and exclude all controversial preaching. No doubt the advice : “Never preach a controversial sermon,” was not intended to apply literally to missions to non-Catholics, or even to Catholics who live in the midst of Protestants

whose difficulties and erroneous assertions they have to meet at times, although it may well apply to places where the Catholic faith is the only or dominant belief. We ourselves have argued strenuously against the offensive and needless dragging of Protestantism into our preaching, but we should be far from making it a rule "never" to preach controversy or to ignore the existence of Protestantism where it makes its pretensions felt under that term, as it still does in many places in the United States. It was a wise policy on the part of the directors of the Conference to associate with the "Mission Movement in America" the propaganda for the Foreign Missions and their needs, presented by Fr. Walsh of Boston; and to take account of the apostolate of the immigrant for which Father McEachen pleaded very ably indeed in his address on the subject.

SISTER MARY OF THE DIVINE HEART. Droste zu Vischering, Religious of the Good Shepherd, 1863—1899. By the Abbé Louis Chasle. From the second French edition. London: Burns and Oates; New York, Cincinnati and Chicago: Benziger Brothers. 1906. Pp. 433.

"The memory of Mother Mary of the Divine Heart," writes the Bishop of Oporto, "is greatly loved and revered in this town. Her extraordinary qualities, her burning zeal, and her rare virtues, purified and refined in the crucible of prolonged and intense bodily suffering, have merited for her a reputation of sanctity which will cause her holy memory ever to live amongst us. She is much invoked in Oporto and the neighborhood, and many spiritual and temporal favors have been obtained through her intercession."

This holy nun died 8 June, 1899, at three o'clock in the afternoon, in a very poor cell of a convent in Portugal, at the age of thirty-six years. She belonged to one of the oldest and most honored aristocratic families in Germany. The old castle-fortress, situated near Lüdinghausen in Westphalia, has remained in the possession of the family as fief since 1272. The quality of noble pride possessed by the children of the Vischerings was signally demonstrated by Clement Augustus, Archbishop of Cologne, who early in the last century incurred the anger of the Prussian government owing to his sturdy defence of the Catholic claims in the matter of disowning mixed marriages, and went to prison for eighteen months rather than permit interference with or violation of Catholic ecclesiastical law. Sister Mary's mother was the Countess Helena de Galen, of whose line many eminent churchmen and statesmen figure in the national

annals. Born on Our Blessed Lady's birthday, the child received as her natural inheritance the precious memory of the fairest virtues to be imitated. Her infancy was spent in the charmingly situated castle of Darfeld, over the doorway of which the visitor reads the words : " In te Domine speravi, non confundar in aeternum." She writes most simply and touchingly of the impressions of her childhood which gave to her mind a turn toward piety, although she tells us that she was very giddy, hoping all the while that some day she would improve and come to be what her mother, who daily taught her two children their Christian doctrine, wished her to be. The character of the home influence that shaped the vocation of the child may perhaps best be gleaned from an account to which she refers in her diary later on, when she tells us that on the return from a journey with her parents to Norway in 1883, her father solemnly consecrated his family and whole household to the Sacred Heart.

In the autumn of 1888 she entered the novitiate of the Good Shepherd at Munster, in Germany. Her happiness as expressed in her letters was supreme ; but already the symptoms of acute suffering, which her ardent desires to be consumed for the love of Christ seem to have invited, began to eat away her physical strength. But that wondrous power by which the saints manage to control the material by their spiritual energy gave to her weakness an influence far superior to ordinary physical strength. She was soon made mistress of penitents, a duty which not only caused her to sanctify others, but increased her own virtue of self-denial to such a degree that she became unconsciously one of those in the Order upon whom the superiors at the Motherhouse in Angers began to cast their eyes as the proper mediators in difficult enterprises. Among the newly established houses abroad were two in Portugal, both struggling against apathy and infidelity around them. In the beginning of 1894, Mother Mary of the Divine Heart was ordered to Lisbon as assistant to the Superior. Shortly afterwards she was called to take charge of the mission of Oporto, where she died. Such was the brief course of her life, but its depth, its power, were wholly disproportionate to the simplicity and shortness of that career.

Her actions, as described by those who knew her, and her writings give evidence of a singular versatility. In her eyes, says her biographer, " the active and contemplative life, joy and sorrow, attractions and repugnances, sufferings and happiness in suffering, are to be found side by side. Of an exceptionally gifted nature, she produced

fruits which, generally speaking, are not found in one and the same person. Her nature resembled a musical theme, well composed and carefully executed, in which all the instruments have full play, yet without producing any discord." She came from a circle of noble souls in the Munster land which has supplied Germany with a strong-hold for Catholic defence in the Galitzins, Stolbergs, Mallinckrodt's, Vischerings and others who, like the last mentioned, have given sons and daughters to the service of Christ in other lands, and thus extended their beneficent influence far beyond the home country.

It is a biography that serves the double purpose of edification and of dispelling the current prejudice of worldly-minded persons (not always found in the world only) that high spirituality is not compatible with actual and practical work for the good of mankind: often it lends to the ordinary energies of man and woman a charm and a nobility that indefinitely multiply both the energies and opportunities of a successful charity.

HISTORY OF THE DIOCESE OF SAULT STE. MARIE AND MARQUETTE. Containing a full and accurate account of the development of the Catholic Church in Upper Michigan. With portraits of bishops and priests, and illustrations of churches, old and new. By the Rev. Antoine Ivan Rezek. Vol. I. Houghton, Mich. 1906. Pp. 398.

The pioneer history of the development in the upper peninsula of Michigan as set forth in the lives of the early Catholic missionaries is full not only of instructive and edifying lessons to ecclesiastics, but also of fascinating and practical interest to the student of social life, the philosopher to whom the undercurrent of human nature, observed in the principal agents of any great movement, tells its tale of actual causes and of effects which are frequently mistraced by superficial recorders of deeds, called historians.

The present volume, which is to be followed by another dealing with the detailed account of the separate parishes of the diocese of Sault Ste. Marie and Marquette, contains, as the main feature of interest, accurate biographical sketches of the leading figures in the foundation history of its religious institutions. The story naturally opens with the early life of the first bishop of the diocese, Frederic Baraga, born in the Carniolian dukedom of Austria and educated at the University of Vienna, where he studied first law, then, probably by the advice of his confessor, the Blessed Clement Maria Hofbauer, theology. Seven years after his ordination we find him setting out for Cincinnati, where

he begins his labors on the American mission. A remarkable feature of Bishop Baraga's life is his literary activity in the very midst of seemingly absorbing pastoral duties, notably his writing an Indian grammar and procuring the printing of books for the Indians who, he tells us in a letter to one of the priests, are very fond of reading devotional books. After him we have the history of Bishop Ignatius Mrak, second incumbent of Marquette. He is followed by Bishop Vertin, on whose death in 1899 the present bishop, Frederic Eis, was appointed to the see.

Besides these and numerous biographical sketches of the priests who have left a name in the diocesan memory through their devotion and zeal for the cause of religious education and missionary progress, the volume is enhanced by a large number of interesting illustrations of persons and places, giving vividness to the evidently carefully gathered facts and statistics. Indeed, there is to be found in the volume a marked evidence of intelligent research and patient industry that adds no little to the reader's confidence in the trustworthiness of this attractive section of our national Church history. After reading the volume one is inclined to regret that the author was prevented from making use of all the accumulated material obtained by him during several years of preparation for this history. Instead of the two volumes, there might have been, we are informed, five. As it was, Father Rezek found himself compelled, by the probable cost of production, to omit most of the humorous and anecdotal portions of his biographical sketches, and confine his narrative to a sober account of substantial facts. The author deserves to be promptly seconded in his effort to promote the cause of religion by this work, which is a most creditable production from the bibliographical viewpoint as well as from that of the Catholic historian. There are two editions, we understand; either of which are sure to add materially to the worth of any reputable library, such as one looks for in a parish house.

Literary Chat.

Shakespeare spoke not as a physiognomist—though much experience is voiced in his utterance—when he said: “There is no art to find the mind’s construction in the face.” Is there an art, however, to find the mind’s construction in the hand—no, palmistry avaut!—in the handwriting? To this query the eminent psychological poet left us no answer. Graphology is one of the newer arts and it has some aspirations to become a science. Even so unsentimental a critic of things psychic as Pro-

fessor Jastrow allows that "while both its principles and conclusions are frequently of doubtful validity," nevertheless "the study [of handwriting] includes the legitimate factors in a possible science of handwriting." On the other hand, he decides that "as a practical art, attempting to read character in individuals from their handwriting, graphology has as little basis as palmistry or phrenology" (Baldwin, *Dictionary of Philosophy* "Graphology"). This seems rather hard on the graphologists. Blanc in the recent *Dictionnaire de Philosophie* (See ECCLESIASTICAL REVIEW, October, 1906) is less severe in his pronouncement. While maintaining that "graphological inductions" do not ordinarily transcend "the limits of probability," and are moreover inapplicable to "the domain of free will and voluntary moral habits," he admits that the graphologist, if a master in his art, "is a penetrating psychologist, a delicate moralist, a judicious critic; he is able, therefore, to seize the mind in its slightest manifestations, its unconscious as well as its reflective acts. And if the style, the countenance, the habitual tone of voice, are so many mirrors wherein the mind reflects itself, why should not the handwriting be yet another, and one the more instructive in that it is more compact, more stable, and more available for study."

Quite the newest book on this perennially interesting subject is "*Les Révélations de l'écriture d'après un contrôle scientifique*" (Paris, Alcan). Written by that keenly critical experimentalist Alfred Binet, it necessarily bristles with facts and figures. The claims and results of graphology in every domain are rigorously tested from many viewpoints, the general conclusion being about as much as one should expect, namely "that there is some *truth in graphology*, but the graphologist's method is not infallible."

An extensive and very readable review of Binet's work is given in "Science" (5 October), the critic's conclusion being that though "there is a trace of the man left in every act he performs, the trace left in writing has not been shown to be a better guide to a knowledge of the sex of the writer than a footprint; of the age, than a view of the garments; of the intelligence, than the weight of the brain; nor of the character, than the appearance of his umbrella. It is not within the power of true science to say that such-and-such can never be attained, but so far as graphology is concerned we may cite the experiments of its greatest investigator to prove that as yet it has furnished no reliable means of attaining to a knowledge of sex, age, intelligence, or character from handwriting."

To all which those who give a high degree of probability to intuitive insight—who feel rather than know that the heart may have some reasons which the head at least cannot analyze—will answer that "There are more things in heaven and earth—" "True," replieth the critic, "but, then, claim not for thy graphology the dignity of an art or a science." Whereto the response is *Amen*.

No one who has thought seriously of the problem, or who has actually confronted the task, of adjusting the religious and theological with the historical and philosophical constituents of the Christian system, can fail to be more or less perplexed by the claims of prudence in the process. To what extent the interests of objective truth should prevail over the errors and prejudices that mingle almost

inextricably with faith and devotion in the concrete spiritual life of individuals is one of the most difficult things to determine. Perhaps it were better here as elsewhere to leave the tare to mingle its roots with the wheat, lest the uprooting of the weed endanger the good grain. This extremely delicate question is discussed in the current *Dublin Review*, under the heading "For Truth or for Life." The fulness of information, the firm grasp of principles, the clear insight into their bearings, the far-seeing prudence whereby a sane conservatism is reconciled most adroitly with the rightful demands of intellectual progress—all this, no less than the literary finish of the article, unmistakably reveal the anonymous author to be the editor who has been recently leading the *Dublin Review* to the front rank of Catholic quarterlies.

The general reader who may not be personally puzzled by the problem of adjustment is likely to ask himself what specifically are the natural—the historical and scientific—factors between which and the essence of Catholicism the apologists are laboring at a conciliation. That there is undoubtedly a large amount of vague statement, disguising no little ignorance and pretentiousness concerning oldtime methods, positions, arguments, exploded views, and the like, there need be no question. At the same time there is surely a blaze somewhere back of all the smoke, and the inquirer is entitled to find it. He will be helped in this direction by some of the definite facts indicated at least in passing by Mr. Ward.

Apropos of the foregoing subject the leading paper, entitled "Progressive Catholicism," in the November *Irish Ecclesiastical Record* deserves mention. While giving a judicious estimate of Fogazarro's "Il Santo"—exposing the mistakes of this much-discussed novel—it states clearly and favorably the ideals of those who are striving for intellectual progress over against the "non concessionists" at the present time. The writer's sympathies with the former are undisguised. His description of the condemnation in the thirteenth century of some of St. Thomas's teachings by the Archbishop of Paris and the faculty of the Paris University, and subsequently by the Dominican Archbishop of Canterbury and the Oxford faculty, is not the least suggestive aspect of the argument.

Speaking of this matter the writer quotes the sanction of the Oxford condemnation as follows: "Quicumque hec dicta non sustinet nec docet habet a fratre Archiepiscopo XL dies de indulgentia, qui autem dictas positiones defendit ——" If a professor refrained from teaching the new theories of St. Thomas the Archbishop (Robert Kilwardby) awarded him forty days indulgence, but if he defended them — Well what? Why this truncated menace? The writer doesn't say; and when one looks up his authority for the condemnation (*De Wulf*, "Histoire de la Philosophie Médiévale," 2^e ed., Louvain, 1905), one finds the same provoking fragment with a foot reference to "Chartul. I, 560," which in turn refers to "un manuscrit Burgh." It is to be hoped that the reader's curiosity will be quenched right here!

That indefatigable writer, the Abbé Blanc, whose recent "Dictionary of Philosophy" and other kindred works were described in the October number of this magazine, has just put forth a little book entitled "La Foi et La Morale Chrétiennes." It contains a succinct summary of Catholic beliefs in close relationship with

their moral implications. Its aim is apologetical, though mainly on constructive lines—not so much to meet objections as to expound the truths of faith, to establish their bases and logical coherence. (Lethielleux, Paris.)

Amongst the works of the same author which were not signalized in the review of the "Dictionary of Philosophy" just mentioned is "La Pensée Contemporaine," a review of philosophical, social, and religious questions. The modest proportions of the monthly brochure are often in inverse ratio to the value of its contents. The October issue, besides some timely and judicious comments by the editor on the Catholic situation in France, offers the first instalment of what promises to be a solid study of the traditional arguments for the existence of God, also a brief but vigorous criticism by Dr. Surbled of a growing tendency amongst French physicians to hasten the death of suffering patients. Unfortunately, the "Assassinat Médical" has been advocated beyond the limits of France.

Still another dictionary of philosophy is now under way. The first section of the "Lexicon Philosophico-Theologicum," compiled from the works of Duns Scotus by the present Secretary General of the Franciscan Order in Spain, Father Garcia, has just been issued at the College of St. Bonaventure, Quaracchi (near Florence), Italy. Scholastic terms, definitions, distinctions, and axioms pertinent to philosophy and theology are explained in the unvaryingly precise language of the Subtle Doctor. The sequent sections of the "Lexicon" are promised to appear at intervals of six months, the complete work to embrace 1500 folio pages. It cannot fail of being helpful to the student of scholasticism and especially of the Scotistic system. The material make-up of the work—typographical characters and disposition—is most creditable to the publishers, who at the same time have signified their sense of the pecuniary limitations of students by issuing the royal fasciculi at the ridiculously small price of two and one-half francs.

"Words of Comfort," "Devotions in honor of the M. H. Crucifix," and similar titles sufficiently indicate the purpose of occasional pamphlets and leaflets issued by Dr. W. T. Parker, of Northampton, Mass., whose evidently religious spirit leads him to devote his best activities to the curing of spiritual disease as a concurrent cause of the physical maladies caused by sin. Such efforts surely ennable the medical profession so long as they do not identify themselves with certain misleading extravagances and oddities like those that inspire so-called "Christian Science," which is rather a "prize label" for a weak sort of religious fanaticism. "Words of Comfort" and "Devotions of the Crucifix" will be found a help at the sick-bed, where brief invocations serve a better purpose than long prayers, whilst they teach the patient to use the crucifix as a panacea for pains that no physic can cure.

Books Received.

SACRED SCRIPTURE.

OUTLINES FOR THE STUDY OF BIBLICAL HISTORY AND LITERATURE. By Frank Knight Sanders, Ph.D., D.D., sometime Dean of the Theological Faculty, and Professor of Biblical History and Archæology, Yale University, and Henry

Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. With Maps and Charts. New York: Charles Scribner's Sons. 1906. Pp. xv—233. Price, \$1.25, net.

DAS ALTE TESTAMENT IN DER MISCHNA (XI, 4 of "Biblische Studien"). Von Dr. Georg Aicher. Freiburg (Brsg.) und St. Louis, Mo.: B. Herder. 1906. Pp. 182. Price, \$1.25.

JÉSUS-CHRIST, Sa Vie, Son Temps. Par le Père Hippolyte Leroy, S.J. Leçons d'Écriture Sainte, Prêchées au Gesù de Paris et de Bruxelles. Anné 1906. Paris, rue de Rennes, 117: Gabriel Beauchesne et Cie. 1906. Pp. 327. Prix, 3 fr.

LES IDÉES DE M. LOISY sur le Quatrième Évangile. Par Constantin Chauvin, chanoine honoraire, Supérieur du petit Séminaire de Mayenne, membre de la Commission pontificale des Études bibliques. Paris, rue de Rennes, 117: Gabriel Beauchesne et Cie. 1906. Pp. 292. Prix, 3 fr.

THEOLOGICAL AND DEVOTIONAL.

"THE OUGHT TO BE'S." By the Rev. J. T. Roche. St. Louis, Mo.: B. Herder. 1906. Pp. 128. Price, \$0.50.

THE MOTHER OF JESUS in the First Age and After. By J. Herbert Williams. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 264. Price, \$1.60.

THROUGH MAN TO GOD. By George A. Gordon, Minister of the Old South Church, Boston. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1906. Pp. 396. Price, \$1.50, net.

REALITIES OF CHRISTIAN THEOLOGY. An Interpretation of Christian Experience. By Clarence Augustine Beckwith, Illinois Professor of Systematic Theology in Chicago Theological Seminary. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge, Mass. 1906. Pp. xvi—406. Price, \$2.00, net.

SALVATION AND SANCTIFICATION, or Will Protestants be Saved? By the Rev. B. C. Thibault. New York: Christian Press Association Publishing Company. 1906. Pp. 232.

LA DOCTRINE DE LA SAINTE MESSE. Exposée aux fidèles. Par l'Abbé J. Grimault, aumonier des Dames de la Retraite de Redon. Paris, 22 rue Cassette: P. Lethielleux. 1906. Pp. x—328. Prix, 1 fr. 50.

LA FOI ET LA MORALE CHRÉTIENNES. Exposée Apologetique. Par l'Abbé Elie Blanc, Chanoine de Valence, Professeur de Philosophie à l'Université Catholique de Lyon. Paris, 10 rue Cassette: P. Lethielleux. 1906. Pp. 254.

THE GLORIES OF THE SACRED HEART OF JESUS. How it is and ought to be venerated and adored. Instructions and Exhortations. From the original of the Rev. M. Hausherr, S.J., with Preface by the Rev. John J. Wynne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 544. Price, \$1.25.

THE INTERIOR CASTLE or the Mansions and Exclamations of the Soul to God. Translated from the Autograph of St. Teresa. By the Benedictines of Stanbrook. Revised with an Introduction, Notes, and Index by the Rev. Father Benedict Zimmermann, O.C.D. Worcester: Stanbrook Abbey; London: Thomas Baker; St. Louis, Mo.: B. Herder. 1906. Pp. 352. Price, \$1.25.

ARCH-CONFRATERNITY OF THE DIVINE EXPIATION. By the Rev. Kenelm Vaughan, Director General. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 38.

THE SUBLIMITY OF THE MOST BLESSED SACRAMENT. A Course of Sermons for the Forty Hours Adoration. Third Edition. From the German. New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 39.

PSALLITE SAPIENTER. Psalliret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebetes und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O.S.B., Erzabt. Beuron. Third Edition. Bd. IV. Ps. 101-120. Freiburg, Brisg., und St. Louis, Mo.: B. Herder. 1906. Pp. 624. Price, \$2.65.

MEDICINA PASTORALIS in Usum Confessariorum et Curiarum Ecclesiasticarum. Accedunt Tabulae Anatomicae explicativaes. Auctore Joseph Antonelli, sacerdote, natural. scientiar. doctore et professore. Vol. II. Edit. altera aucta et emendata. Romae, Ratisbonae, Neo-Eboraci et Cincinnati: Fridericus Pustet. 1906. Pp. 527.

ECCLESIA: The Church of Christ. A planned series of papers by Dom Gilbert Dolan, O.S.B., Fr. Benedict Zimmermann, O.D.C., Fr. R. H. Benson, Dom John Chapman, O.S.B., Dom J. D. Breen, O.S.B., A. H. Mathew, and Fr. Peter Finlay, S.J. Edited by Arnold Harris Mathew. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 182. Price, \$1.25.

HILFSBUCH ZUM KATECHISMUSUNTERRICHT zum Gebrauch an Lehrer- und Lehrerinnenseminarien sowie an höheren Töchterschulen. Unter Berücksichtigung der neuen Lehrpläne für den Religionsunterricht bearbeitet von Leonhard Wagenmann, Religions und Oberlehrer am Lehrerseminar in Kolmar. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg und St. Louis, Mo.: B. Herder. 1906. Pp. xx-424. Price, \$1.45.

LITURGICAL.

THE SACRISTY MANUAL. Containing the Portions of the Roman Ritual most frequently used in Parish Church Functions. Compiled by the Rev. Paul Griffith. Baltimore and New York: The John Murphy Company. 1906. Pp. 74. Price, \$1.00, net.

HYMNS TO THE BLESSED SACRAMENT. Adoro Te—Panis Coelice—O Bread of Heaven—In Gethsemane—Hail, Thou Living Bread—Aspirations. (Music) By the Sisters of Mercy. Boston, Mass.: Catholic Music Publishing Company. Pp. 8. Price, \$0.05.

ORDO DIVINI OFFICI RECITANDI MISSAEQUE CELEBRANDAE. Juxta rubricas emendatas Breviarii Missalisque Romani. Cum officiis votivis ex indulto. Tam pro clero saeculari Statuum Foederatorum officiis generalibus hic concessis utente, quam pro iis quibus Kalendarium proprium clero Romano concessum est. Pro Anno Domino MCMVII. New York and Cincinnati: Fr. Pustet & Co. 1907. Pp. xxx—168. Pretium, \$0.50.

ORDO DIVINI OFFICI RECITANDI MISSAEQUE CELEBRANDAE. Juxta rubricas emendatas Breviarii Missalisque Romani. Cum officiis votivis ex indulto pro clero saeculari Statuum Foederatorum officiis generalibus hic concessis utente concessus. Pro Anno Domini MCMVII. New York and Cincinnati: Fr. Pustet & Co. 1907. Pp. xxx—134. Pretium, \$0.35.

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FREE WILL AND FOUR ENGLISH PHILOSOPHERS (Hobbes, Locke, Hume, and Mill). By the Rev. Joseph Rickaby, S.J. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 234. Price, \$1.25.

HUMANIZING THE BRUTE, or the essential difference between the human and animal soul proved from their specific activities. By H. Muckermann, S.J. With five plates. St. Louis, Mo.: B. Herder. 1906. Pp. 114. Price, \$0.75.

SYNTHESTICA : being Meditations, Epistemological and Ontological. By S. S. Laurie, LL.D., author of "Metaphysica nova et vestuta," and "Ethica, or the Ethics of Reason," Gifford Lecturer in the University of Edinburgh for 1905-1906. Vol. I : On Book Knowledge ; Vol. II : On God and Man. New York, London, and Bombay : Longmans, Green, & Co. 1906. Pp., Vol. I, xii—321 ; Vol. II, x—416. Price, two volumes, \$7.00.

CONCEPTS OF PHILOSOPHY IN THREE PARTS. Part I.—Analysis. Part II.—Synthesis: (a) from Physics to Sociality ; (b) from Sociality to Religion. Part III.—Deductions. By Alexander Thomas Ormond, McCosh Professor of Philosophy, Princeton. New York : The Macmillan Company ; London : Macmillan & Co., Ltd. 1906. Pp. xxxi—722. Price, \$4.00, net.

L'ORGANISATION DE LA CONSCIENCE MORALE. Esquisse d'un Art Moral Positif. Par Jean Delvalve, Docteur ès Lettres, agrégé de Philosophie. Bibliothèque de Philosophie Contemporaine. Paris, 108 rue Boulevard Saint-Germain : Felix Alcan. 1907. Pp. 172. Prix 2 fr. 50.

THOUGHT AND THINGS. A Study of the Development of Thought or Genetic Logic. By James Mark Baldwin, Ph.D., Hon. D.Sc. (Oxon.), LL.D. (Glasgow), author of "Mental Development," etc. Vol. I. Functional Logic or Genetic Theory of Knowledge. Library of Philosophy, edited by J. H. Muirhead, LL.D. London : Swan, Sonnenschein & Co., Ltd.; New York : The Macmillan Co. 1906. Pp. xiv—273.

PHILOSOPHIA LACENSIS. Institutiones Juris Naturalis seu Philosophiae Moralis Universae secundum principia S. Thomae Aq. ad usum schol. Adornavit Theod. Meyer, S.J. Pars I—Jus Nat. Generale. Ed. Altera emendata Friburgi, Brisg., et S. Ludovici, Mo. : B. Herder. 1906. Pp. xxi—502.

CURSUS PHILOSOPHIAE IN USUM SCHOLARUM: *Philosophia Moralis*. Auctore Victore Cathrein, S.J. Ed. 5a. 1906. Pp. xviii—492. *Philosophia Naturalis*. Auctore Henrico Haan, S.J. Ed. 3a. 1906. Pp. xi—253. Friburgi et S. Ludovici : B. Herder.

HISTORICAL AND BIOGRAPHICAL.

LORD ACTON AND HIS CIRCLE. Edited by Abbot Gasquet, O.S.B. New York, London, and Bombay : Longmans, Green, & Co. 1906. Pp. lxxxviii—372. Price, \$4.50, net.

HISTORY OF THE DIOCESE OF SAULT STE. MARIE AND MARQUETTE, containing a full and accurate account of the development of the Catholic Church in Upper Michigan. With Pictures of the Bishops, Priests, and Illustrations of Churches Old and New. By the Rev. Antoine Ivan Rezek. Vol. I. 1906. Pp. 393.

HISTORY OF THE CHURCH FROM ITS FIRST ESTABLISHMENT TO OUR OWN TIMES. Designed for the Use of Ecclesiastical Seminaries and Colleges. By the Rev. J. A. Birkhaeuser, formerly Professor of Church History and Canon Law in the Provincial Seminary of St. Francis de Sales, near Milwaukee, Wis. Eighth Edition. New York and Cincinnati : Fr. Pustet & Co. 1906. Pp. xxviii—798.

CATHOLIC CHURCHMEN IN SCIENCE. Sketches of the Lives of Catholic Ecclesiastics who were among the Great Founders in Science. By James J. Walsh, M.D., Ph.D., LL.D., Professor of Medical History, Fordham University Medical School, and Professor of Physiological Psychology, St. Francis Xavier's College, New York City. Philadelphia : The Dolphin Press. 1906. Pp. ix—221. Price, \$1.00 net ; by mail, \$1.08.

REMINISCENCES OF BISHOPS AND ARCHBISHOPS. By Henry Codman Potter, Bishop of New York. Illustrated. New York and London: G. P. Putnam's Sons: The Knickerbocker Press. 1906. Pp. xii—225.

ROBERT SOUTHWELL, S.J., Priest and Poet. By I. A. Taylor. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 82. Price, \$0.70.

THE BLESSED JOHN VIANNEY, Curé d'Ars, Patron of Parish Priests. By Joseph Vianney. Translated by C. W. W. London: Duckworth & Co.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 211. Price, \$1.00.

JESUITEN UND DIE FRIEDENSFRAGE in der Zeit vom Prager Frieden bis 1650. Von Dr. Ludwig Steinberger. Freiburg (Brsg.) und St. Louis, Mo.: B. Herder. 1906. Pp. 215. Price, \$1.35.

MRS. FANNY PITTA. AUTOBIOGRAPHIE. Traduit de l'Anglais, par Joseph Pittar, Ames Vaillantes. Éditée et annotée par Jean Charrua. Paris, 29 rue de Tournon: P. Téqui. 1907. Pp. xi—276. Prix, 2f. 50.

SISTER MARY OF THE DIVINE HEART. Droste zu Vischering, Religious of the Good Shepherd, 1863-1899. By the abbé Louis Chasle. Translated from the second French edition by a member of the Order. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 433. Price, \$1.60.

EL PROCESO DE FR. LOUIS DE LÉON. Conferencia pronunciada en la Academia de Santo Tomás de Aquino de Salamanca, el Día 1º de Marzo de 1906. Por el P. Fr. Luis G. Alonso Getino, O.P., profesor de Teología. Salamanca, Spain: Manuel P. Criado. 1906. Pp. 77. Precio, 1 peseta.

MISCELLANEOUS.

CHARLEY CHITTYWICK. By the Rev. David Bearne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 205. Price, \$0.85.

CANZONI. By T. A. Daly. Pictures by John Sloan. Philadelphia, Pa.: Catholic Standard and Times Publishing Company. 1906. Pp. 122. Price, \$1.00.

THE FRIENDLY YEAR. Chosen and Arranged from the Works of Henry Van Dyke. By George Sydney Webster, D.D., Pastor of the Church of the Covenant, New York City. New York: Charles Scribner's Sons. 1906. Pp. ix—185. Price, \$1.25, net.

THE SAINT (IL SANTO). By Antonio Fogazzaro. Translated from the Italian by M. Agnelli Pritchard. With an Introduction by William Roscoe Thayer. New York and London: G. P. Putnam's Sons: The Knickerbocker Press. 1906. Pp. xxviii—476.

EARLY ESSAYS AND LECTURES. By the Very Rev. P. A. Canon Sheehan, D.D., author of "Luke Delmege," etc. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. viii—354. Price, \$1.60, net.

A MUCH-ABUSED LETTER. By George Tyrrell, author of "Lex Orandi," etc. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. 104. Price, \$0.90, net.

UNDER THE CEDARS AND THE STARS. By the Rev. P. A. Sheehan, D.D., author of "My New Curate," etc., etc. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 288. Price, \$2.00.

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